The Advent Herald, and Signs of the Times Reporter [Himes], vol. 7



Signs of the Times [J.V. Himes]

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February 14, 1844

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Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

[CD-ROM Editor's Note: Due to extensive damage to the microfilm used as source, there are many insertions "original illegible." These are at most a few words or a line in any one location.]

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

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The Second Advent

JVHe

The following is an extract of a letter written by Mr. Miller to a friend of his, several years before he publicly avowed his faith in the doctrine of the Advent.*HST February 14, 1844, page 1.4*

1. 1The figures refer to proof-texts, having the same numbers, immediately following the letter. Come, blessed Savior! nor let time delay
2. The sacred morn of that expected day.
3. When all the happy throng, the heavenly band,
4. Descending from above, “the spirit land;”
5. When the seventh trump its solemn blast shall sound,
6. And Gabriel’s voice shall shake the solid ground.
7. Then sleeping myriads from their graves shall rise,
8. And meet their Savior in these nether skies;
9. While those who yet remain, by men oppres’d,
10. Will feel a sudden change and join the bless’d;
11. Where, in one chorus join’d, the song be rais’d,
12. To God, the Father, Son,—“Ancient of days.”

I sometimes almost flatter myself I shall live to see this glorious day. “Fanatical,” say you. Very well; I should not be surprised if you and I should both be on this earth, alive,—*HST February 14, 1844, page 1.5*

13. When from the east we see a cloud arise,
14. And bring to view a Savior long despis’d;
15. When we shall hear that trumpet’s dreadful roll,
16. That shakes the earth from centre to the pole;
17. When, from the great white throne, indignant ire
18. Shoots forth its blaze, and set the world on fire:—
19. Then all the wicked, all that pride can boast,
20. Shall be as stubble, saith the Lord of hosts;
21. When kings, and captains, tyrants, mighty men,
22. Are the great supper for the fowls of heav’n;
23. And kingdoms, thrones, and powers, dominions riv’n
24. Like chaff before the angry whirlwind driv’n.
25. The dragon, papal beast, and great arch foe,
26. Shall sink in endless night, eternal woe;
27. The orb of day, his face be hid in gloom,

28. And the old reeling earth in Nature's tomb.

"Then you believe in annihilation?" methinks I heart you say. No sir; I believe*HST February 14, 1844, page 1.6*

29. That this dark orb shall from its ashes rise
30. And the new heavens, descending from the skies,
31. The happy bride adorn'd in righteousness,
32. Shall with the Bridegroom enter to his rest.
33. Then, O my soul, will you, permitted, view
34. This word fulfill'd, "created all things new;"
35. And all be banish'd—trials, sins, and fears,
36. To live and reign with Christ a thousand years,
37. The belov'd city, fill'd with boys and men,
38. Will constitute the New Jerusalem,
39. And there, as priests to God, with Christ to dwell,
40. While Satan and his hosts are chain'd in hell.
41. But, lo! a thousand years are past and gone,
42. Since the new world was from the old one born;
43. When death gives up the particles of dust,
44. And hell lets loose the spirits of the curs'd.
45. Then on the surface of the earth they stand,
46. A company unnumber'd as the sand;
47. For in their flesh they sinn'd in time that's pass'd,
48. So in the flesh must they be judg'd at last,
49. Driv'n and gather'd, round the city roam,
50. To hear their sentence and receive their doom.
51. But can they scale those walls, so graeat and high?
52. No; nothing enters that doth make a lie.
53. Lo! on the golden walls, from tow'r to tow'r,
54. See saints stand judging them in this dread hour!
55. There justice, from above, in fiery breath,
56. Destroys the rebels—"this the second death!"

I am almost persuaded to believe that we shall never meet again until that day, when the Son of Righteousness shall rise*HST February 14, 1844, page 1.7*

57. With healing wings, and grace on grace distill,
58. And cleanse the church on Zion's holy hill;

59. Where sin no more controls, nor death by sin,
60. But justifi'd and glorifi'd with him:
61. No need of sun or moon, for he's our light
62. No changing seasons there, nor gloomy night;
63. No parting there of friends, nor farewells given,
64. But gather'd all in one from earth and heav'n.
65. On this my faith is fix'd, my hope is rais'd—
66. To him the glory, and his name the praise.
67. Then, while I stay in this unfriendly state,

68. Lord, give me grace, and patiently I'll wait.*HST February 14, 1844, page 1.8*

The above is written to you, my brother, hoping that you may catch some of the feelings and exercise of the author's heart, while he has often read and pondered over the blessed passages to which you are referred in the conclusion, under the head of "Proof-texts." I can only claim your indulgence; merit I claim not.*HST February 14, 1844, page 1.9*

For poets say, and surely they can tell
To read a poet right, "drink from his well;"
To feed the spirit, catch the spirit's flame,
And kindred spirits kindle back again.
Then read the proof, my brother, and believe,
If I'm not right, I'm happy being deceiv'd;
For hope's an anchor—all in this agree,—
And faith a helmsman—so at least with me;
The word of God my compass, love the pole,
Experience are my sails, and Christ the whole,
Grace is my ballast, for it keeps me low;
The Spirit is the wind, that bears me through;
Perfection in the haven for which I run,
Consign'd to him who gave for me his Son;
Life is my log-book, death my anchor ground;
The resurrection is my ship o'erhaul'd,
Eternity unites us all in all.*HST February 14, 1844, page 1.10*

William Miller.

August 17 th , 1826.*HST February 14, 1844, page 1.11*

proof-texts.*HST February 14, 1844, page 1.12*

1. *Revelation 22:20*.
2. *Psalm 130:6*.
3. *1 Thessalonians 3:13*.
4. *Psalm 50:4*.
5. *Revelation 11:15*.
6. *Isaiah 2:19-21*.
7. *John 5:28*.
8. *1 Thessalonians 4:17*.
9. *2 Thessalonians 1:5-7*.
10. *1 Corinthians 15:52*.
11. *Revelation 5:9*.
12. *Daniel 7:9-14*.
13. *Revelation 14:12-16*.
14. *Matthew 26:64*.
15. *Isaiah 27:12*.
16. *Matthew 24:29*.
17. *Revelation 20:11*.
18. *Isaiah 66:15, 16*.
19. *Malachi 4:1*.
20. *Isaiah 5:24*.
21. *Revelation 19:18*.
22. *Ezekiel 39:17-20*.
23. *Daniel 2:35*.
24. *Isaiah 17:13*.
25. *Revelation 13:1-7*.
26. *Revelation 20:10*.
27. *Isaiah 24:23*.
28. *Isaiah 24:20*.
29. *2 Peter 3:13*.
30. *Revelation 21:2*.
31. *Revelation 19:8*.
32. *Hebrews 4:9-11*.
33. *Hebrews 6:2, 3*.
34. *Isaiah 65:17*.
35. *Isaiah 35:10*.
36. *Revelation 20:6*.
37. *Revelation 20:9*.—and *Zechariah 8:5*.
38. *Revelation 3:12*.

39. *Revelation 5:10*.
40. *Revelation 20:2, 3*
41. *Revelation 20:7*.
42. *Revelation 21:1*.
43 and 44—*Revelation 20:13*.
45. *Revelation 20:9*
46. *Revelation 20:8*
47. *Romans 7:5*
48. *1 Peter 4:6*
49. *Psalm 59:6, 14*.
50. *Jeremiah 4:12*.
51. *Revelation 21:12*.
52. *Revelation 21:27*.
53. *Zechariah 14:9-14*.
54. *1 Corinthians 6:2*.
55. *Revelation 20:9*.
56. *Revelation 20:14, 15*.
57. *Malachi 4:2*.
58. *Isaiah 4:3-5*
59. *Hosea 13:14*.
60. *Romans 8:17*.
61. *Revelation 21:23*.
62. *Revelation 21:5*.
63. *Jeremiah 31:12-14*.
64. *Ephesians 1:10*.
65. *Titus 2:13*.
66. *Revelation 4:11*.
67. *Ephesians 4:14*
68. *Hebrews 10:36, 37*.

Why do we believe that "The kingdom of God is nigh at hand."

JVHe

By S. Bliss.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." *Luke 21:31*.*HST February 14, 1844, page 1.13*

I. We find, in the second book of Daniel, that the image seen by Nebuchadnezzar is interpreted by Daniel to represent the kingdoms of this world, which were to precede the coming of the kingdom of God. It represents that four great empires, symbolized by the four metals in the image, were to succeed each other; the last of which was to be divided into ten kingdoms and continue till the end of the world. By comparing the prophecy with history, we find that four such kingdoms have succeeded each other:—the Babylonian, Medo-Persian, Grecian and Roman, the last of which has been for the last thirteen hundred years divided into ten kingdoms. The prophecy in the second chapter of Daniel has thus all been fulfilled, but the smiting of these ten kingdoms—symbolized by the toes of the image—by the stone cut out of the mountain without hands, when they will become like the chaff of the summer threshing floor, to be driven away, and no place found for them; and be succeeded by the kingdom of God, which is to consume those kingdoms, never be destroyed or left to other people, but is to stand forever. As, therefore, this is the only unfulfilled event of this prediction, we feel justified in living in continual expectation of its accomplishment, and believing that the kingdom of God has come nigh unto us.*HST February 14, 1844, page 1.14*

II. We find, in the seventh of Daniel, a vision seen by him in the first year of Belshazzar, covering the same ground as the vision in the second chapter. According to this vision, Daniel saw four beasts arise out of the sea, which symbolized the four universal empires that were to succeed each other. The third of these was to be divided into four parts, represented by the heads of the leopard; and the fourth kingdom into ten parts, symbolized by the ten horns. Three of these were to be plucked up by a persecuting power, which should speak great words against the Most High, and have power over the saints of the Most High for three and a half times, or twelve hundred and sixty years; and after the termination of that period it was to make war and prevail against them till the Ancient of days should come, give the body of the beast to the burning flames, and the kingdom to one like the Son of Man. Then the judgment was to be set and the books be opened, the judgment be given to the saints of the Most High, and the time come that the saints should possess the kingdom, who are to possess the kingdom and the dominion and the greatness of the kingdom under

the whole heaven, forever, even forever and ever. We find in history the same fulfillment of all these kingdoms, which were to precede the end, in the four empires before referred to; the third of which, Grecia, was divided into four kingdoms; and the fourth, Rome, into ten; three of these were subverted by the rise of Popery in 508, which, in 538, obtained power over the saints, who remained in its hands for twelve hundred and sixty years, till the downfall of the pope in 1798. It has also continued to war upon and prevail against the saints from that day, for the last forty-five years. The only unfulfilled portion of this prophecy is, therefore, the coming of the Ancient of Days in judgment, to put one like the Son of Man and the saints of the Most High in possession of the kingdom, which is to be eternal. We have, therefore, reason to believe that this event may be at any time fulfilled.*HST February 14, 1844, page 1.15*

III. In the eighth of Daniel, we find a vision, seen by that prophet in the third year of Belshazzar, commencing with a view of the Medo-Persian kingdom in its meridian glory, with none able to stand before it. This was to be succeeded by the Grecian; which was to be divided into four parts, towards the four winds of heaven; and these were to be succeeded by another power which was to become exceeding great, and stand up against the Prince of princes; but it was finally to be broken without hand. This vision, Daniel is told, was to continue twenty-three hundred days, or years, when the sanctuary should be cleansed. History shows us that these respective kingdoms have successively arisen, and that the divisions of the Grecian were succeeded by the Roman, which became EXCEEDING GREAT, and stood up against the Prince of princes, sentencing him to be crucified and nailing him to the cross. We have also passed down the stream of time, so that we are now about twenty-three hundred years from the meridian glory of the Medo-Persian empire, and consequently may expect the cleansing of the sanctuary will be the next event, and at the doors.*HST February 14, 1844, page 2.1*

IV. In the ninth of Daniel, we find that, in answer to the prayer of the prophet, the same angel Gabriel that he had seen in the foregoing vision is sent to explain to him more fully the vision of the twenty-three hundred days. He informs Daniel that seventy weeks are cut off, sixty nine of which, beginning with the decree to rebuild

Jerusalem, were to extend to Messiah the Prince, and that the sanctuary was to be destroyed and desolated till the consummation. We find that this decree went forth B. C. 457; so the twenty-three hundred days, reckoning from that, would terminate about A. D. 1843, when we look for the consummation and the cleansing of the sanctuary. Having passed down the stream of time to A. D. 1843, when the days appear to terminate, and finding no chronological error or other reason militating against this termination of that period, we are warranted in expecting this event at the time appointed, and in looking for it from this time till the Lord shall come.*HST February 14, 1844, page 2.2*

V. In the eleventh and twelfth of Daniel, we find a prophecy, reaching down to the resurrection of the dead, bringing to view the most prominent events which were to transpire before that event. We also find, from history, that all the events which were to precede the resurrection have been fulfilled in their proper order and time; so that we are justified in looking for that as the next event. We also find that the words of that prophecy were to be closed up and sealed till the time of the end, which was to be twelve hundred and ninety years from the taking away of the daily and setting up of the abomination that maketh desolate in A. D. 508. This would terminate about A. D. 1798, when we find fulfilled the very events that were to mark the time of the end, and to which period the end of time was sealed up. Daniel is also told, in the same prophecy, that in thirteen hundred and thirty-five days (years) from the taking away of the daily, he shall stand in his lot. This period, reckoning from 508, would terminate about A. D. 1843; so that being unable to discover any season to the contrary, we have cause to look continually for the consummation of all things.*HST February 14, 1844, page 2.3*

VI. We find, in the twenty-sixth of Leviticus, that Israel were to be scattered seven times, or two thousand five hundred and twenty years; that, according to *Jeremiah 15*. and *2 Chronicles 33*. this began with the captivity of Manasseh, B. C. 677, since which Israel has not been independent; so that these times appear to terminate about 1843. And we are told by Daniel, twelfth chapter, that when God shall have accomplished to scatter the power of the holy people, all the things written in the book of Daniel, which include the

resurrection, will be accomplished.*HST February 14, 1844, page 2.4*

VII. We find that all the unfulfilled prophecies in the Old Testament, which have reference to Israel, are to be fulfilled, according to the testimony of the apostles, in the restoration of the whole house of Israel—all who are of the faith of our father Abraham, in their resurrection bodies, to the new earth, where they are to abide forever. We also find that God has promised to regenerate this earth, restore it to its Eden state, and make it the eternal abode of the righteous; and that the various prophecies which have been adduced in support of a temporal millennium, have reference only to that eternal state, and will be fulfilled in the restitution of all things spoken of by the mouth of all the holy prophets, since the world began. We also find that all the various discursive prophecies of events before the end, have, as we understand them, all been fulfilled in their proper order; so that the restitution of all things, in the restoration of this earth to its Eden state, and the removal of the curse, is the next expected event in unfulfilled prophecy.*HST February 14, 1844, page 2.5*

VIII. We find, in the twenty-fourth of Matthew, that our Savior, in answer to the question of his disciples, respecting the sign of his coming and end of the world, gave them a series of events reaching to the end, and the signs which were to precede his coming, with the assurance that this generation—the generation that should see these signs—would not pass away until all should be fulfilled. These events, we find, have occurred as predicted, and also the sign of his coming and end of the world: the sun was darkened May 19, 1780; the night following the moon did not give her light; and On the night of the 13th of November, 1833, the stars of heaven—the only stars which can fall—fell to the earth, even as a fig-tree casteth her untimely figs when shaken of a mighty wind. A generation is seventy years; and sixty-three years of this generation, which have seen all these things, having passed away; and as our Savior commanded us, when we should see all these things, to *know* that it was near, even at the doors, we are fully justified in believing his word. All the other signs spoken of in the last days, which were to mark the closing scenes of time, having also been witnessed in these days, we are further justified in such an expectation.*HST*

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IX. In the second chapter of 2 Thessalonians, Paul assured the church that this day would not come except there came a falling away first, and that Man of Sin be revealed, who should be destroyed by the brightness of Christ's coming. As we have witnessed that falling away—as papacy, that Man of Sin, has been revealed and continued his appointed time, and as no other events are spoken of to delay the coming of Christ, we are warranted in looking for his coming to destroy the Man of Sin, as an immediate event.*HST February 14, 1844, page 2.7*

X. In the sixth and seventh chapters of Revelation, John describes a vision he saw, under the emblem of seven seals being successively opened, and unfolding a series of events, which were to be fulfilled from the time of John to the end of time. The events under the sixth seal bring to view, with the end of the world, the same signs our Savior gave us in *Matthew 24*. to precede his coming, and, being fulfilled, we have reason to continually look for the closing scenes when the wicked will call on the rocks and mountains to fall on them to hide them from the wrath of the Lamb, and he opening of the seventh and last seal.*HST February 14, 1844, page 2.8*

XI. In the eighth to the eleventh chapters of Revelation, is another vision of the events to precede the end, under the figure of the sounding of seven successive trumpets. The fifth was to give power to hurt men five prophetic months, or one hundred and fifty years, from July 27th, 1299, when the Turks, according to Gibbon, made their first attack on the Grecian kingdom, to 1449, when the Greek monarch voluntarily surrendered his authority into the hands of the Turks, and then ruled by their permission. The sixth trumpet was to give them power to kill men for an hour, a day, a month, and a year, prophetic time, or three hundred and ninety one years and fifteen days from the end of the one hundred and fifty years, and which expired August 11th, 1840, when the Sultan of Turkey made a like surrender of his power into the hands of the powers of Europe, and now reigns by their sufferance, in accordance with calculations made and published to the world two years before its expiration. The seventh angel was then to sound shortly; and we are told that

when he *begins* to sound, the mystery of God will be finished, time will be no longer, and the kingdoms of this world will become the kingdom of our Lord and of his Christ, and he shall reign forever and ever; also, the wrath of God will then have come, and the time of the dead that they should be judged, those that fear the Lord small and great be rewarded, and those that destroy the earth be destroyed. As the sounding of the sixth angel ceased about three years since, and the third wo was to come quickly, we are admonished to be continually ready, and prepared for the sounding of the seventh and last trumpet, when, the apostle says (*1 Corinthians 15*.) in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed.*HST February 14, 1844, page 2.9*

XII. In the eleventh of Revelation is given the suppression of the word of God, under the figure of two witnesses, which were to testify in sackcloth 1260 years, and which we believe were fulfilled from 538 to 1798, during the supremacy of Papacy. The church or holy city, was also to be trodden under foot during the same time. In the twelfth chapter, the persecutions of the church under Papacy are predicted for the same period of time, under the figure of the woman's fleeing into the wilderness. In the thirteenth of Revelation, the papal beast itself is predicted to continue the same period of time, at the end of which it was to be led into captivity. These periods being all past, and at their close the pope of Rome having been led into captivity as predicted, they can no longer delay the coming of that day; so that we should live as commanded, with our loins girded about, and lights burning, like unto men that wait for their Lord.*HST February 14, 1844, page 2.10*

XIII. In the seventeenth of Revelation, John is shown, under appropriate symbols, pagan Rome and its ten division, with papal Rome or mystic Babylon. Her end is shown in the eighteenth and nineteenth chapters, with the last battle of that great day, while in the twentieth, the resurrection and judgment are predicted; the remainder of the book being occupied in the description of the new earth, where the saints will reign forever. All of these events, which were to precede the destruction of Papacy, by the coming of the Lord, having been fulfilled, we should look for his coming as the next event.*HST February 14, 1844, page 2.11*

XIV. According to the literal reading of the Hebrew text, and the testimony of the best chronologies extant, we are at or near the end of six thousand years from creation. As it was the universal belief of the primitive church that the Lord would come when the curse had continued for that period, and was taught by those who sat under the teachings of the apostles, who saw our Lord and heard of him respecting those days; it should serve to admonish us that the end of all things may be at hand, and the judge now standing at the very door.*HST February 14, 1844, page 2.12*

XV. We are also compelled to believe that the kingdom of God has come nigh unto us, for the reason that the only argument which is adduced by the church to prove it far from us—a temporal millennium—contradicts the word of God. As the little horn of Daniel seventh will make war on the saints till the Ancient of Days comes-the tares and wheat will grow together till the end of the world—and the man of sin will be destroyed by the brightness of Christ's coming,—it follows that the period spoken of, when all shall be holy and happy, must be as St. Peter says, "in the new earth wherein dwelleth righteousness."*HST February 14, 1844, page 3.1*

XVI. Finally, we thus believe, because Christ has commanded us ever to live in expectation of his coming and warned us against being overtaken as a thief or having that day come upon us unawares. And we are told that they who are to shine as the brightness of the firmament, shall understand.*HST February 14, 1844, page 3.2*

The above is a mere outline of reasons which induce the belief of the immediate advent of Christ. We know not how to avoid this conclusion. We find these Scriptures in the word of God, and are assured by him that all Scripture is given for our learning, and is profitable. We are told that the things which are revealed, are unto us and to our children forever, and are commanded to search the Scriptures, and to give heed to this sure word of prophecy, as to a light in a dark place. No one has ever yet been able to explain away this plain and obvious meaning.*HST February 14, 1844, page 3.3*

Those who oppose our views attempt to disparage these portions of God's word by assuming that they are not to be understood, and

that we can never know any thing respecting the approach of that day. They also evidently show us that they are unwilling for the Lord to come. As such will never know; as those who acknowledge their ignorance of these prophecies must be in the dark respecting their meaning, and as those, whose reasons contradict the word of God, must be in error, we prefer to live in continual expectation of the coming of the Lord, as he has taught us, than to put it far from us. “The great Day of the Lord is near. It is near and hasteth greatly,” *Zephaniah 1:14*. May all who may peruse this be prepared for its approach, that they may escape all these things which shall come to pass, and stand before the Son of Man.*HST February 14, 1844, page 3.4*

The Gospel Voyage

JVHe

by a sailor.

My Dear Brother Seamen,—Suppose a ship bound on a long voyage, well fitted out with every thing necessary for the cruise; her crew are on board, and she is ready for sea. Accordingly she gets under way, and makes the offing; the crew are called aft, when the captain addresses them on their duties, and cautions them to be at peace among themselves, describes the nature of the voyage, warns them to be on the lookout, and to be prompt and vigilant in the discharge of every duty. On his part he promises that he will watch over and counsel them; and invites them to come to him in all their difficulties. At the same time he places in their hands, a chart of the coast to which they are bound, containing a minute and full description of every light and landmark on the whole coast, with their bearings and distances. To this is appended a scale of miles which is noted on the chart in three different places, so that there need be no mistake, and is understood by all navigators. The first light as laid down on the chart is a fixed light, and bright and clear, and is the only light of the kind on the coast. The directions are, to sail onward in a certain course, until you make this light; then from this point to the port to which you are bound, is just twenty-three hundred leagues. The next light laid down, is four hundred and ninety leagues distant from the first; and is represented as two

lights placed on a high bluff, making out into the sea, and have a peculiar red appearance; the lights are exceeding brilliant and may be seen at a great distance. Here, the course and distance to the next light is laid down, and is described as a revolving light, seen at intervals of two moments, and obscured, and the distance from the last-mentioned light, is four hundred and seventy-five leagues; from this faint light, and thirty leagues distant, three lights are placed on a point just where a deep bay makes into the land. These lights are not far distant one from another, and may be easily distinguished, there being no other lights of the kind, similarly placed, on the whole coast. Here the course and distance to the next light is given, which you find to be twelve hundred and sixty leagues, where two brilliant lights are placed near each other, one a fixed light, the other a revolving light; these lights may be seen at a great distance. Here, particular directions are given and the course and distance accurately laid down, with directions how to enter the harbor, to take a pilot, etc. and you are particularly cautioned to be watchful, and keep a good lookout, and to have your anchors ready, as it is a bad coast to be on: many having been lost here for want of proper care, even when they were almost in the harbor, and expected they were perfectly safe; but while they were congratulating themselves on their supposed peace and safety, in that very moment, sudden destruction came upon them, and they could not escape; they were drawn on the rocks and dashed to pieces.*HST February 14, 1844, page 3.5*

Well, here is your chart, and if you had a knowledge of navigation you could take a ship from the first light, safe into the harbor. Yes, say you, although a knowledge of the chart would of itself be sufficient, without understanding the whole science of navigation; if a man was capable of making up a day's work and keeping a ships reckoning, there would be no trouble; the most indeed that would be necessary, would be to keep a good look-out, and, as you make the lights, examine the chart, and compare the distance between the lights, with the distance that the ship has sailed. Well, the ship goes on her course, and for a time every thing goes on well, every man is prompt and faithful in the discharge of every duty, and the prospect is that you will have a safe and speedy passage. But, by and by, you encounter storms and tempests, (opposition and persecution, *2 Timothy 3:12*, "Yea, and all that will live godly in Christ Jesus shall

suffer persecution,") and some dissatisfaction is shown among the crew, some of whom begin to be slack in the performance of their duties, (*2 Timothy 3:5*, "Having a form of godliness, but denying the power thereof."). The chart which they used to study is laid one side, and perhaps only looked at in time of danger or neglected altogether. The crew begin to pay more attention to the yarns of some of the seamen than they do to what the chart says; and even the officers neglect the chart and follow the rules of seamen that used to navigate those seas, together with a few rules of their own. ("In vain do they worship me, teaching for doctrine the commandments of men. And he said unto them, full well ye reject the commandment of God, that ye may keep your own tradition. There is also much quarelling and contention about the order of the day, (building up sects and parties;) and more especially is this the case among the officers of the ship. Well, she encounters storm after storm; the spars, owing to bad management, are carried away; her sails and rigging are chafed and torn for want of proper care, and she begins to look more like a wreck ready to be abandoned, than like a good staunch ship, manned by a stout and healthy crew. But there are still a few good men left who are ever on the alert, and look at the good of the owners. These men are among the number who do not understand navigation, and of course do not have the care of the ship, ("But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." *1 Corinthians 1:27*.) But day after day they are laboring and exerting themselves to keep the ship in good trim; well, this is all agreeable enough to the officers, who like to have the ship in good order, if the labor does not fall upon them; and knowing their men are trust-worthy, they have become so indolent that they lose their true latitude and longitude; and while many of the crew are looking to them for counsel they look in vain (*Isaiah 5:6, 10*, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber.") It is well known that bad officers make a bad crew. (*Hosea 4:9*, "And they shall be like people, like priest, and I will punish them for their ways, and reward them for their doings.) They have been out so long, that some of them have almost lost sight of the end of their voyage, and the officers being under good pay, (having great salaries,) living high, and having their treasures on board are quite as indifferent about

getting in, as the crew. (“For where your treasure is there will your heart be also.” *Matthew 6:21*.) But others, having no treasures on board, but expecting a great reward when they get in, (“He that is faithful unto death shall receive a crown of life;”) having dear friends there whom they long to see, are weary of the open sea and feel anxious to make the desired haven of rest; (*Philippians 1:23*, “Having a desire to depart, and to be with Christ which is far better.”) Day and night in their watch are they looking for some indication of their near approach to land. (*Titus 2:13*, “Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.” And as 2 Peter says,*3:12*, “Looking for and hastening unto and earnestly desiring the coming of the day of God.”) By and by, to their great joy, they make the long looked for light; (discover the connection between the seventy weeks and the twenty-three hundred days, which is the first light on the coast.) On examining the chart and ship’s reckoning they find that it is the right one, and knowing that the distance is but twenty-three hundred leagues, and that they are right thus far, and having a description of the coast which they can understand, made plain upon tables, that he may run that readeth it, the well disposed part of the crew begin to take a lively interest in examining the chart and the bearings, and distance of the lights one from another and to keep a lookout for the next light. When the signal is given “light ho,” the captain comes on deck rubbing his eyes, and enquires “where away,” You give him the bearings, and blind and sleepy as he is, he cannot help seeing the light. You begin to express your satisfaction at having got so far on the voyage, and mention that now you have only got eighteen hundred and ten leagues to go in order to get to the land. Ah, says he, this has nothing to do with the length of the voyage. And not wishing to be disturbed, he asks you if you understand navigation? No sir. Then go forward, I can make no talk with you on this subject; I will take good care to bring you safe into port; cannot understand these matters. Well, you go forward, not however very well satisfied, seeing he had promised to give you counsel and instruction.*HST February 14, 1844, page 3.6*

In due time you make another light, which sometimes you can see and sometimes you cannot. This causes a great wonderment to most of the crew, who go aft to inquire of the captain what it means, for they have not studied the chart for themselves, but have left it to

those who have told them they cannot understand it. Well, he begins to explain it to them, and makes it out quite plain that it is only a ship light, bright at intervals by the rolling of the ship. This satisfies them, although it does not you; for instead of going aft with the rest of the crew, you have been down examining the chart; and you find that just about four hundred and seventy-five leagues from the two lights, a revolving light is placed. (*Daniel 11:31*, "And they shall pollute the sanctuary of strength, and shall take away the daily or continual wicked.") Then you examine the ship's reckoning, and you find that she has made just four hundred and seventy-five leagues since passing the two lights; this you make known to your shipmates, and beg of them to look at the chart for themselves. But they laugh you to scorn, and ask you if you pretend to know more than the captain who was placed here on purpose to see to such matters? Well, you soon make another light examine your chart and find all right, (this brings us to the rise of Papacy when the saints were delivered into its hands, "and they shall place the abomination that maketh desolate.") From this light you have a long run of twelve hundred and sixty leagues, and knowing that you have but one more light to pass before you get to the mouth of the harbor, you begin to be very much in earnest with your shipmates urging them to get ready, as the ship has been gone a long time, and needs repairing before she will be fit to go into port; and if it should be found that they had not done the work that they had shipped to do, they would lose their wages according to the articles they had signed notwithstanding they should go the whole voyage. Well, some of the more considerate of the crew begin to look about them, and ponder these things in their hearts, and inquire are these things so; but instead of going to the chart and looking for themselves, they go aft to the captain and tell him their fears. Oh, says he, the voyage is but just begun; the ship looks better and better every day, and she never was in such good trim as at the present time; and by and by we shall take the trade winds, and then we shall have a long run of one thousand leagues at least, and nothing to do but turn in, and fit rigging and get her all *ataunto*; but you had better get ready, for we may get in to-morrow; we can't tell about these things. Saying this, he turns and goes below, and in a few moments is fast asleep. This calms the fears of the crew, although they do not fully understand his language, when he says that they have got one thousand leagues to sail before they arrive at their destined port;

and then, in the next breath, tells them they had better get ready, for they may get in the next day. But as he is making no preparation himself, they come to the conclusion that there is no meaning attached to it; and, therefore, they follow his example, turn in and trouble themselves no more about it. (Many have been awakened under the preaching of the advent doctrine, and have had their fears that it was the truth. But those fears have been calmed, and they are again put to sleep by the syren song of peace and safety. Why, says the minister, the world is just in its infancy, and the prospects of the church were never so good as now; the world is fast improving under our influence, and we expect that soon, the whole world will be converted, and this too in contradiction to the word of our Savior, that the wheat and the tares will grow together until the harvest. But they tell us that this is a parable. True; and when the Lord gives us a parable, it is to simplify some great truth. The Lord knew that there would be great captains who would throw a veil of mysticism over the most simple truth; and so he not only gave us a parable, but explained it. Yet say they we are to have a thousand years at least, and perhaps three hundred and sixty-five years of temporal millenium before Christ can come. And perhaps the next thing you will hear from them, is, you had better get ready, we can't tell about these things; he may come to-morrow for aught that we know. But it is evident that they have no faith to believe that he will come so soon, but only fear lest these things should prove true, and they be found fighting against God. But such advice bears not the weight of a straw on the minds of the unconverted; it is the practice that they look at, not the preaching.)*HST February 14, 1844, page 4.1*

In the meantime the ship is making great headway, and at length you pass the last light laid down on the chart. Here you notice the directions given to the navigator, to have his anchors ready, and to keep a good lookout, as it is a bad coast to be on. Beginning to feel anxious about the safety of the ship and crew, you take your chart to the captain, and ask him to show you where he finds his thousand leagues; and inquire of him if you have not passed the last light laid down on the chart, and if the next is not at the mouth of the harbor? Well, he is not able to say that it is not so; but inquires of you, how you know that we have got the right chart? and says that it is altogether uncertain about it. After pretending to sail

by a chart, almost the whole of the voyage, and when his ship is almost to make the land, he begins to question its correctness! And why? Look down in his locker, and you will see the cause. Here is a lot of the works of old seamen that used to study the chart and who undertook to explain it and make it plainer than the one that made it was able to do; and he has adopted their rules, and sailed by them in place of following the true chart, so that the captain has lost his reckoning, and don't know whether he is a thousand leagues off shore or just ready to make the land, for he has seen none of the last lights that you have passed, and forgotten all about the first. Well what is to be done? Why, say you, it all looks plain to me, that I have seen the last light laid down, except the one at the mouth of the harbor; and I shall keep a good lookout for the land, for I am expecting every day to make it; and therefore I shall get ready myself, and persuade as many of my shipmates as I can. Our chart has proved true thus far, and I have full confidence in it that it is correct.*HST February 14, 1844, page 4.2*

Well, this is just the case with those who believe the Lord is coming this year. All the lights, as laid down in the word of God, have been passed; the last light brought us down to the time of the end, when the Pope's civil power was taken from him in 1798; and we find ourselves living nigh to the time of the end, when many should run to and fro, and knowledge should be increased,—the wicked do wickedly, etc. We have heard the cry of peace and safety: and then God assures them that sudden destruction shall come upon us as travail upon a woman with child; and they shall not escape. We have noticed laid down on our chart, that in the last days perilous times shall come; and feeling that we are on a stormy coast, we begin to be alarmed for the safety of our ship and its precious freight. Under these feelings, we have taken our Bibles in our hands, and inquired of our great men where they find a thousand years of peace and prosperity to the children of God while the earth is in its present state? We have anxiously inquired of them if we are not living in just such times as the apostles foretold? Well, they have not been able to say that this is not the case. In regard to the time of Christ's coming the second time, as taught in the Bible, they give us no light, but ask us how we know that we have got the right translation? Here we begin to see that our great captains that have pretended to sail by the word of God, are, after all, about half

infidels, and in reality do not believe the whole of the word of God, have lost their reckoning, and are not able to tell us whether they are within a thousand years of the kingdom, or just about to enter the harbor of eternal rest. Now my brother seamen, what shall we do in such a case as this? I will tell you what we must do. We must take the word of God for the man of our counsel, daily; and we must pray over it, and ask God to show us its precious truths; and we must believe it, independent of the opinions of men. It never will do to listen to the song of peace and safety. There are rocks and shoals to the very gate of heaven; and we must have a better Pilot than any of our great men, or we shall meet with shipwreck. This Pilot, we can, and must have, or we never can enter the haven of eternal rest. We must take the Savior as our great Captain, and if we have him on board our ship, we never can be lost. We shall have storms and tempests to encounter, as a matter of course; but when we have a head wind, or opposition and persecution, we will beat and even strive to be making some headway toward that heavenly port. There is a cape to double before we can enter; and everything depends upon our getting up within the pitch of the cape before that fearful storm, that is now gathering, shall burst upon this devoted world. We must love God with all our hearts, and ever strive to do his will, and we must love his appearing and kingdom, and then we shall be made partakers of that grace that is to be brought us at the revelation of Jesus Christ. If we arrive at the point, when that storm bursts upon us, we shall be all ready to double the cape, and run down before it, safe into the harbor, where storms, and tempests, and persecution, will be felt and feared no more.*HST February 14, 1844, page 4.3*

“There we shall bathe our weary souls,
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast.”*HST February 14, 1844, page 4.4*

If, on the other hand, this storm comes and finds us exposed to the coming of the Lord, and indulging in sin, and giving way to the pleasures and follies of this world, we shall be left on a lee shore; where we shall perish on the black rocks of destruction. Oh then! let us give ourselves up to the service of the Lord, so that when he comes we may be found of him in peace and go home to glory. B.

J.*HST February 14, 1844, page 4.5*

Redemption nigh

JVHe

Or Reasons for believing the Savior will soon return.

by Miss Emily C. Clemens.

The following article is from the pen of our estimable and pious sister of the Presbyterian church in Rochester, N. Y., who has the charge of the Ladies High School in that place. She now attends the Advent meeting, and is devoting what time she can get from the arduous duties of her school, to the spread of the Advent doctrine. The article will be read with great interest by all.*HST February 14, 1844, page 4.6*

Land ho! cries the mariner as the hills of his country dimly rise from the ocean. Land! land! is the joyful cry that echoes throughout the ship. Many are the straining eyes that seek to fathom the blue distance, and rest upon the much-loved object, for long and weary has been the voyage. Some fearing the news is too joyful to be true, consult the chart, and find, one by one, all the light-houses have been passed, and the next object seen, must be the wished-for port.*HST February 14, 1844, page 4.7*

A joyful shout, rises to heaven, as the little band join in the cry from the mast head; find every eye is fixed on the distant hills, as more distinctly they rise to view. The anxious days and sleepless nights, spent on the tumultuous deep are quite forgotten, while anticipations, bright and joyous, take the place of fears and forebodings*HST February 14, 1844, page 4.8*

It is thus with the mariners on the rough sea of time. There is every indication that we soon shall reach the “heavenly country.” The sun, moon and stars obedient to the mandate of the Most High, have given their appointed signs. “Deep calleth unto deep,” the land of rest is nigh, and soon shall Zion’s ship be safely moored in the Port of Peace. And now, shall those who have an eye of faith fixed on the “better land,” which we are so rapidly approaching, neglect to

sound the joyful cry? Ah no! for we see many a frail vessel on the wreck-strewed sea, that cannot outride the storm, and we will proclaim that the “desired haven” is near, and gather into one celestial bark, those who are hoisting the signal of distress.*HST February 14, 1844, page 5.1*

And as the weary mariner, after a long and stormy voyage, hails the sight of his native land, and forgets his sufferings, so we with infinitely greater exultation, “forget the things that are behind,” and “rejoice with joy unspeakable and full of glory,” for the country we hope soon to reach, is the Paradise of God. We have passed all the signals which the Captain of our salvation has hung out on the shore of time; and, as he has commanded, we lift up our heads and rejoice, for our redemption draweth nigh.*HST February 14, 1844, page 5.2*

Deeply impressed with the thought that the Drama of this world is soon to end, and the scenes of the judgment are to be opened speedily by the coming of the Son of man, I acknowledge my belief that this event is near, even at the doors. And although I might readily find an apology for with holding the reasons for my belief, in the consideration that others older in the faith can warn the world more effectually, yet I find such an excuse will not avail for me: as we are to give according to that we have, and not according to that we have not; and if even this offering has the blessing that attended the two mites, good will be done, and God’s name be glorified.*HST February 14, 1844, page 5.3*

As the theory of a temporal millenium has (until of late,) like a “Will o’the Wisp,” dazzled, blinded and led me astray, I will give briefly some of the reasons that induced me to reject it, and look for the rising of “the bright and morning star.”*HST February 14, 1844, page 5.4*

And first, I reject it, because our Savior did no teach it; and I receive in the place of it, the doctrine of his speedy appearing, because it was the theme on which he delighted to dwell. He does not teach a period of peace and safety, when all will be righteous on the earth, previous to the burning day, in the twenty-fourth chapter of Matt.: for he says, “As the days of Noe were, so shall also the coming of the

Son of man be. The majority then were ungodly, wholly engrossed in the things of the world, given to unbelief, “and knew not, until the flood came and took them all away: so shall also the coming of the Son of man be.”*HST February 14, 1844, page 5.5*

It is often asserted that, previous to the coming of the Bridegroom, “all shall know the Lord from the least to the greatest,” but we read when the Bridegroom came, only those that were ready, went in with him to the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord open to us. But he answered and said, Verily I say unto you, I know you not.” If the foolish virgins knew the Lord, it is evident that the acquaintance was not mutual, and did not profit them. But if they had truly known him, they would have loved his appearing, watched for the signs of his approach, and gone forth to meet him with their lamps trimmed and burning, saying. “This is the Lord, we have waited for him.”*HST February 14, 1844, page 5.6*

The parable of the sower in the thirteenth chapter of Matt., does not inculcate a millenium for the seed is the word of God, (*Luke 8:11*,) which is sowed in the field of this world, during the appointed time of probation. And while the sower shall sow, “some will fall by the wayside.” “Some upon stony places,” “some among thorns,” “and others into good ground.” From the small proportion of good fruit produced, from the abundant seed sown, this world has been proved to be mostly barren and sterile; and we are not authorized from the word of God to say that there will ever be a period before it is burned, when the soil will be more fertile. If the world is to be converted, then the passage should read, “In the last days all the seed sown fell into good ground, and brought forth fruit, etc. But what are the words of Inspiration on this point. In the last days perilous times shall come men having the form of godliness, but denying the power thereof.” *2 Timothy 3*.*HST February 14, 1844, page 5.7*

Again it may be objected that “the Lord said (Num. fourteenth chapter,) as truly as I live, all the earth shall be filled with the glory of the Lord, as the waters cover the sea.” But that consummation will not be accomplished in this world according to the declaration of our Savior, found in the parable of the tares and wheat, Matt.

thirteenth chapter: for in explaining it he says, “The field is the world, the good seed are the children of the kingdom: but the tares are the children of the wicked one.” *Both are to grow together until the harvest*, “the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they *shall gather out of his kingdom all things that offend, and them which do iniquity*: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.” The “prince of this world,” the wicked one, then is to have dominion until the end of the world. His children are to flourish on the earth until the angels gather them on the day of judgment, to be burned. “One sinner destroyeth much good,” *Ecclesiastes 9*.; how then shall we compute the amount of evil that many commit? Is it said that the glory of the Lord filling the earth, the wicked will be restrained? Daniel says, “the wicked shall do wickedly at the time of the end; and John declares that in the last days scoffers shall come. If it were otherwise, how could the scriptures be fulfilled, that the world should be in the same state at the coming of the Son of man, as it was in the days of Noe,—as it was in the days of Lot?*HST February 14, 1844, page 5.8*

As heaven and earth shall pass away, but the word of the Lord shall not pass away, and those promises relating to the glory of God in the earth cannot be fulfilled in this world, until “all things that offend, and them which do iniquity are gathered out of it,” we know assuredly they will be verified in the world to come, which, according to John, is the new heaven and new earth. *2 Peter 3*. But the heavens and the earth which are now by the same word (the word of the Lord) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless, we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness. This promise is found in the eleventh chapter of Isaiah, where it is written, they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And again in the sixty-fifth chapter of Isa. the promise is repeated. “For behold I create new heavens and a new earth; and the former shall not be remembered, not come into mind. They shall not hurt nor destroy in all my holy mountain, saith the Lord.” Compare this promise with

the prediction, found in the twenty-first of Rev. “He that sat upon the throne said (when the new heavens and earth were created,) Behold I make all things new.” Is not this the Son of God, who creates all things new? “for by him the worlds were made, and without him was not anything made that was made.” When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory*, *Matthew 25:31*. Peter in the third of Acts, speaking of Jesus, says, Whom the heavens must receive until the times of restitution of all things, spoken of by all the holy prophets since the world began. In the passages quoted above from Isaiah, the prophet speaks of the restitution. Jesus, then, when he returns, will make all things new. And there will be given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him:” then will the glory of the Lord fill the earth, as the waters cover the sea, when he whose right it is shall reign.*HST February 14, 1844, page 5.9*

Oh how triumphantly will the morning stars sing together, and the sons of God shout for joy at the new Creation! No longer will the dirges of earth muffle the harpings of heaven, for there will be no more death, neither sorrow nor crying: for the former things will have passed away.*HST February 14, 1844, page 5.10*

Again it is evident that the Savior had not a temporal millenium in view, when he said, “Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction and many there be which go in thereat,” *Matthew 7*. But the advocates of the spiritual reign of Christ, suppose there will be thousands saved where one is lost; a little more latitude would include all among the saved. The inquiry naturally arises, How did the Lord Jesus answer this question, “Are there few that be saved?” He said “strive to enter in at the strait gate, form any I say unto you shall seek to enter in, and shall not be able? Because strait is the gate, and narrow is the way which leadeth unto life, *and few there be that find it*. The Savior did not say that the strait gate would by and by in the last days become a flood-gate to sweep sinners into the kingdom. He did not teach that the narrow way to life would widen and widen until it become a capacious field, thronged with a converted world. Oh no! He did not inculcate that the broad road to destruction should become so narrow that few should find it. The enemy that sowed

that error is the devil. Many tares have sprung from that seed. Many cry a little more sleep, a little more slumber, and they shall be carried to the skies on flowery beds of ease. No danger of the Lord's coming yet, "say they," he will not come in a thousand years! He will not come in three hundred and sixty five thousand! Soul, take thy ease, eat, drink and be merry. But what saith the answer of God unto them, When ye "shall say peace and safety, then sudden destruction cometh. For yet a little while, and he that shall come will come and will not tarry," *Hebrews 10*. "And the day of the Lord so cometh as a thief in the night." To whom does it come as a thief? To those that cry "peace and safety." My Lord delayeth his coming:" not to those that are watching, for Paul says in *1 Thessalonians 5*. But ye brethren are not in darkness that that day should overtake you as a thief in the night.*HST February 14, 1844, page 5.11*

Yes, the Savior has declared the entrance to the path of life to be *strait*, the way narrow, and few there be that find it. The gate of destruction is wide—the way broad, and many there be that go in thereat. And there is perfect harmony in the word of God on this subject, for the people of the Lord are represented as a remnant. *Romans 9:27*. "A remnant shall be saved." *11:5*. There is a remnant according to the election of grace. The words of the Savior were, Fear not little flock, it is your Father's good pleasure to give you the kingdom, *Luke 12*. And my kingdom is not of this world. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, *John 15*. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Thus does the Lord Jesus encourage and strengthen the minority who strive to enter the strait gate. They are cheered in their sufferings by the thought that "all that live godly in Christ Jesus, shall suffer persecution," and "if we suffer with Christ, we shall also reign with him."*HST February 14, 1844, page 5.12*

From the above (and other passages innumerable) it is evident that the Lord and his apostles did not teach that earth, previous to her renovation by fire, would be crowned with a golden age.*HST February 14, 1844, page 5.13*

It is written, believe in the Lord your God, so shall ye be

established: believe his prophets, so shall ye prosper. Let us then refer to the writings of Daniel. The Savior quoted him, and called him Daniel the prophet: and we have Gabriel's declaration that he was "a man greatly beloved" at the court of heaven. Let us examine and see if his writings do not establish the teachings of Him who spake as never man spake. Assuredly we shall find it so, for it can be proved that Jesus himself inspired the visions, and it was by his command that they were explained, besides he expressly says that he came not to destroy the prophets, but to fulfill.*HST February 14, 1844, page 5.14*

Nebuchadnezzar's image plainly represents the duration of earthly kingdoms, for, in *Daniel 2:28*. "There is a God in heaven that revealeth secrets, and hath made known to the king Nebuchadnezzar *what shall be in the latter days*." In the interpretation of the dream, Daniel says to Nebuchadnezzar, "Thou art this head of gold," and after thee shall arise another kingdom inferior to thee, etc.; thus it appears it was made known to the king "what *kingdoms* should be in the latter days." The image then shows clearly that there are to be but four universal dominions—this also Daniel's visions prove. The last universal dominion is divided into ten parts, viz., the toes of the image; in these divisions, in the days of these kings shall the God of heaven set up his everlasting kingdom.*HST February 14, 1844, page 5.15*

The first universal kingdom was Babylon. It was said to Nebuchadnezzar, Thou art this head of gold; and the inferior kingdom that should arise after him, was Medo-Persia, for we read, *Daniel 5:30, 31*, that the kingdom was taken by Darius the Median. From the angel's interpretation, of the vision in the 8th chapter, we learn that the Grecian kingdom succeeded the Medo-Persian, *verses 20, 21*, also 1 Mac. 1:1. Sacred History still further informs us that Rome was the next universal monarchy. *Luke 2:1*. There went a decree from Casar Augustus, that all the world should be taxed; also, 1 Mac. 1:10. Thus the Word of God shows that the four kingdoms were Babylon, Medo-Persia, Greece and Rome, which last has existed under its Pagan form 666 years, papal 1260, until 1798, when its civil power ceased, and the divided state, the reign of the Kings commenced. 44 verse. And in the days of these kings (the ten kingdoms) shall the God of heaven set up a kingdom which

shall never be destroyed! and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." If this were a spiritual kingdom, as some maintain, it would not *consume* the earthly kingdoms, but *convert* or change them into its own likeness. Besides, if by the setting up of God's everlasting kingdom, a spiritual establishment were meant, how absurd is it to say that it is set up "in the days of these kings;" why not say before the kingdoms represented by the image were, when man at his fall had salvation proffered him; or make the setting up of the kingdom (if spiritual) when Jesus was manifested in the flesh. We cannot fix upon the first mentioned time, because that had passed, and would make the prophecy, history; and in attempting to take the last as a starting point, we should be in a dilemma equally perplexing, for it was under the dominion of Pagan Rome, the iron kingdom, that the Savior lived, and the 44th verse in that case would read, in the days of this king (or kingdom) shall the God of heaven set up a kingdom which shall never be destroyed. We read in the 34 and 35 verses, (of which the 44th verse is an explanation,) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floor: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth. "The stone smites the image upon his feet, all earthly dominions are broken to pieces together, and become like the chaff of the summer threshing floor. The "stone falls upon the kingdoms and they are ground to powder." That is, God's everlasting kingdom is set up in the days of these kings, and breaks in pieces and consumes them.*HST February 14, 1844, page 5.16*

Evidently the metallic image is not incorporated in the mountain which fills the whole earth, for it is broken into chaff, borne away by the winds, and no place found for it. The mountain is the dominion of Christ, and if the image is converted, it must become stone, and be merged in it.*HST February 14, 1844, page 6.1*

But it may be objected that at the sounding of the 7th and last

trumpet, which is the trump of God, it is said the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Many suppose that this means that all kingdoms of the earth shall become Christ's by conversion, making the sounding of the trumpet an agent in converting them. This is somewhat like the sanctifying power that death possesses, in the theory of the Universalist.*HST February 14, 1844, page 6.2*

But what say the four and twenty elders in the immediate connexion? We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. *Revelation 11:17, 18*. Thus at the sounding of the 7th trumpet, when the kingdoms of this world become the kingdoms of our Lord and of his Christ, is the judgment presented—nations angry. *Revelation 1:7*. All kindreds of the earth shall wail because of him. *Matthew 24:30* Then shall all the tribes of the earth mourn, saying to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. What! nations angry when they are converted? And the time of the dead that they should be judged—the prophets, saints, and them that fear the name of the Lord, small and great, rewarded, by inheriting "the kingdom prepared for them from the foundation of the world," (*Matthew 25:34*,) and those destroyed which destroy (or corrupt, see margin) the earth. As it is said in Psalms, "Ask of me, and I shall give thee (Christ) the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." World is converted! "says one, please read the next verse," *Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel*" This is like Daniel's prophecy, and fully confirms his account of "what shall be in the latter days," the stone smites the image and it becomes chaff, is destroyed. The destruction is effected at a blow, for "a short work will the Lord make upon the earth, he will cut it short in righteousness." "He who spake and it was done, he who commanded and it stood fast," will consume the wicked with the spirit of his mouth, and destroy them with the brightness of his

coming.*HST February 14, 1844, page 6.3*

"Oh!" exclaims the spiritualist, "to consume and destroy means conversion; besides that is a spiritual coming." Spiritual coming! the expression is not in the Bible. Jesus is not to come again by his spirit, as he has not left and never will leave the world by his spirit. In speaking to believers in the 14th, 15th, and 16th chapters of John, he says, "It is expedient that I go away that I may send the Comforter—*that he may abide with you forever*;—even the Spirit of truth, which proceedeth from the Father. He also said to his disciples (*Matthew 27:20*,) Lo, I am with you always even unto the end of the world.*HST February 14, 1844, page 6.4*

Then he will remain with us by his Spirit, while the world standeth, and it was necessary for him to leave us personally, that he might send the blessed Comforter to us. After the ascension the disciples waited at Jerusalem for the promise of the Father—the Spirit of truth, whose glorious advent was on the day of Pentecost. *Acts 2*. This is all the spiritual coming mentioned in the Word of God.—Again, if "the brightness of his coming" refers to a spiritual advent, then to be consistent we must spiritualize the coming of the Saviour, described in the preceding chapter, (*2 Thessalonians 1*.) for the apostle speaks of only one, and the same coming in the two chapters. (The passage it becomes necessary to spiritualize, is the following: *chap. 1:7-10*.—"When the Lord Jesus shall be revealed from Heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." In the 2nd chap. this coming is called "the day of Christ" 3rd verse, That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, whom, 8th verse, the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Spiritualize such plain, potent, and sublime declarations as the above! spiritualize them for the sake of propping up a tottering theory, thereby making the Word of God of no effect by our traditions!—methinks if we had any desire to do it, the reading of *Revelation 22:18, 19*, would shudder us into an

honest construction.*HST February 14, 1844, page 6.5*

But, say a multitude, (that the Scriptures may be fulfilled) “Where is the promise of his coming?—for since the fathers fell asleep, all things continue as they were from the beginning of the creation.—The promise of his second coming is plainly to be seen, being the grand theme of the New Testament Scriptures, as the prediction of his first advent pervaded the Old. The promise may be found in *John 14:2, 3, 28*, and in other places innumerable.—The Saviour says to all that are his, “I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said I go unto the Father. *Chap. 16:16*, He speaks of the time that he will remain away.—“*A little while*, and ye shall not see me; and again, *A little while*, and ye shall see me; because I go to the Father.” Some of the disciples did not understand what the Saviour meant by going away a little while, and said, 18th verse, “We cannot tell what he saith.” Jesus then in explanation of his departure, and absence, says in the 20th verse, “Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, *but your sorrow shall be turned into joy*.” When? On the resurrection morning, when the Saviour comes and receives them to himself, having prepared a place for them. For he says, “And ye now therefore have sorrow; (in the world ye shall have tribulation,) but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”*HST February 14, 1844, page 6.6*

That the Saviour’s departure was *personal* no one will deny, for he said after his resurrection, “A spirit hath not flesh and bones as ye see me have,” and when he was taken up to Heaven, and a cloud received him out of the sight of the disciples, two men in white apparel said to them (*Acts 1*,) “This same Jesus which is taken up from you into Heaven, *shall so come in like manner* as ye have seen him go into Heaven.” This settles the question; he went away personally, he is to return personally; all traditions to the contrary notwithstanding.*HST February 14, 1844, page 6.7*

That this event is certain, *near*, and desirable, is the last and

solemn declaration of the Saviour, recorded in the Word of God. He which testifieth these things, saith, "*Surely I come quickly*, Amen. Even so come, Lord Jesus."*HST February 14, 1844, page 6.8*

Again "this same Jesus" is at the right hand of God, from henceforth expecting until his foes become his footstool—"Whom the heavens must receive until the times of restitution of all things spoken of by all the holy prophets since the world began. Enoch is the first mentioned as prophesying of this restitution, viz: "Behold the Lord cometh with ten thousand of his saints."*HST February 14, 1844, page 6.9*

In the song of Moses we read fire "shall consume the earth with her increase, and set on fire the foundation of the mountains. And Balaam, although not a prophet of the Lord, was constrained to testify.*HST February 14, 1844, page 6.10*

For from the top of the rock I see him, and from the hills I behold him; Lo! the people who shall dwell alone! nor shall number themselves among the nations. David, too, prophesies, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.—But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. For such as are blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.—The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shall see it. But the transgressors shall be destroyed together. *Psalm 37*. And Solomon has the same prophecy "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. *Proverbs 2*. And we read in *Job 21*. the wicked are as stubble before the wind, and as chaff that the storm carrieth away. That the wicked are reserved to the day of destruction—they shall be brought forth to the day of wrath. Isaiah speaks of the restitution where he glowingly describes the new heavens and new earth. Be ye glad and rejoice forever in that (the new creation) which I create—for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard

in her, nor the voice of crying. Ezekiel prophesies of the resurrection which will be at the time of the restitution. (For the Lord himself shall descend from Heaven with a shout, and the trump of God, and the dead in Christ shall rise first. *1 Thessalonians 4*.) the words of the prophet are “Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. My servant David shall be their prince forever. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. *Ezekiel 37*.; see also *Revelation 21:3*.—And Daniel also refers to the restitution of all things, when he speaks of the stone smiting the image on the feet, and the setting up of God’s everlasting kingdom in the days of the kings. Also where he speaks of the thrones being cast down, *chap. 7*. the judgment set and the books opened—the beast slain, his body destroyed and given to the burning flame—when one like the son of man came with the clouds of Heaven—and there was given him dominion and glory, and a kingdom, that all people and nations and languages should serve him—his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not he destroyed. This last is evidently the same everlasting kingdom spoken of in *Daniel 2nd*, and lest men should pervert the prophecy, and say when the ancient of days came, that the slaying of the beast, the destroying of his body, and the giving it to the burning flame, was *conversion*, and thus fabricate a temporal. Millennium, there Daniel expressly says, I beheld, and the same horn made war with the Saints and prevailed against them, until the ancient of days came, and judgement was given to the Saints of the Most High, and the time came that the Saints possessed the kingdom.” When is judgment given to the Saints? At the first resurrection, for John says, *Revelation 20:4*. “I saw thrones, and they sat upon them, *and judgment was given unto them*, and they, (all the saints) lived and reigned with Christ a thousand years. This is the first resurrection.” When is the time that the saints possess the kingdom? When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations. Then shall the king say to them on his right hand, come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world.”—*Matthew 25*. This is the time when the saints possess the kingdom.*HST February 14, 1844, page 6.11*

The same horn made war with the saints and prevailed against them until the ancient of days came, the millennium then, if there be one, is certainly a little horn millennium, for that power prevails. It will be interesting then to notice the character of this formidable opponent, which is to contend so successfully with the Saints until the Lord comes.*HST February 14, 1844, page 7.1*

In *Revelation 13*. the same power is described under the name of a beast.*HST February 14, 1844, page 7.2*

The little horn had “a mouth speaking great things.” *Daniel 7:8*.*HST February 14, 1844, page 7.3*

To the beast was there given a mouth speaking great things and blasphemies. *Revelation 13:5*.*HST February 14, 1844, page 7.4*

Of the little horn it is said, “He shall speak great words against the Most High.” *Daniel 7:25*.*HST February 14, 1844, page 7.5*

Of the beast it is said “He opened his mouth in blasphemy against God.” *Revelation 13:6*.*HST February 14, 1844, page 7.6*

The horn was “to make war with the saints, and to prevail against them.” *Daniel 7:21*.*HST February 14, 1844, page 7.7*

The saints were to be given into his hand (the horn’s) until a time, and times, and the dividing of times, and to the beast power was given to continue forty and two months.*HST February 14, 1844, page 7.8*

The Papacy precisely answers this description. This is “That man of sin, the son of perdition;—who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.” And this power is to have dominion until he whose right it is shall come and reign. Although its civil power is gone, yet ecclesiastically it is as potent as ever. Civil power was given to the beast for the space of forty and two months, equal to twelve hundred and sixty days or years.*HST February 14, 1844, page 7.9*

With the decree of Justinian, constituting the Pope universal

Bishop, commenced the civil power of Rome, which continued until Gen. Berthier, under Buonaparte, took the Pope prisoner, and carried him to France. The decree took effect in 538, the carrying the Pope away captive in 1798.*HST February 14, 1844, page 7.10*

Those who are noting the indications of the times, and watching the tide of human affairs, testify to the truth recorded in the holy prophecies, that the little horn shall prevail. The learned and brilliant Macauley, the British critic, in an article on Ranke's History of the Popes, has the following:—*HST February 14, 1844, page 7.11*

"It is impossible to deny that the polity of the Church of Rome is the very master-piece of human wisdom. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, has improved it to such perfection, that among the contrivances of political abilities it occupies the highest place. The stronger our conviction that reason and scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and scripture were arrayed in vain." And again. "The Papacy remains, not in decay, not a mere antique; but full of life and youthful vigor. The Catholic Church is still sending forth to the further ends of the world missionaries as zealous as those who landed in Kent with Augustin; and still confronting hostile kings with the same spirit with which she confronted Attila. The members of her community are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. During two hundred and fifty years, Protestantism has made no conquest worth speaking of. Nay, we believe that, as far a there has been a change, that change has been in favor of the Church of Rome."*HST February 14, 1844, page 7.12*

The venerable Dr. Spring, of New York, in a late discourse, speaking of the alarming progress of the Papacy, says:—*HST February 14, 1844, page 7.13*

“While we, as Protestants are exhausting our energies against one another, theirs are concentrated in favor of Rome. In the political dissension of Protestants, Rome even now holds the balance of power; and in the use of the elective franchise, may decide every great political question, and almost upon her own terms.”*HST February 14, 1844, page 7.14*

“The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high; and she is playing for nations. She spreads her great drag-net over the marshy and miry places of the earth, and gathers all manner of creeping things, and then she throws it over crowns and thrones.” Thus she prevails. And thus we are living under the reign of the little horn—which is the only millennium which the Bible brings to view, before the coming of the ancient of days, to judgment. But the triumph of the wicked is short. “For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God;” and this power that “makes war with the saints,” and prevails, shall be destroyed “with the brightness of his coming.”*HST February 14, 1844, page 7.15*

That this coming is near, I firmly believe. The prophetic numbers, as I understand them, are nearly completed—and not for the universe would I take the responsibility of saying that the Saviour may not come at any moment. I see not a vestige of foundation for the very common belief of a temporal millennium,*HST February 14, 1844, page 7.16*

It is a tradition of the elders which has crept into our faith, and prevented us from seeing that the “way to life is narrow, and few there be that find it.” In the dark shadow of this theory the truth is obscured, and the sword of the Spirit cannot be wielded. Before the Ancient of Days sits, and the Son of man comes with clouds, there will be no opportunity for the saints to prevail against the kingdom of Satan,—to accomplish their warfare, retire from business on their independent fortune, and be so comfortably situated as not particularly to desire the Lord’s return. This is not the decree of Heaven—this is not the will of the Most High. The faith once delivered to the Saints, and for which they earnestly contended,

was, to look for God's Son from Heaven—was, to be "looking for, and hasting unto, the coming of the day of God." And in view of the declension in the church, in these last days, the Saviour said, "When the Son of man cometh, shall he find faith on the earth?"*HST February 14, 1844, page 7.17*

It is even so. The nominal Church of Christ, for the most part, is at ease. She is soothing her twinging conscience with peace-and-safety opiates—dozing with that narcotic, the spiritual reign, and lulling herself to deeper slumber with the syren song, "I am rich, and increased with goods, and have need of nothing."*HST February 14, 1844, page 7.18*

These delusive fancies are but the fogs that have arisen in this last hour of the night, to cloud the dawning of the day, but soon they will be dispelled by the bright rising of the Sun of Righteousness, before whom all darkness will flee away.*HST February 14, 1844, page 7.19*

But yet time lingers a little, and the Saviour is saying to his poor Laodicean Church, that knows not "that she is wretched, and miserable, and poor, and blind and naked," "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed; and annoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Yes, "to those that look for him, will he appear a second time without sin unto salvation." They are not in darkness that the day of the Lord should overtake them unawares,—they watch for the sign of the coming of the Heavenly Bridegroom, and when they see them they rejoice, for their redemption draweth nigh. Emily C. Clemons.*HST February 14, 1844, page 7.20*

Rochester, N. Y. Jan. 25, 1844.*HST February 14, 1844, page 7.21*

Letter from Brother Timothy Cole

JVHe

Brother Bliss:—It may be cheering and gratifying to the saints that read your paper, to hear a word from Lowell, and from the unworthy writer of this letter; as Lowell was the first place in our state where there was any considerable stir made about the immediate advent of our Lord; and myself one of the first that proclaimed it. It is now about five years since many in this city, with myself, became interested in the glorious truth that Christ was at the door. We have passed through many trials, afflictions and persecutions; hard sayings and cruel mockings have been a part of our daily portion; but the part that God has given has been more blessed than my tongue or pen can describe. As to my own faith, it is as strong, in proportion to the grace that I have, as ever before. I am truly and sincerely looking for my Lord; and if I know what my Bible means by looking and waiting, I am so daily. To me it is a reality that I shall soon see my Lord and Master. The cause in this place I think was never more prosperous than now; never more settled, grounded and united in the great fundamental truths of the coming kingdom. There are now two large meetings held constantly in this city, where the members are decided in the views of the Adventists. The meeting in Hamilton Chapel, established under the labors of Brn. Chandler and Martin, has prospered and grown until their house is full; and they exert a salutary influence in that part of the city. They have had a revival and souls converted among them most of the time for a few months past. A goodly number have been baptised. Bro. Preble is with them a part of the time, and they are supplied by others; they are a happy united band.*HST February 14, 1844, page 7.22*

The church where I have labored most of the time for seven years past, is in a prosperous state. Our meetings of every description were never more full than now, except when there was a great revival or excitement. There is no discord or disunion that I know of in the whole church with regard to the glorious truth of the advent; all, so far as I am informed, love the doctrine, [2]By church I mean what the Bible means; the congregation or assembly of disciples. whether they full believe in the time or not; and seem to say, come Lord Jesus, come quickly. Several of late have embraced the advent views, who had formerly treated them with neglect, and some who had partially believed, are now firm in the faith. There have been some converted from sin, or reclaimed from a backslidden state, every

week for several weeks past. We have had from ten to thirty forward to the anxious seats each Sabbath evening for about two months. The interest among the unconverted I think increases daily, and the feeling among the brethren for them increases. The prospect is good for the cause here in this world, and glorious in that which is to come. We have often been told that our meeting must go down and be ruined, if the Lord did not come in A. D. 1843, and that we should all be infidels; but as to the first prediction, we have only to say, that there are one fourth more seats let in our meeting house now, than in any quarter in the last year, and the number increasing weekly. And as to the latter, let the Judge decide when he comes who are infidels; whether those who meet to talk about Jesus and the resurrection, and exhort one another daily, or those churches and church members who are getting up and attending picnics, and tea parties, and fairs; or purchasing organs at the cost of from one to five thousand dollars, while the poor of their churches are supported by the town; and worst of all, are crying peace and safety, when God says, sudden destruction is coming. Let the Judge decide. For one I am ready for the decision. O my God! what a day will that day of decision be. Prepare us all. Yours in the blessed hope.*HST February 14, 1844, page 7.23*

Lowell, Jan. 12, 1844.

The above by accident was mislaid. Bro. Cole wished us to say, that the reason he did not go to Dover, was in consequence of snow being on the track, which obstructed the cars. A subsequent letter informs us that Bro, C. is unable to lecture on account of his health.*HST February 14, 1844, page 7.24*

Strange Coincidence.—The *Courier Francais* states, that some days since a statesman and academician, in the course of a conversation which took place in the library of the National Institute, observed that in the middle of each century for the last five hundred years, some great social crisis had occurred in Europe. “In 1450,” said he, “it was the art of printing which created a revolution. In 1550, it was Luther who shook the foundation of Catholicity. In 1650, it was Bacon and Descartes who demolished the infallibility of Aristotle. In 1750, it was philosophy which triumphed, and prepared the way for the revolution of 1789. We approach the year 1850, and

it is evident society is preparing to undergo a fundamental revolution."*HST February 14, 1844, page 7.25*

The Advent Herald

JVHe

"The Lord is at Hand."

BOSTON, FEBRUARY 14, 1844.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST February 14, 1844, page 8.1

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST February 14, 1844, page 8.2

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.HST February 14, 1844, page 8.3

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.HST February 14, 1844, page 8.4

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a*

*period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST February 14, 1844, page 8.5

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST February 14, 1844, page 8.6

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST February 14, 1844, page 8.7

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST February 14, 1844, page 8.8

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST February 14, 1844, page 8.9

PROPHETIC TIME

JVHe

I. 6000 years from creation, according to the Hebrew text, terminate about 1843.HST February 14, 1844, page 8.10

II. The seven times, or 2520 years, of Levit. 26., beginning with the reign of the Gentiles over the Jews, B. C. 677, terminate about 1843.HST February 14, 1844, page 8.11

III. The Great Jubilee, or 2450 years, commencing with the desolation of the land of Judea, B. C. 607, terminate about 1843.HST February 14, 1844, page 8.12

IV. The 2300 days of *Daniel 8*., beginning with the 70 weeks of *Daniel 9*., at the going forth of the decree, *Ezra 7*., B. C. 457, terminate about 1843.HST February 14, 1844, page 8.13

V. The 1335 days of *Daniel 12*. beginning with the taking away of

the Pagan daily sacrifice, in A. D. 508, also terminate about A. D. 1843.*HST February 14, 1844, page 8.14*

We must, therefore, if we read the Bible aright, be near the termination of all the prophetic periods. Reader, is it not worthy of your prayerful consideration?*HST February 14, 1844, page 8.15*

Our Paper

JVHe

We publish TWENTY THOUSAND Copies of this number, which we send to all parts of the country. It contains some of the reasons of the hope we cherish, of the speedy coming of Christ; with illustrations of the nature of the Kingdom of God.*HST February 14, 1844, page 8.16*

Those persons who receive this number gratuitously, will *please read, and circulate*. Those who may wish to subscribe, can do so through the Postmaster, who has the right to remit without cost.*HST February 14, 1844, page 8.17*

Those who may wish to aid us in the circulation of this immense edition, can send in their donations to this office. Direct to J. V. Himes, Boston, Mass.*HST February 14, 1844, page 8.18*

"Occupy till I Come."

JVHe

This was the impressive admonition of our Savior to his disciples, when, at his first Advent, he likened the "little while" during which they should not see him, because he should go to the Father, to a Nobleman's going to a far country to receive for himself a kingdom, and to return. This admonition is peculiarly applicable to us, who look for his appearing at the present time: we are to occupy till our Lord shall come; and as the time draws nigh, we mean, God helping us, to put forth redoubled efforts, and labor with redoubled diligence.*HST February 14, 1844, page 8.19*

In accordance with this determination, we commence with this number a new Volume, and shall send an edition of 20,000 to all parts of the U. States. The Signs of the Times, commenced without a subscriber, and without means in April 1840, and was the first paper ever published, devoted exclusively to the time of the Advent. It has therefore been emphatically the Advent Herald; and with this No. it takes its own appropriate name.*HST February 14, 1844, page 8.20*

When we look back upon the commencement and progress of this cause, we cannot but observe bow God has owned and blessed the means put forth for its advancement. This doctrine presents nothing that appeals to any selfish or worldly principle in man; but is in opposition to all. It has been presented, not with excellency of speech, or with the wisdom and eloquence of man; it has held forth none of the honors or emoluments of this world; it has appealed to no man's pride, or vanity, love of case, or love of fame; it has come with nothing that this world holds great or valuable; but it requires that all which flatters the carnal heart, shall be sacrificed on the altar of truth. And yet it has spread on every hand and found favor in the hearts of thousands; and multitudes are rejoicing in the blessed hope of the glorious appealing of the great God and our Savior Jesus Christ, who will change our vile bodies in fashion, like his own glorious body; and he will dwell with us forever in the New Earth, wherein dwelleth righteousness. Such a wonderful extension of these glorious truths, against such fearful worldly odds, is proof to us that the God of Jacob has been with us, and sustained us by his own right arm. To him be all the glory.*HST February 14, 1844, page 8.21*

The Advent publications have gone forth on the wings of the wind to all parts of the world, and been scattered like the leaves of the forest. Multitudes have gone forth on this errand of mercy, each in his own sphere, often without concert of action, and unknown even to their fellow laborers. And thus the seed has been sown broadcast over the earth. True, some has fallen by the way-side, and been devoured by the fowls of the air; some in stony places, and because there was no deepness of earth, when the sun was up, withered away; and others among thorns which sprang up and choked the good seed; yet much has fallen on good ground, and brought forth

an hundred fold. Regular courses of lectures have been given in many of our large cities; and scarce an Evangelical church in the land is without a living witness of these truths. So general has been the extension of light on the Advent, both by publications and the living messenger, that probably no one in the land is now ignorant, that such an expectation exists, or has been without the opportunity to obtain some knowledge of our belief. Those therefore who are ignorant, are willingly ignorant; and those who have rejected it, have chosen to reject it: they have chosen their delusions.*HST February 14, 1844, page 8.22*

We now look forward to the future, with unwavering faith, that we have read our Bibles aright, and that we are on the very verge of time. We believe our reckoning is correct; but if it should vary a few months, we shall still continue to labor, and watch, and pray, till the heavens reveal the coming One. We have no time but the present Jewish year, and if the vision should tarry beyond it, we shall wish for no other time; but wait. The evidence clusters about this year, and we can find no argument to extend time beyond. But our work is till the Lord shall come. Till then we ask the prayers of all the saints, that God may guide the hearts of all aright, and fit all his children for his coming, and kingdom, for Christ's sake.*HST February 14, 1844, page 8.23*

The Conference

JVHe

The Conference at the Tabernacle, which we noticed in the closing number of the last Volume, was a season of sweet and blessed, social intercourse to the joy of many hearts. According to appointment, Mr. Miller preached at the Tabernacle on the Sabbath, Jan. 28th, all day and evening, and was patiently listened to, by a crowded and attentive audience. All day and evening the seats and aisles were filled with as many as could find a place to sit or stand; and many of the young, with the middle-aged, and even the man with grey hairs, patiently stood and listened to the story of the Coming One, with the evidences of his near approach. Had the Tabernacle been twice its size, it would probably have been as densely filled, and multitudes were obliged to go away unable to

obtain admittance,*HST February 14, 1844, page 8.24*

On Sunday morning Mr. Miller took for his subject, the duty of continual watchfulness, “And what I say unto you, I say unto all, Watch.” He showed what it was to watch, that none could watch without expecting that for which: they watched; and also for what they were to watch—the coming of the Son of Man. This command to the disciples to watch, was shown to be incumbent upon all who should come after, during the entire gospel dispensation, and that therefore till its close, the coming of Christ could not be past. The nature of Christ’s coming was shown to be a literal and personal coming, even as he departed into heaven. Also the object of his coming was shown to be, to save his children, and to destroy the works of the devil. As Christ is to save all when he comes; it follows that if his coming is past, none can be saved who have lived since; and therefore Universalism is false.*HST February 14, 1844, page 8.25*

In the afternoon and evening he took for his text, *Ecclesiastes 8:5, 6*, “Whoso keepeth the commandment shall feel no evil thing: and a *wise* man’s heart discerneth both *time* and *judgment*. Because to *every purpose there is time and judgment*.” He showed from the Scriptures that those only are regarded as wise, who keep the commandments of the Lord and believe his word, and which is accounted to them for righteousness, producing a corresponding life. Such will discern both *time* and *judgment*, because to every purpose there is both time and judgment. It was there shown that every *judgment* brought upon the world, as predicted in the Scriptures, was in connection with a specified time, which was discerned by the wise. The flood, the destruction of the cities of the plain, the sojourning of the children of Israel in Egypt, and in the wilderness, the Babylonish captivity, and its end, and the dispersion of the ten tribes, with many other judgments, all occurred at the predicted time, which was discerned by those who feared the Lord; as was the time of our Savior’s first Advent. It was therefore argued that the time of the Second Advent, at the end of all the prophetic periods, in the fullness of times, will also be discerned by those who are wise in the sight of God.*HST February 14, 1844, page 8.26*

On Monday, at 2, P. M., the conference assembled in a meeting for

social prayer, and enjoyed a sweet season of communion with the Father of spirits. Quite a number of brethren and sisters were present, from the neighboring towns. In the evening Mr. Miller lectured from the 2nd of Daniel, with his usual clearness and success. The audience as in the subsequent evenings continuing to crowd the place. In the day time also the audiences were good.*HST February 14, 1844, page 8.27*

On Tuesday, the conference assembled at 10, A. M., and spent the morning in prayer, with praise, and exhortations. In the afternoon, in addition to a sweet season of supplication to the throne of Grace, very interesting addresses were listened to from Brn. Preble, Plummer, and Hervey. In the evening Mr. Miller lectured on the 8th of Daniel, re-asserting his fullest confidence in the correctness of his calculations, notwithstanding so much has been falsely said respecting his changing the time.*HST February 14, 1844, page 8.28*

On Wednesday morning, a prayer meeting was held at 8 o'clock, in Berean hall, and at 10 in the Tabernacle. In the afternoon, in addition to remarks from other brethren, Bro. H. Plummer preached from *1 John 3:2*. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."*HST February 14, 1844, page 8.29*

In the evening, Mr. Miller lectured on the eleventh chapter of Daniel. It was one of his best efforts. He was very clear and animating, and feasted the lovers of historical prophecy.*HST February 14, 1844, page 8.30*

On Thursday, prayer meeting in the morning as usual. At 10 o'clock, conference and prayer meeting at the Tabernacle. Bro. Himes, read from *Luke 21:34-36*, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man;" and made some appropriate remarks on the subject of watchfulness and prayer. He

was followed by Bro. F. G. Brown in some very interesting remarks on the present state of the church and the world, as being ominous of approaching events.*HST February 14, 1844, page 8.31*

In the afternoon, Bro. I. E. Jones lectured from*Micah 2:12, 13*. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them." Bro. Preble followed with some interesting remarks, sustaining the Advent at hand.*HST February 14, 1844, page 9.1*

In the evening, Mr. Miller lectured on the closing part of the 11th and 12th of Daniel. He was very happy in his illustration, and riveted the attention of a crowded audience, for more than two hours.*HST February 14, 1844, page 9.2*

Friday was the last day of the conference. In the morning, in addition to the remarks of others, Bro. J. S. White commented in an interesting manner upon the 1st chap. of 1st Peter. He was followed by Bro. N. Hervey, who spoke upon the subject of unfulfilled prophecy, showing that none such now intervenes between us and the Advent. Brn. Hersey, Burnham, and others, also spoke on appropriate subjects.*HST February 14, 1844, page 9.3*

In the afternoon Bro. F. G. Brown, preached from*Luke 21:35*. "For as a snare shall it come on all them that dwell on the face of the whole earth." He showed that the wicked alone dwell on this earth. The righteous are pilgrims and strangers here, looking for a better country, even an heavenly, and have no continuing city or abiding place. All such will escape the snare which will come upon all whose affections are placed supremely on this world, and regard it as their home.*HST February 14, 1844, page 9.4*

In the evening Mr. Miller lectured upon the number of the beast, in Rev.*HST February 14, 1844, page 9.5*

He was unusually clear, and seemed to carry conviction to many, of

the correctness of his application of this prophecy. He remarked that his Advent brethren had not generally agreed with his views of it, and that satisfied him that they studied the scriptures for themselves, and followed him only so far as they believed he followed the word of God. He was, however, fully satisfied that the number of the beast 666 could only denote the years of pagan Roman supremacy from B. C. 158 to A. D. 508. He spoke of the mother of harlots, which all Protestants admit to be papacy, and remarked that if the Roman church was the mother of harlots, then her daughters must be the harlots: and therefore that portion of the Protestant churches that imitate and partake of the spirit of the old mother must be the daughters referred to. He said that he had ever and at all times advised adventists to stay in their respective churches; but God had ordered it otherwise; the churches had thrust many of our dear brethren out, and we have loved them too well to stay behind; hand he was inclined to believe that God was right, and he had been wrong. Speaking of the light that Stuart, Culver and others had thrown upon the prophecy, he said they had only shown that Antiochus or Nero was the *woman* spoken of in *Revelation 17*.*HST February 14, 1844, page 9.6*

On Saturday evening Mr. Miller lectured on the two witnesses, of *Revelation 11*., which he showed conclusively to be the Old and New Testaments.*HST February 14, 1844, page 9.7*

On the Sabbath, in the morning, Mr. Miller lectured on the Typical Sabbaths, and in the afternoon on the Three Woe-Trumpets. In the evening Rev. I. E. Jones spoke from the text, *Romans 13:12*.—"The night is far spent, and the day is at hand."—Showing that if the night was far spent 1800 years ago, when the world had continued but about 4000 years, it cannot but be now near its close.*HST February 14, 1844, page 9.8*

At the close of the afternoon lecture, the Sacrament of the Lord's Supper was administered, of which partook a large body of believers, many of whom were from the neighboring towns.*HST February 14, 1844, page 9.9*

In this course of lectures Mr. Miller has been uncommonly happy in his illustrations, and in securing a candid hearing. The interest

continued to increase to the last; and never, perhaps, was there more interest in this city, on this question, than at the present time. Few men have the faculty of riveting the attention of an audience for so great a length of time as Mr. Miller. None can candidly listen to him without gathering instruction from his illustrations.—He possesses a strong and vigorous mind, approaches all questions with calmness, and is never dogmatical in his opinions. He is ever ready to listen to the opinions of others; weighs well their arguments, and has a profound acquaintance with the history of the world, and the scriptures of truth, in the light of which, he analyzes all objections. Mr. Miller, to be duly appreciated, must be *known*. Where he is known, however much his opinions may be dissented from, the finger of scorn is never pointed, nor the lip of the reviler curled. In his own neighborhood,—Low Hampton, N. Y.—as a citizen, a neighbor, and a magistrate, he has ever been respected and esteemed. The world has been taught to despise him, and the church to revile and reproach him; but among all who have entered the list against him, his superior in mental greatness, or in goodness of heart, has not appeared. He makes no pretensions to scholarship, but had he studied in the schools of the prophets, with his intellectual endowments he would have stood as much above his petty opposers in scholastic attainments, as he now does in a knowledge of the scriptures. We cannot speak of him as we would, lest we might appear not modest in our expressions; but we express the honest sentiments of our heart, when we say, that were we embarked in any holy cause, we should feel proud to be associated with William Miller, of Low-Hampton, N. Y. At each succeeding interview with him, one can but feel they never knew him before. If we may use the expression, he opens like a book—each succeeding chapter and page presenting new and more endearing traits of character. Among all the foul objections which have been brought against him, no one has ever lisped aught against the purity of his life, or the soundness of his theology on doctrinal points. He has ever stood aloof from the petty strifes of the day, and is endeared with the most affectionate remembrance in the hearts of thousands.*HST February 14, 1844, page 9.10*

On Monday, the 5th inst., at 4 P. M., Mr. Miller and Brother Himes left for New York city, to hold a conference, and give there a course of lectures.—From thence they expect, if time continue, to go to the

cities of Philadelphia and Baltimore; and thence to Washington to visit Casar's household. This will be an expensive mission, but the Lord will incline the hearts of friends as He shall see the cause may need. We trust that much seed has fallen on good ground in this city the past week; and may the blessing of God still accompany the labors of our brethren. Bro. I. E. Jones remains in the Tabernacle in the absence of Bro. Himes. We are glad the cause here is in the hands of so able an advocate.*HST February 14, 1844, page 9.11*

An Address to the Believers in Christ of all denominations

JVHe

Dear Brethren:—We would ask in the name of our dear Master Jesus Christ, by all that is holy, by the fellowship of the Saints, and the love of the truth, why you cast us off as if we were heretics?—What have we believed that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us (adventists) from your churches and fellowship?—In the name of all that is dear, all that is holy and good, we call upon some of you to come out and tell us wherein our great sin lies. Have we denied the faith once delivered to the Saints? Tell us we pray thee, or, wherein is our fault? If there is an honest man among you, of which we cannot doubt, we shall expect to see your reasons publicly and honestly avowed; and if we are guilty of heresy, or crime, let the Christian community know it, that we may be shunned by all who know and love the truth.*HST February 14, 1844, page 9.12*

Is it heterodox to believe that Jesus Christ will come again to this earth, to receive his saints to himself, and to reward all men as their work shall be? If so, then our fathers, and our ministers, our creeds and our Bibles, have taught us heresy; and from our infancy we have misunderstood our teachers, and misapplied our Bible. Do tell us what mean a class of texts like these *John 14:3*.—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." *Acts 1:11*—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven?

this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—*1 Peter 1:7 and 13*—"That the trial of your faith, being much more precious than of gold that perisheth, though it may be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the Revelation of Jesus Christ:"—*Revelation 1:7*.—"Behold he cometh with clouds; and every eye, shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."*HST February 14, 1844, page 9.13*

Does our crime consist in our looking for him and loving his appearing? This, too, we charge upon our fathers and teachers; we have heard ever since we had consciousness, as our duty explained and enforced, to watch and look, to love and be prepared for his return, that when he comes we may enter into the marriage supper of the Lamb. We also have Christ and the apostles for our example in so doing. Witness, *Matthew 24:44*; *25:13*; *Mark 13:34-37*; *Philippians 3:20, 21*; *2 Timothy 4:8*; *Titus 2:13*; *2 Peter 3:12*; *Revelation 16:15*.*HST February 14, 1844, page 9.14*

Or are we to be severed from our brethren because we believe the prophets of the Old and New Testament to be the true prophecies of God; or because that we think we can understand them, and see in the history of our world their fulfillment? Are we to be cut off from our connexion with your churches, because we believe, as your ministers have told us we ought to, for ages past? *Acts 24:14*. —"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." *26:22*.—"Having therefore obtained help of God, I continued unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. King Agrippa, believest thou the prophets? *1 Timothy 4:14*.—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." *Revelation 1:3*.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."*HST February 14, 1844, page 9.15*

Again, let me inquire. Are we treated as heretics because we believe Christ will come this year? Are we not all commanded to watch? *Mark 13:37*.—"And what I say unto you, I say unto all, Watch." And I would ask, is it not our duty to watch this year? If so, will you tell us how a man can watch, and not expect the object for which he watches? If this is the crime, we plead guilty to the charge, and throw ourselves upon the word of God, and the example of our fathers, to justify us in so doing. *Ecclesiastes 8:5-6*—"Whoso keepeth the commandments shall feel no evil thing; and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." *Daniel 12:6-7*—"And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all things shall be finished." *1 Peter 1:9-13*. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of, the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."*HST February 14, 1844, page 9.16*

Now, if we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have bad ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen the evidence in the scriptures; and all reasoning against our views has only served to confirm us in them.*HST February 14, 1844, page 9.17*

Or, are you ready to say that our crime consists in, examining the Bible for ourselves. We have inquired “Watchman, what of the night;” we have besought and entreated them to give us any signs of the coming morning, and have waited patiently for an answer; but have waited in vain; have been turned off with some German or French philosophy, or had the book closed in our face, and been insulted for our deep anxiety. We have therefore been obliged to study for ourselves; and if we are to be cut off for honestly believing in the exactness of prophetic time, then Scott, and Wesley, and the Newtons, and Mede, Gill, and others, should all be excommunicated for the like offence. We therefore once more call upon you to show us our errors, and until this is done, we must continue to believe the Lord will come in this Jewish year. Wm. Miller.*HST February 14, 1844, page 9.18*

A Sign of the Last Days

JVHe

Eating and Drinking with the Drunken.—We learn by *Matthew 24:45-51*, that when the coming of the Lord is at the door, and the signs which he gave us at his coming, have all been seen by the last generation of the earth, then, as he commanded us, those who love his appearing will *know* that his coming is nigh, even at the doors, as summer is, when the trees put forth their leaves; and will give the household the necessary meat in due season.—And then also, the evil servants, who love not the appearing of the Lord, will begin to smite their fellow servants, who are proclaiming the Master’s approach, will say in their hearts, “My Lord delayeth his coming,” and will eat and drink with the drunken. This is the last indication that our Lord has given us of his Advent; and in the midst of this feasting and revelry, in the midst of their beating their fellow-servants, and denying the coming of Christ, and, in the midst of their boasted security, the Lord has assured us he will come, in a day when they look not for him; and in an hour they are not aware of, and will appoint them their portion with the hypocrites.*HST February 14, 1844, page 10.1*

The present indications show that we are *now* occupying this very point of time, when those who profess to be stewards over the

household of God's children are thus denying the coming of Christ, beating those who are looking for the Lord, and feasting with the ungodly.*HST February 14, 1844, page 10.2*

The donation parties which were commenced a few years since, in love and kindness to those who have the spiritual charge of the churches, are now greatly deteriorated in many places, and perverted from their original objects. The annual visits are often, now, looked forward to as scenes of enjoyment, where large numbers, of the parishioners in the respective congregations, the converted and the unconverted, will meet together, not to study the word of God, or enquire more perfectly the way of salvation, but to have a social chat, indulge their pride in the munificence of their gifts, and feast together on the good things provided. Those the most able are emulous to give the greater gift, while those the least able are mortified at the scantiness of theirs. Then follows a card of thanks in the various religious papers, from the various pastors who have been thus honored, which stimulates others to like acts of *charity*!*HST February 14, 1844, page 10.3*

Even the children in the Sabbath Schools are feasted, and are indulged in their sleigh-rides in the winter, and excursions in the summer. Here the table is spread, and more of the dainties of the season, than spiritual food, is given them. These things are temptations to the ungodly who desire to enter, that they may partake of the loaves and fishes, like the Jews, who cared more for those things, than for the miracles which the Lord did. *John 6:26*.*HST February 14, 1844, page 10.4*

These things, however, are small evils in comparison, and would not have been noticed at this time, but for the more gross and disgusting scene of feasting and revelry which have grown out of them, of which they were the germ. Church feasts, and Church tea-parties, and Church fairs, where all the luxuries of the day that can please the eye, or administer to the gratification of the appetite, have taken the place of the old-fashioned Church fasts. At these fairs they have their lotteries; sustaining under the holy garb of religion, the very system of gambling, which Casar, in many of the States, has prohibited as too immoral, even for him. Gold rings are inserted in loaf cake, which is sold at exorbitant prices, on account

of the treasure it contains, which will be the portion of him who is so *lucky* as to obtain the piece in which it was inserted. Here congregate the pious and the impious, those that fear God, and those that fear him not: the righteous and the unrighteous; the holy and the profane; none are excluded who can pay the fee of admittance.*HST February 14, 1844, page 10.5*

In all our principal cities these tea-parties are being held. Several have come off at the late Tremont theatre, where the society of Mr. Culver meet; and where a different system of theatricals are in vogue, but which some believe are none the less dangerous to souls, than those formerly there exhibited. A number of the other professed churches have followed the example, so that even the school children have boasted of the good things and fine times they have at their respective churches.—At Lowell, after a round of this festivity, one member remarked in sober earnest, that this would be a grand way to bring about the millennium; and yet they tell us the New Earth is too carnal!!*HST February 14, 1844, page 10.6*

The last Zion's Herald has an editorial, headed in large letters*HST February 14, 1844, page 10.7*

"TEA MEETING AT LYNN," given by the Ladies of the South-street Methodist Church, in the Town-Hall, which the editor says "was filled with a most interesting assembly," including *six clergymen*, and "its sociability was untrammelled." Again he says:—"One of the speakers, who had been acquainted with the sainted founders of Methodism in Lynn, remarked emphatically that he believed their spirits were hovering with delight over this scene of christian intercourse, among their children. The tables were spread bountifully and elegantly. The hall was decorated with evergreens & portraits of our bishops and distinguished preachers." The best of it, however, was, they made "seventy-five dollars clear of all expenses."*HST February 14, 1844, page 10.8*

The following advertisement we cut from a New York paper:*HST February 14, 1844, page 10.9*

Grand Festival *by the Ladies of the* 16*th-street Baptist Church*, Wednesday evening, January 24th, at the Tivoli Saloon, (the proceeds to go for liquidating the Church debt.) Tickets may be had

of S. Smith, 164 18th-street; C, Tousley, 252 Bleecker-street; B. S. Whitney, 57 Wall-street; J. W. Carhart, 113 Christopher; F. S. Miner, 93 Maiden Lane; B. B. Merrill, corner of 16th-street, and 8th avenue; and at Nelley's, 221 Bleecker-street; Pattinson's, corner of Ann and Nassau-streets; J. Lott's bookstore, 156 Fulton-street; Leavitt & Trow's bookstore, 194 Broadway; Hale's Letter Office, 58 Wall-street; Journal of Commerce, Tribune, and New-York Citizen offices, and at various other places, and at the door on the evening of the Festival.*HST February 14, 1844, page 10.10*

We give another:*HST February 14, 1844, page 10.11*

Unprecedented entertainment at the United States Hotel, corner of Pearl and Fulton streets, on Thursday evening, the 25th January 1844:—*HST February 14, 1844, page 10.12*

1. The Ladies of the Nassau-street Congregation will commence their Annual Festival in the spacious Saloons of the United States Hotel, on Thursday evening, the 25th inst., precisely at 7 o'clock. The Festival will close at 11 o'clock.—The windows on Pearl and Water-streets will be brilliantly illuminated.*HST February 14, 1844, page 10.13*

2. Professor Bronson, who, by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive Recitations. He will also give an exposition and exemplification of *Ventriloquism*.*HST February 14, 1844, page 10.14*

3. Prof. Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several duets, solos, and other pieces may be expected during the evening. The Professor will be accompanied by Miss Dobson, on one of Atwill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment.*HST February 14, 1844, page 10.15*

Tickets 50 cents for a gentleman, and 25 cents for a lady, may be obtained at the United States Hotel, Pearl-street House. Waverly

House, City Hotel, Atwill's Music Store, Astor House, Athenaum Hotel, Howard Hotel, and Carlton House, Broadway. Also at Johnson's Refectory, Fultonstreet; Firth & Hall, Franklin Square; and Raynor's Book Store. 76 Bowery*HST February 14, 1844, page 10.16*

This last seems to be but the commencement of a series of feasts to be held by this Baptist Church where *ventriloquism*, and not religion, will contribute to the entertainments; and the tickets of which are sold at the *bars* of all the principal *hotels*.*HST February 14, 1844, page 10.17*

The following is the way they do such things out west, and is the copy of a bill which advertised a Fair in Rochester.*HST February 14, 1844, page 10.18*

LADIES' FAIR—ST. JOHN'S CHURCH

JVHe

A Rare Supper, at 8 o'clock this (Wednesday) evening. A *Splendid Young Deer, fresh from the Alleghanies*, ROASTED WHOLE, wil be served up with *other delicacies*. Tickets for Supper 50 cts. Admittance fee 12 1-2 cts. Admittance in the day time free. Supper tickets to be had at the Fair.*HST February 14, 1844, page 10.19*

Rochester, Dec. 20, 1843.*HST February 14, 1844, page 10.20*

This feast was held in the church in charge of Mr. Hubbard, and in which Dr. Lucky of Rochester, preached last year: its ostensible object being o raise money to purchase curtains for the pulpit, and other extravagances for the church. To raise money for such useless extravagances, more in accordance with the teachings of her on the scarlet colored beast, than with the example of primitive christianity, it was necessary to appeal to the *carnal appetites* of the wicked, to tempt them with feasting and revelry to contribute to the pride of the Church. Our Saviour does not say they will eat and drink and be drunken, or that they will drink any thing that can produce drunkenness; but only they will eat and drink *with* the drunken. Now, if inviting all who are able to purchase a ticket to

come in and eat and drink, is not inviting the drunken with the sober, and eating and drinking with the drunken, it will be difficult to conceive what could be a fulfillment of that text.*HST February 14, 1844, page 10.21*

They were, however, not only to eat and drink with the drunken, but were to smite their fellow-servants, and deny the coming of the Lord. At this last feast this was also fulfilled in a most striking manner. Dr. Samuel Lucky, as named above, wrote a pamphlet of 24 pages, entitled "Strictures on Millerism, or the Second Advent Doctrines, as taught by its advocates, and particularly the system of measures by which they are disseminated." In his pamphlet, from the title-page to its *finis*, we have been unable to find a single text of scripture quoted in support of his views; and yet he endeavors—1st. To show the time in which we expected he Lord, is past; and 2nd. Impeaches the motives and purposes of its advocates, by claiming that while their ostensible object is to save souls and prepare for the judgment, their real one is the selfish purpose of building up a sect! He thus, in the first place, claims that the Lord delayeth his coming; in the 2nd place, smites those who are looking for the Lord. These pamphlets were sold in that church on this occasion, where were present the military and fire companies in uniform, and a band of music, playing that which ill accorded with a house dedicated to the Lord. Well did our Saviour say, *Matthew 24:37-39*—"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be"*HST February 14, 1844, page 10.22*

A Prediction fulfilled.—It has often been remarked by our opponents, that the preaching of the Advent would make infidels. This prediction has been fulfilled; or at least, it has been the means of showing many to the world, as infidels, who, but for the preaching of this doctrine would have escaped all suspicion. In their efforts to escape the conclusions of Mr. Miller, many of our most distinguished ecclesiastics have been found to take strong infidel and neological ground; and among their hearers have been found ready listeners, fully prepared to adopt any conclusions, however

transcendental, if they could thus be made to believe the coming of the Lord a fable.*HST February 14, 1844, page 10.23*

The following extracts will show the effect of clerical scoffing upon infidel minds.*HST February 14, 1844, page 11.1*

The Midnight Cry.—We used to hear, six months ago, much said about the midnight cry.—All the abettors of Miller's follies joined in this cry. But of late, we do not hear any thing about it. All these birds of night have stopped their noise, from which we infer that day has broken, at which time, owls generally cease to hoot.*HST February 14, 1844, page 11.2*

Universalist Trumpet.*HST February 14, 1844, page 11.3*

We copy the above for the purpose of expressing the thought that occurred to us upon reading it.—The Millerites, whom this Reverend and Universalist editor sneeringly calls "owls," profess, like himself, to believe in the Bible, and in the Christian faith. He thinks them deluded—we will suppose he honestly thinks so. What, then, in such a case, ought he to have done, as an honest, candid man? He ought to have said to them; "My Christian Brethren, I think I have reason to believe that you are laboring in an error; and as I deem it my duty to remove it, I will, with your permission, discuss the subject with you in an open and friendly manner. Possibly, I may impart some new views which may convince you of your mistake; but should I fail, I trust I shall not be so uncandid as, for a difference of opinion, to call in question your sincerity, nor so uncharitable as, for an error in judgment, to withdraw from you my fellowship."*HST February 14, 1844, page 11.4*

Such, or similar language, from one Christian opponent towards another, while it would exhibit a spirit of kindness and friendly feeling, would do a great deal to convince the infidel that Christianity might be a better system than he was accustomed to believe it. But so long as he sees, as in the present case, that a mere variance of thought in one Christian Brother, is enough to steep another, and a Reverend Christian Brother, up to the eyelids in bigotry and censoriousness, he will have but little inducement to renounce his infidelty and become a Christian; for though his system may be lacking spiritual faith, as it certainly is, there is yet

remaining enough of saving virtue in its practise to prevent him from quarrelling, at least with his brethren.*HST February 14, 1844, page 11.5*

Investigator.

The Julian Period

JVHe

Bro. Bliss:—I wish to suggest to you the importance of explaining in your paper, for the benefit of the common people, the true nature of the Julian period, and why the present year is the 6556th of that period, while it is only the 6000th by Mr. Miller's chronology. Also, whether the remainder, after subtracting the Julian period of the Saviour's birth from the Julian period of the present year, is 1847 Julian years? If so, how that period is the same as 1847 of the Christian Era. I find many are querying here. E. G. Page*HST February 14, 1844, page 11.6*

The sole object of the Julian Period, is to furnish a great period including all other periods, by which they may be harmonized and adjusted. This celebrated period is formed by the continued multiplication of the cycles of the Sun, 28 years, of the Moon, 19 years, and of the Indiction, 15 years, whose product is 7980 years. Its first year is not designed to synchronize with the creation; but at some period of time, when the cycles of the Sun, Moon, and of the Indiction were respectively. Reckoning back from the present numbers of those cycles, it is found that No. 1 of each could never have all fallen on the same year, since 4714 years before the vulgar era; when, had the world existed, they would have been thus, and will not be again, till A. D. 3267, when the Julian period commences anew, having ended with 3266. Every intermediate year till then, will be distinguished by different numbers of those cycles.*HST February 14, 1844, page 11.7*

At the commencement of the Vulgar Era, the year of the current cycle of the Sun, was 10, of the Moon, was 2, of the Indiction, 4; and the year of the Julian period which synchronized with that, is found by finding a number, which, being divided by the three prime

integral numbers, 28, 19, and 15, shall leave the given remainders, 10, 2, and 4, respectively. This number is found to be 4714, which, divided by those numbers, gives quotients of 168, 248, 314, the number of revolutions those cycles have respectively made since the commencement of this period, with the given remainders, the years of the current cycles respectively.*HST February 14, 1844, page 11.8*

The Birth of our Savior being before the death of Herod, which is found by astronomical calculations to have been in the year 4710 of the Julian Period, the present Jewish year is 1847 Julian years from that epoch. 1847 of the vulgar era would accordingly be 1851 from the birth of Christ. Ed.*HST February 14, 1844, page 11.9*

How the Lord works.—A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, 40 days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, that received the truth gladly, and embraced it with all their hearts. On sailing from Newport for this country, when out two days, the ship sprung a leak, and he was obliged to return to Bristol, Eng., to unload, and new copper, which will detain him a month. There are also inquirers flocking from distant counties with those high in office, and of the first respectability. Thus the Lord works in his own way.*HST February 14, 1844, page 11.10*

Who is the Infidel? While Bro. T. M. Preble was lecturing at Lowell, a few weeks since, a Methodist class leader accused him of being an infidel, and wished Bro. P. to call upon him. Accordingly Bro. Preble gratified him with an interview, and called on the class leader at his shop. He then repeated the charge that Bro. P. was an infidel. Bro. Preble, instead of replying, handed him his Bible and wished him to read a passage that he believed. Mr. A. took the Bible, and turned over the leaves back and forth, without reading. Bro. P. asked him why he did not read? He replied he was looking for a text. Bro. P. told him he could have read and believed the first text he opened at. The class leader saw that he had proved himself the infidel; and handed back the Bible.*HST February 14, 1844, page*

11.11

Letter from London

JVHe

Dear Bro. Himes,—I most gladly embrace the present opportunity of sending some account of the cause in England. The books you sent are nearly all circulated, and we have openings for the distribution of many more, as we have additional help. I refer to our dear brethren who are now going forth in different directions. In addition to brethren Winter and Burgess, we have brethren Bouton, Gunner and Barker. They met at our house on the first of January, with other friends, and held a conference. It was agreed that brethren Burgess and Bouton should go into the northern counties, and brethren Barker, Winter and Gunner into the eastern counties and lecture and distribute publications. Bro Bonham was present.*HST February 14, 1844, page 11.12*

We received a letter from brother C. Dealtry stating his arrival at Liverpool. He had lectured there to an attentive audience, and thought of visiting Manchester and the principal towns on his way to London. Bro. Winter wishes me to say that since he wrote to brother Litch the Lord has greatly blessed his labors; not only in professors being quickened, but many sinners have been brought to God, and rejoice in the prospect of the glory that is to be revealed in that day. There are several clergymen of the Church of England who have examined the American publications, and are preaching the doctrine and distributing the works among their parishioners.*HST February 14, 1844, page 11.13*

There are many in this country who seem constrained, independent of these works, to study the prophetic parts of scripture—chiefly among the clergy of the Establishment. Yet there are some, who, although till of late they have been asleep on the most important parts of Scripture, through the reading of your works on the prophecies have discovered the nature and importance of the subject. “Litch’s Exposition” has been of great use to ministers and students of prophecy generally, Storrs’ “Bible Examiner” has been called for, and “Litch’s Address to the Clergy;” in short, they are *all*

excellent and useful, and evidently are prized by those who have read with unprejudiced minds, to be the purest and most complete body of *sound divinity* ever laid before the British public. They are sweeping away the mists of error which have so long been palmed upon the religious public—They are bringing sinners to God, and awakening the sleeping virgins to trim their lamps, and cause the sons of Zion to shout for joy to know their deliverer is nigh.*HST February 14, 1844, page 11.14*

There has been a remarkable “sign in the sun,” seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about 12 o’clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just before Brn. Winter, Burgess and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there.*HST February 14, 1844, page 11.15*

[Our faithful correspondent has sent us a colored drawing, of which we insert an exact, though reduced, engraving. The small inner circle represents the sun, of a light orange hue; the outer part of the two larger circles, at unequal distances from the sun, appeared of the same hue; but the inner part of those circles was a very deep yellow; the sky within these circles appearing of a dusky brown color; and the three large circles, passing through the sun, appeared a distinct bright light.—Ed.]*HST February 14, 1844, page 11.16*

The brethren intend on their return to the country, re-visiting Norwich Some of the friends there have formed themselves into a committee for the purpose of opening a spacious building for them, which will hold several thousand people. We received a very encouraging letter from Bro. Hutchinson, of Montreal; also a number of his papers, which are excellent. It is like a two-edged sword, cutting both ways, as it strikes at the root of the “temporal millenium” and “return of the Jews;” also gives a correct understanding of the prophecies. Had we known before that he had been waiting for a call direct from England, he would have had it long ore this. There is no doubt his labors would have been a great blessing to thousands in this country. I thank God I feel anxious for

that day when death shall be swallowed up in victory. O, what harmony, grandeur and beauty there is in the blessed book of God. Human language fails in setting it forth in its richness and fulness, and many parts, which at one time seemed like a dead letter, now seems the best, since the Lord has so mercifully sent a light to shine upon it. O that I had the ability to do more for the spread of this glorious truth. O, for a trumpet voice on all the world to call. E. Lloyd.*HST February 14, 1844, page 11.17*

21 *Parker's Terrace, Necenger Road, Bormondsey, London, Jan* 3, 1844.*HST February 14, 1844, page 11.18*

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."*HST February 14, 1844, page 11.19*

They who truly love God, have a secret guidance from a higher wisdom than what is barely human, namely, the Spirit of Truth and goodness, which does really, though secretly, prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls, and relies upon him for his direction, has the counsel and direction of his father; and though the voice be not audible nor discernable by sense, yet it is equally as real as if a man heard a voice saying, "This is the way, walk in it." *Matthew Hale*.*HST February 14, 1844, page 11.20*

"When the King of kings comes."

JVHe

by n. billings.

Moderato. Unison.*HST February 14, 1844, page 12.1*

When the King of kings comes,
When the Lord of lords comes
We shall have a joyful day,
When the King of comes
Great Babylon is broken down,

And kingdoms once of great renown,
And saints now suffering wear the crown,
When the King of kings comes.*HST February 14, 1844, page 12.2*

2

When the trump of God calls,
When the last of foes falls;
We shall have a joyful day,
When the King of kings comes;
O, then the saints, raised from the dead,
Are with the living gathered,
And all made like their glorious Head,
When the King of kings comes.*HST February 14, 1844, page 12.3*

3

When the foe's distress comes,
Then the church's "rest" comes;
We shall have a joyful day,
When the King of kings comes:
And then the new Jerusalem,
Surpassing all report and fame,
Shines worthy of its Maker's name.
When the King of kings comes.*HST February 14, 1844, page 12.4*

4

When the world its course has run,
When the judgment is begun;
We shall have a joyful day,
When the King of kings comes,
To see the sons of God well known,
All spotless to their Father shown,
And Jesus all his brethren own,
When the King of kings comes.*HST February 14, 1844, page 12.5*

5

When the Conqueror's hour comes,
When he with great power comes;

We shall have a joyful day,
When the King of kings comes:
To see all things by him restored,
And God himself alone adored
By all the saints, with one accord,
When the King of kings comes.*HST February 14, 1844, page 12.6*

As we Expected

JVHe

Millerism.—"The Millerites are showing how hard it is for human nature to face its pride, and honestly confess a wrong. The world would not burn up at the time hoped for, and now, instead of acknowledging their mistake, they are devising schemes for getting off handsomely. Some are saying that the time never did constitute an important element of their theory—it is sufficient for them that the world is speedily, to be destroyed, and no millenium to occur. Rev. S. Hawley, who has been a prominent leader among them, has published an elaborate article in the Signs of the Times, in which he endeavors to show that the 2300 years do not end till 1847. Very likely; and if he should live till then, it would be just as easy to find another error in the footing. These deceivers are incurring a fearful responsibility."—*N. Y. Evan*.*HST February 14, 1844, page 12.7*

Yes—yes! "These deceivers *are* incurring a fearful responsibility."*HST February 14, 1844, page 12.8*

"These deceivers!" *The Lord judge between thee and us*. But how appropriate this language! It is identical with that used by the murderers of Jesus Christ, in speaking of him, "*This deceiver*!" It is right that their moral successors should use their own words. In that case however, the impious slander was so clumsy and barefaced, that it proved suicidal. Heaven has thus ordained that infamy should be to some extent its own antidote; so that it may be said of its agents, as of Jannes and Jambres—"they shall proceed no further, for their folly is manifest unto all men."*HST February 14, 1844, page 12.9*

It would be difficult even for a Jannes and Jambres to put together

the same number of mis-statements in so few words as are contained in the above article, or to make a more unwarranted and malignant use of what truth there is in it, by making it the basis of a general charge against “the Millerites.”*HST February 14, 1844, page 12.10*

It is too late however to expect the Evangelist to be capable of forming a right judgment, either of the truth itself, or of the character of those who have devoted themselves to its promulgation. Its habit of mis-stating facts, or of inventing facts which are not facts, in reference to the Adventists, develops a spirit that is depraved even to fatuity. Alas, for those of its readers who are cursed with any faith in its contents.*HST February 14, 1844, page 12.11*

The position of Rev. S. Hawley:” among “the Millerites” is of no consequence here. His “elaborate article,” so far as we know, has no more influence upon them, than others of a similar character from any other source. Of him we say as the Roman did who reported the death of Casar. *Vixurent*.*HST February 14, 1844, page 12.12*

It is enough that the world knows his article to have been admitted into our columns out of respect for its author, and that it has been replied to, in a manner the most directly opposed to the supposition “that the 2300 years do not end till 1847.”*HST February 14, 1844, page 12.13*

And yet this is the fact which is held up to the world in proof that “the Millerites are showing how hard it is for human nature to face its pride, and honestly confess a wrong.”*HST February 14, 1844, page 12.14*

This notion that “pride” could ever make a Millerite, is really laughable. We should like to have this Evangelist take some hour when his brains are in their most acute condition, and his “pride” the most active, and set about the work of inventing a reason which could induce him to become a Millerite, and if his “pride” don’t get puzzled, there is more hope of him than we expected.*HST February 14, 1844, page 12.15*

Every body knows that “pride” can talk, and we can guess without

saying anything of experience how it would talk in this case. Hear it. “Millerism, Millerism! What have I to do with that? It is an unpardonable offence to name it as a subject of my favor! It has *too much to do with the Bible*—it has not been doctored, nor titled, nor consecrated as evangelical; and what do I want to do with *the Bible* aside from these?*HST February 14, 1844, page 12.16*

And then it is as unpopular “as a root out of dry ground.” None of the rulers or of the pharisees believe it, or if they do, never confess it; for it cannot be done without losing caste and being turned out of the synagogue. What do I want of an *unpopular* doctrine?*HST February 14, 1844, page 12.17*

And what is worse than all the rest, it looks to *another world*. My portion is here—these dreams are fit only for old Melchisedec, or moping Lot, or dreaming Abraham! My paradise is here!*HST February 14, 1844, page 12.18*

These fools don’t work it right, they don’t understand how to blow hot and cold in the same breath; to make the Bible mean this, that, and the other thing, and not anything in particular; they suppose it means what it says. And *such a meaning*! it makes men crazy; ease, honor, health, life, all sacrificed to their Bible whims! And it is money out of pocket all around! No money, no soft clothing, nor king’s courts! Bless me, this will never do for me! It would be as fatal to me as the thunderbolts of Michael that drove the devil out of heaven! ‘I beseech thee torment me not!’”*HST February 14, 1844, page 12.19*

“Their pride!” A man must be wanting in common sense to think of such a thing. Call them “fools,” “insane,” “mad,” “deluded,” “fanatical,” anything in the chapter of *evangelical* epithets; but nobody will ever believe that pride could make a Millerite for this very good reason; it is doubtful if a man can be found to whose pride, as a relief to his position in the estimation of the world, Millerism can offer a temptation. He may get drunk, or get others drunk, he may be a man-stealer, an adulterer, a thief, a liar, a gambler, he may get his living by making wooden nutmegs, selling tares for wheat, counterfeiting money or counterfeiting divinity; he may be deformed or ragged, or even as black as the Creator ever

made a man, and if one or all of these sources of mortification could be removed by becoming a Millerite, and his pride were to decide his fate, even if it were as devout as that of the Evangelist, it would appeal to heaven, as a thing of doubtful existence, and to the earth as the lord and master of its being; and with all the energy that popular piety and profanity could inspire, exclaim *anything but Millerism*!*HST February 14, 1844, page 12.20*

No comparison can be found for its unpopularity, but by referring to the past—to the proud "fanatic" who got up the notion, "in the days that were before the flood," that God would destroy the earth, and even *fixed the time, the day*, when the destruction should begin; and another, right in Sodom, who declared, though he was as one that mocked" in doing so, that God was about to destroy Sodom; in both these cases, "instead of acknowledging their mistake, they were devising schemes for getting off handsomely."*HST February 14, 1844, page 12.21*

So with the Millerites. They mean to get rid of their "pride," and whatever is "wrong," whether their "prominent" leaders that have been, or wish to be, like it or not, and "get off handsomely."*HST February 14, 1844, page 13.1*

Speaking of the pride of the Millerites, however, does remind us of a few things they may be proud of. 1. They have been able to keep *the truth* on their side. 2. In all their contests with their opposers, in spite of the odds against them, humanly speaking, they have triumphed gloriously. Father Miller and his "fanatics," some of them mere boys, have performed feats of valor in this contest with the Lord's-spiritual of the land, that might gratify their pride, if they had time for it. The exploits of Napoleon and his marshals, in the overthrow of the old generals and haughty sovereigns of Europe were not more astonishing.*HST February 14, 1844, page 13.2*

The Evangelist must be familiar with one case at least, for its columns were employed in bringing the champion referred to, Dr. Weeks, into contact with the enemy. Now we speak advisedly, having lectured on "Millerism" in the Dr's church, there is good reason to believe that there are not 20 members in his church who are not Millerites. One of his deacons is among them. Who would

not be proud!*HST February 14, 1844, page 13.3*

But, seriously, brother Evangelist, *your* “pride” is to be looked in the face, your “wrong” confessed. It may be “hard,” but it must be done. Whether “the Millerites” are right or wrong, you are wrong in having borne false witness against your neighbor. H.*HST February 14, 1844, page 13.4*

Ecclesiastical Trial

JVHe

Arbitrary Power of the M. E. Church, vs. Millerism

Brother Bliss:—If I can have the use of the columns of your paper, I will give a brief account of an ecclesiastical trial had recently in my case, for preaching the coming of Christ this Jewish year.—A doctrine more odious, to a part of the church at least, than the sins of the present generation. Of this trial I should not speak, if it concerned only my own personal interests; but I think it involves an important principle of justice, in which every Christian, and especially every Methodist, should feel a deep concern. If ministers and members of the M. E. Church are to be unconstitutionally and unjustly deprived of their rights and privileges—if they are to be deprived of the common rights of all men of being governed by the laws of the constitution to which they have voluntarily subscribed, and that too for no other offence than believing and advocating the coming of Christ in a few months, it is time, I think, that we understand our position. Of the ground of these remarks, your readers can judge when they have read the facts as they occurred in the above named trial. Being a member of the Maine Annual Conference, I, in common with others, at its last session, passed under the ban of the following anomalous resolutions, put forth by that body.*HST February 14, 1844, page 13.5*

“1. Resolved, that every minister in the M. E. Church has virtually pledged himself, and every Elder has emphatically pledged himself before God and his church, always to minister the doctrine and discipline of Christ, as the Lord hath commanded, and to be ready with all faithful diligence to banish and drive away all erroneous and

strange doctrines contrary to God's word."*HST February 14, 1844, page 13.6*

"2. Resolved, that the peculiarities of that theory relative to the second coming of Christ and the end of the world, denominated Millerism, together with all its modifications, are contrary to the standards of our church, and we are constrained to regard them as among the erroneous and strange doctrines which we are pledged to banish and drive away."*HST February 14, 1844, page 13.7*

"3. Resolved, that though we appreciate the motives of those among us who have been engaged in disseminating these peculiarities, we can but regard their course in this respect, as irreconcilably inconsistent with their ecclesiastical obligations, and as having an immediate and more particularly an ultimate, disastrous tendency."*HST February 14, 1844, page 13.8*

"4. Resolved, that those who persist in disseminating these peculiarities, either in public or in private, and especially those who have left their appropriate work for this purpose, be admonished by the chair, and all be hereby required to refrain entirely from disseminating them in future."*HST February 14, 1844, page 13.9*

We would here remark, that the punishment contemplated in the last resolution was administered (and publicly reported through the country) contrary to the provisions of all judicious and equitable governments, viz., without attempting to prove those ministers guilty of any wrong. But of this I made no complaint, but went on my way, preaching as a matter of duty to God and the world, "Behold the Bridegroom cometh, go ye out to meet him," until a few weeks since, when I was summoned before a council of preachers, by the P. E. of Portland district, to answer to the following charge and specifications.*HST February 14, 1844, page 13.10*

"Charge.—Disseminating doctrines contrary to our articles of religion, as explained by our standard authors."*HST February 14, 1844, page 13.11*

First Specification.—Teaching the doctrine of a spiritual millennium [or a millennium commencing at the personal appearing of Christ] in opposition to a temporal millennium, so called.*HST February 14,*

1844, page 13.12

Second.—Teaching that the *time* of this millennium is revealed in the Bible.*HST February 14, 1844, page 13.13*

Third.—Teaching that time to be 1843, of what you call Jewish time —ending May next,*HST February 14, 1844, page 13.14*

Fourth.—Teaching two resurrections, 1000 more or less years apart."*HST February 14, 1844, page 13.15*

Immediately after the opening of this trial, it was seen that those extraordinary resolutions were to be *sine qua non* in the case, and though passed by a non-legislative body, were pressed into the statutes of Methodism, to speak alone against "Millerism." The reason is obvious: the laws of Methodism are silent relative to the time of the Second advent of the Savior, and there must be some arbitrary appendage made, or nothing could be done. I here raised an objection to some of the committee, based on the fact that they had expressed their opinion strongly, that the sentiments which it was alleged I had disseminated, were contrary to Methodism. But it was replied that my objection could have no weight, for the question that "Millerism" is contrary to Methodism, was settled by the resolutions of our Conference, and the committee had only to determine whether or not I had preached the doctrine. To this decision I strongly objected and appealed to the Discipline of our church as the only law by which I could be tried, and as I was charged with disseminating doctrines contrary to our articles of religion, I requested that an article of religion might be shown to which my doctrines were contrary, but the answer was that this question had been settled. The President here had his decision recorded, by the suggestion of one of the Committee, in the following language: "The Chairman decided that they should proceed to trial upon the grounds laid down in Discipline, as explained and applied by the Annual Conference as its acts define." *What* "grounds laid down in Discipline," upon which the trial proceeded, and *where* they could be found, we were not informed. But I suppose the Annual Conference had settled *this* also. The reference to Discipline in the language of this decision was merely *nominal*; for though I was solemnly accused of preaching "doctrines

contrary to our articles of religion, as explained by our standard authors," and all our articles of religion are published in our Discipline, none was produced or referred to in any way whatever, nor any reference to our standard writings, either by reading, quoting, or otherwise. It is true, that towards the close of the trial, when the request was repeated that the law be produced to which my "doctrines were contrary," the president replied, that he would give me the same answer that Bishop Hedding once gave him when he inquired under what clause of Discipline he should bring a member of our church to trial for preaching Universalism. The Bishop replied, 'on *that* article of religion which says, "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of faith, or to be thought necessary or requisite to salvation,' "and then I would go into the Scriptures and prove that his doctrine is not found therein, nor can be proved thereby." But, said I, you have not done as Bishop Hedding has directed—you have not been "into the Scriptures." Here one of the committee interfered by inquiring if this was not out of order. To which the president replied in the affirmative, and the matter ended. Whether, or not, this looks enough like the old "MOTHER OF HARLOTS to be one of he DAUGHTERS, your readers can judge. But let us compare the decision of the president with the charge. The *charge says*, "doctrines contrary to our articles of religion, *as explained by our standard authors*:" the *decision says*, "proceeded to trial on the grounds laid down in Discipline, *as explained by the Annual Conference*." Now every man must see the barbarous injustice of such a course, when he reflects that our Annual Conference has no right to make law; our General Conference being our only legislative body, and all the laws passed by the General Conference are embodied in our Discipline, which is the only authority to which any reference can be had, (except to our standard writers, as explanatory of the same) in the government of our members, whether ministers or laymen. These resolutions must be regarded as a fifth wheel upon the coach, placed there for the express purpose of crushing "Millerism" and its advocates, and a reliance upon them as authority in such a case, supersedes entirely the necessity of any reference to our established rules, and is an assumption of arbitrary power, which, if carried out, would at least

neutralize every principle of law, whether ecclesiastical or civil, and the rights of men be made to depend upon the despotic will of any organized body to which they were amenable, who might have power to carry their wishes into effect. If it be said that these resolutions were not regarded as law, but only explanatory of law, we reply, that an Annual Conference has no authority to *explain law* in case of trial, except when such case comes before *them* for trial, according to our Discipline. For, if they could determine the sense of Discipline in trial of a member some six months previous to such trial, then could they give its sense for any subsequent trial, if time should continue a thousand years, But, sir, if this were carried out generally in our church, what would become of her government? Our Quarterly Conferences would have equal authority to pass resolutions in reference to any who are responsible to such Conferences, and those resolutions, however conflicting with those of an Annual Conference, might, with as much propriety, be made the only and sufficient law in the intervals of these Conferences for the expulsion of such members. But it would be worse and worse, each Annual Conference having the same right, while one might resolve that "Millerism" was contrary to Methodism, another might resolve that it harmonizes perfectly with it; and as our church is a unit, and we should be obliged to be governed by the opinion of one Conference as well as another, we should indeed have laws many, and diverse one from another.*HST February 14, 1844, page 13.16*

Concluded next week.
L. S. Stockman.

WATCHMAN! GIVE THEM WARNING FROM ME!

JVHe

"*WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all THESE THINGS that shall come to pass, and to stand before the Son of man*."*HST February 14, 1844, page 14.1*

Luke 21:36.*HST February 14, 1844, page 14.2*

The appointment of watchmen, or the command to watch, always implies that there is danger to be avoided, and, as the counterpart

of the danger, some important interests to be secured.*HST February 14, 1844, page 14.3*

Upon the faithfulness of the watch may depend the preservation of a whole country from conquest, when exposed to the armies or fleets of that country's enemies; upon the faithfulness of the watch often depends the safety of the lives and the property on board the ship at sea; on the faithfulness of the watch we are constantly dependent for the security of our families and habitations against the danger of being consumed by fire, and for the security of our property against the depredations of the thief in the night.*HST February 14, 1844, page 14.4*

But in reference to these interests, men rarely make a mistake. Every precaution is adopted to place faithful and competent sentinels upon our watch-towers in time of war; our ships must be well manned, and our cities well guarded.*HST February 14, 1844, page 14.5*

Are there, however, no other dangers which threaten us? no other interests to be secured? O, yes! The sentinels of our armies, and the seamen in our ships, and the watchmen in our cities, may all do their duty; our country may be well guarded; our cities, and dwellings, and ships, and treasures, may be well protected; but if, in reference to the end of the great voyage, we are asleep,—if our souls are driven with the wind and tossed,—if our eternal interests are unsecured,—the substance is left for the shadow, the true riches for those which must perish with the using.*HST February 14, 1844, page 14.6*

Our text speaks of an event, to be prepared for which we must be looking out, with at least as much interest as the man to whose trust our perishable earthly concerns may be committed. It stands at the close of that most important discourse of the Lord Jesus, as reported by St. Luke, in which he speaks particularly, though also of other things, of his coming to our earth; of the signs which should indicate its approach; of "the things" which should accompany his advent; of the consequences of being prepared or not; and all to lead us to a sure and timely preparation.*HST February 14, 1844, page 14.7*

The great event referred to in the text is stated in these words: "*And then shall they see the Son of man coming in a cloud, with power and great glory*." (*Verse 27*.) The things that shall come to pass in connection with his advent, and which make it a matter of so much interest and apprehension to man, are more fully presented by Matthew (*chap. 24 and 25*.) and the prophets and apostles generally.*HST February 14, 1844, page 14.8*

The object of the following discourse, is to inquire, 1. *What are these events which are to take place in connection with the advent*; and, 2. *Whether we have reason to look for any of them before the personal and glorious appearing of our Lord Jesus Christ*?*HST February 14, 1844, page 14.9*

1. What are these things which are to take place in connection with the coming of Christ? In answering this question, we shall select only those portions of the word of God which are of so plain a character as hardly to leave room for a doubt as to their application. We shall not, however, presume to give the *exact order* in which these things will occur, nor do we suppose it to be possible to give an idea of that scene of terror as it will eventually be realized; but what God has spoken we may speak, and we may be assured that it will be found in this, as in every part of his word, that has already been experienced, *the one half cannot be told us*.*HST February 14, 1844, page 14.10*

His word, then, assures us that the most terrible agencies and instrumentalities, with which man has ever become acquainted, will be employed in executing wrath upon the wicked in the day of wrath.*HST February 14, 1844, page 14.11*

The first of these agencies of destruction, which we shall mention, is *the whirlwind*. It is spoken of in these words: "*Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and* a great whirlwind shall be raised up from the coasts of the earth." *Jeremiah 25:32*. "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: *it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart*: in the latter days *ye shall consider it*." *Jeremiah 30:23, 24*. (See also

Ezekiel 13:9-13.)*HST February 14, 1844, page 14.12*

The second of these avenging agencies, which we will consider, is the *hail-storm*. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, *with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones*." *Isaiah 30:30*. "*And there fell upon men* a great hail out of heaven, every stone about the weight of a talent: *and men blasphemed God because of* the plague of the hail; for the plague thereof was exceeding great." *Revelation 16:21*. (See *Isaiah 29:6*. *Ezekiel 13:10, 11*.)*HST February 14, 1844, page 14.13*

The third of these instrumentalities of vengeance, of which we shall speak, is *the earthquake*. "For thus saith the Lord of hosts; *Yet once, it is a little while*, and I will shake the heavens, and the earth, and the sea, and the dry land; *and I will shake all nations, and the Desire of all nations shall come*." *Haggai 2:6, 7*. "*I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen*." *Haggai 2:21, 22*. "But now he hath promised, saying, *Yet once more I shake not the earth only, but also heaven And this word, Yet once more, signifieth the removing of those things that are shaken*, (the heavens and the earth,) *as of things that are made, that those things which cannot be shaken may remain*." *Hebrews 12:26, 27*. "*And there were voices, and thunders, and lightnings; and there was* a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. *And the great city was divided into three parts, and the cities of the nations fell*." *Revelation 16:18, 19*. (See also *Isaiah 13:13, 14*. *Ezekiel 38:19, 20*. *Joel 3:16*.)*HST February 14, 1844, page 14.14*

Of all the purely natural calamities by which mankind have been visited, none of them excite so much terror as the earthquake. Even in those portions of the earth where they are the most common, the intense feeling of apprehension is scarcely lessened by their frequency. No exhibition of nature's power so completely sets at defiance all the skill of man, or treats his most gigantic means of security with such mockery and scorn. It exhibits to us at once, and in a most striking manner, the weakness of man and the power of

God.*HST February 14, 1844, page 14.15*

Another and still more appalling scene is to be realized in "*the great battle of God Almighty*." It would be most appalling if it were only a war of the ordinary kind. Impassioned and perverted reason and genius make the agents and elements of nature a hundred-fold more murderous than in their ordinary movements they can be. But this scene of strife and blood is to be unlike anything which the world has ever yet seen.*HST February 14, 1844, page 14.16*

It is to be, 1. A war of the King of kings,—He whose right it is to reign,—against his enemies, who would not that He should reign over them. "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." "Then thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." "*These* (the kings) *shall make war with the Lamb*, *and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful*." *Revelation 17:14*. "*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet*." "*These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh*." *Revelation 19:19-21*. (See also *Isaiah 63:1-6*; *66:15, 16*. *Zephaniah 3:8*. *Revelation 16:13, 14*.)*HST February 14, 1844, page 14.17*

2. It is a war of vengeance against the usurpers of his land and throne, and also on account of the persecutions and oppressions of his people. "*And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision*. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: *so shall the multitude of all the nations be, that fight against mount Zion*." *Isaiah 29:7, 8*. (See also *Isaiah 14:24-27*. *Ezekiel 38:17, 21-23*. *Joel 3:1, 2*. *Zechariah 9:14, 15*; *12:1-9*; *14:3, 4*.)*HST February 14, 1844, page 14.18*

3. It will be a universal war. This is clearly stated in some of the texts already quoted. But others speak of this in particular. "*The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes*, against all the inhabitants of the earth. *A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead* with all flesh; *he will give them that are wicked to the sword, saith the Lord*." *Jeremiah 25:30, 31*. "*And the slain of the Lord shall be at that day* from one end of the earth even unto the other end of the earth: *they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground*. " *Jeremiah 25:33*. (See also *Joel 3:9-14*.)*HST February 14, 1844, page 14.19*

4. It will be a war of mutual slaughter. "*Every man's sword shall be against his brother*. " *Ezekiel 38:21*. "And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down EVERY ONE BY THE SWORD OF HI BROTHER." *Haggai 2:22*.*HST February 14, 1844, page 14.20*

These portions of the word of God present some of *the things* in view of which we are called upon to "watch and pray always, that we may be accounted worthy to escape" them.*HST February 14, 1844, page 14.21*

What a depth of meaning is there to the words of the Apostle, when he speaks of the wicked as "treasuring up wrath against the day of wrath!" And this day of wrath, which is to bring all "these things" to view as a reality, we believe, is AT THE DOOR!*HST February 14, 1844, page 14.22*

We now pass to consider the second point of our inquiry. Have we any reason to look for any of these things before the personal and glorious appearing of our Lord Jesus Christ?*HST February 14, 1844, page 14.23*

Though it may be impossible to determine the exact chronological order of the events which are to close up the present state of things and introduce the eternal state; still we shall find there is much more light, even upon this, than might at first be supposed. As that day is spoken of by "all the prophets" of the Old Testament, and

also by “our Lord and his apostles,” in the New, as the grand subject of interest and hope to the church, it would be surprising indeed if they had given us no clue to the order in which the events of that day are to occur. And though this order may not have been a particular object with them, in the main, still if it can be settled in reference to a few of the items, and the grand parts of the process as a whole, it will be no very difficult work to arrange the other items, so far, at least, as to answer the question under consideration.*HST February 14, 1844, page 14.24*

But before we proceed any further,—as we shall have somewhat to do with the book of Revelation, in determining the order of the events to be considered, we need to make a remark upon one peculiarity of that book, which is not sufficiently considered—*the relation of its parts to each other*. Some have supposed that the events brought to view in the book must occur in the same consecutive order in which they are described. On this supposition, we must have several judgment scenes, and falls of Babylon; some half-dozen periods of 1260 years, and as many millenniums. The absurdity of the supposition is its own refutation. The book does undoubtedly give us a consecutive view of events, as they are to occur down to the eternal state, but in one case only is *the description* consecutive—that of “the seals.” The consecutive order of the trumpets is interrupted by a particular description of the history of events and periods and organizations, which, although they must be included in the time embraced in the seals and trumpets, are not particularly noted in the events of either.*HST February 14, 1844, page 14.25*

We should keep in mind that the same field is passed over several times, and that two things cannot be described at the same time. One view is completed before another is begun; and, therefore, events which may be contemporaneous in fact, are placed widely apart in the description: while, in other cases, events which precede others in the description are to take place after them in fact. The book consists, very much, of separate and independent sketches, which are introduced by the familiar phrases, “I looked and behold,” “after these things I saw,” etc., etc., which are to be matched together, not by the order in which they are written, but by the great points, or features of the scene brought to view in the sketch. Let it

be settled that there is but one millennium—one judgment*HST February 14, 1844, page 14.26*

Lisbon, N. H.—Bro Sanborn writes:—I am strong in the faith. believing that this Jewish year will wind up all earthly scenes. Yes, blessed be God, if I am permitted to know any thing from the word of God, I know that the kingdom of God, in which all the redeemed family will be gathered, "is near, even at the door" The Free-will Baptist church in Lisbon, numbering about three hundred, are mostly strong in the belief that the coming Jesus is near, very near and many of them are strong as to the time.*HST February 14, 1844, page 14.27*

In Eaton, N. H. where I reside when at home, the numbers in the advent faith have more than doubled within the last six or eight months. In many other towns where I have visited of late, the adventists are firm, "looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ. O my brethren let us be strong, until the heavens reveal the returning Nobleman. Then, and not till then,, do I expect the waves and winds of time to settle down into a calm. Yours in hope of soon seeing Jesus. scene—one great battle—one fall of Babylon, (its final destruction is a different event,) and we know that the part of each sketch, in which either of them is brought to view, matches, in its chronological relations, with the same point in every other sketch in which the same thing occurs.*HST February 14, 1844, page 14.28*

(A) In the diagram, at the close, we have exhibited the period, with some of its events, from the fall of popery in 1798, to the end—which we confidently expect "about the year 1843." It includes the prophetic history of the *two-horned beast* of *Revelation 13*., and also of the *four angels* of *Revelation 7*. That this beast is the symbol of "the European system" under Napoleon, who at the same time wielded the sceptre of France and Italy, we think any one must be satisfied who is at all acquainted with the history of that time. The history of Napoleon, by L'Ardeche, lately published, is, probably, the best. (See vol. I., from p. 239, and the whole of vol. II.)*HST February 14, 1844, page 15.1*

(B) That the "four angels" denote the "Four Great Powers," England,

Russia, Austria and Prussia, we believe to be quite as evident; and, since this application has not been so fully pointed out, if at all, and as it stands intimately connected with our present inquiry, a few remarks may he made upon it here.*HST February 14, 1844, page 15.2*

The part taken by the "Great Powers," in the religious, as well as political, affairs of the world, since the fall of Napoleon, and the remarkable circumstances which called them to their position, are certainly of a character sufficiently important to be noted in the prophecy. Mr. Croly thus speaks of their mission: "A league of the *four* great European powers, England, Russia, Austria, and Prussia, was for the *first time* practically combined against the French Empire.*HST February 14, 1844, page 15.3*

"It is among the most remarkable circumstances of an extraordinary period, that this measure had defied all efforts for its accomplishment before. All the powers had been successively at war with France; but it was by duple or triple alliances. The whole labor of diplomacy, in the full consciousness that the hope of Europe depended on an alliance of the *four*, had continually failed. Some strange impediment had always started up to forbid a coalition, which yet each and all felt essential to their common safety.*HST February 14, 1844, page 15.4*

"The mysterious and invincible restraint was now removed. The prophecy pronounces that it was removed by the command of heaven! By the same command, the four allies were summoned to consummate the overthrow of the empire of blood and Atheism.*HST February 14, 1844, page 15.5*

"Its objects were not less remarkable than its construction. Unlike all others, the alliance was formed, not for possession of territory, nor for permanent continuance, nor even against the enemy as a nation. Its declared and single purpose was the extinction of Napoleon, and, with him, of his system."*HST February 14, 1844, page 15.6*

The chronology of their mission is strikingly marked. 1. It is during the events of "the sixth seal," and that brings us to the judgment scene, when the presence of Him "who sits upon the throne,"

smites the wicked with terror, and "*the great day of his wrath is come*." This evidently places their mission *near the end*.*HST February 14, 1844, page 15.7*

2. Their special work is, *to control the affairs of the world till the servants of God are sealed*. Not during the whole sealing time brought to view, but till it is completed. And this gives us a second clue to the chronology of their mission, by connecting it with the finishing of "the mystery of God"—which we are assured, in the most solemn manner, takes place "*in the days of the voice of the seventh angel, when he shall* BEGIN*to sound*." And this angel introduces *the reign of Christ—the time of the dead*, that they should be judged,—to reward the righteous, and destroy the wicked. Compare *Revelation 10:5-7*, and *11:15-17*.*HST February 14, 1844, page 15.8*

"The mystery of God," here spoken of by the revelator, is, without doubt, the same that is so frequently mentioned in the Apostolic writings. See *Ephesians 2:11-22*; *3:1-12*; *1:1-14*. *Colossians 1:21-28*. *Acts 15:13-19*. *Romans 9:24-30*; *10:11-21*; *11:12-27*.*HST February 14, 1844, page 15.9*

This mystery consisted in offering salvation to all by faith, through the preaching of the gospel; that God should thus "*visit the Gentiles, to take out of them a people for his name*," that they might become "*fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel*." "*In whom also, after that ye believed, ye were* SEALED *with that holy spirit of promise, which is the earnest of our inheritance*, UNTIL THE REDEMPTION OF THE PURCHASE POSSESSION." Its grand result, when "finished," is thus expressed by the Apostle. "*Having made known unto us* THE MYSTERY*of his will, according to his good pleasure which he hath purposed in himself*, THAT IN THE DISPENSATION OF THE FULNESS O TIMES, HE MIGHT GATHER TOGETHER IN ONE ALL THINGS CHRIST,*both which are in heaven and which are on earth*."*HST February 14, 1844, page 15.10*

The special work of the "four angels," which was to continue "*till the servants of God were sealed*," must, therefore, terminate *when* "*the mystery of God is finished, in the days of the voice of the seventh*

angel, WHEN HE SHALL BEGIN TO SOUND." We hardly need t inform the world that the great powers, named above, have performed the work assigned to these angels since 1815. Their work, we believe, is nearly done. So the word of God assures us, and also their present relation to each other. The last arrival from Europe brought the information that *Russia had withdrawn, or was about to "withdraw from* the conference of London,"—an event which would amount to a termination of their united agency. This view of the events which are to introduce the eternal state makes it very clear, that "*our gathering together unto Christ*" is amongst the first, as to order, if the events of that day. *HST February 14, 1844, page 15.11*

We now proceed, with the question before us. *HST February 14, 1844, page 15.12*

1. *The setting up of the kingdom*. "In the days of these kings shall the God of heaven set up a kingdom," etc. That this is the same kingdom which is given to "one like the Son of man," and "to the saints of the Most High," (*Daniel 7:13, 14, 22, 27*,) is clearly settled, inasmuch as there can be only one such universal and everlasting kingdom. The setting up of the kingdom can mean nothing less than its organization, by bringing the King and his subjects together, the coronation of the King by the authorized power, his acknowledgment as such by his subjects, the placing of the King upon his throne, and the appointment of those who are to fill places of authority. And this must necessarily include these several particulars:—*HST February 14, 1844, page 15.13*

1. The giving up the kingdom, on the throne of which Christ now sits, (see *Revelation 3:21*. *Hebrews 1:13*. *8:1*,) to God even the Father. 2. The "appearing" of Christ to the saints. 3. "Our gathering together unto Him," "when he descends from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ rise, with whom the living saints are caught up to meet the Lord *in the air*." This must include, 4, the first resurrection. It also includes, 5, the giving of the kingdoms of this world to the Son of man; and lastly, His coming to "Mount Zion," that the King may be set upon the holy hill, the location of the throne of David, which the Lord God will give to Him whose right it is. *HST February 14, 1844,*

page 15.14

All this is to be done “in the days of these kings,” i. e. *while the kingdoms of this world are in existence*.*HST February 14, 1844, page 15.15*

The setting up of the kingdom, therefore, with its group of relative events, makes it very clear that *the appearing of Christ* to gather his saints, is *the first event we are to look for* in the series which is to close up the present order of things.*HST February 14, 1844, page 15.16*

2. “Then shall the sanctuary be cleansed.” The sanctuary is “the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.” *Exodus 15:17*. *Psalm 78:54, 55*. *Isaiah 63:18*. *Daniel 9:17*. It is the place which “the Almighty God” promised to Abraham, and to his seed after him, “for an everlasting possession.” *Genesis 17:1-10*. The territory possessed, in part at least, by his natural seed, (though most of the time in bondage, on account of their sins,) after their deliverance from Egypt, till the seed came to whom the promise was made, “which is Christ.” *This* possession of the land, however, was only a type and pledge of the fulfilment of the “better promises,” made to Abraham, and his seed through Christ, in the immortal state. Compare *Genesis 15:8-18*. *Galatians 3:16-19, 26-29*. *Hebrews 4:8, 9*; *8:6*; *9:15*; *10:34*; *11:8-16*; *12:18-28*.*HST February 14, 1844, page 15.17*

Here the Lord is to dwell forever. *Psalm 132:13, 14*. *Micah 4:6-8*.*HST February 14, 1844, page 15.18*

Here is to be “the city of the Great King,” “the throne of the Lord,” the metropolis of the everlasting and universal kingdom, which is to be set up by the God of heaven. *Ezekiel 37:26-28*. *Isaiah 9:6*; *7*.*HST February 14, 1844, page 15.19*

The change predicted to take place in the condition of the sanctuary, according to the different significations of the word, rendered “cleansed,” and other plain portions of prophecy, is this: 1. It is to be “justified.” The sentence of indignation, which gave it “to be trodden under foot,” will then be repealed.*HST February 14,*

1844, page 15.20

2. It is to be “vindicated” by the execution of the threatened wrath upon its adversaries.*HST February 14, 1844, page 15.21*

3. It is to be “cleansed” by the fires of the last day, and the new creation.*HST February 14, 1844, page 15.22*

Its justification is the act of God, the Judge of all, and is to take place when “her appointed time is accomplished.” Compare *Isaiah 40:1, 2*; *61:7*. *Zechariah 9:12-14*.*HST February 14, 1844, page 15.23*

The vindication is the work of Jesus Christ, and is to begin at the time of its justification. See the last texts referred to.*HST February 14, 1844, page 15.24*

This work, which fulfils the prediction in reference to the sanctuary, is necessarily blended with the previous views, the harvest, and setting up of the kingdom. As soon as the deliverance of the righteous is effected, the plagues of the wicked begin,—perhaps they will be poured out successively, probably several of them together,—but the particular work of vindicating, or avenging the sanctuary is assigned to the sixth and seventh vials.*HST February 14, 1844, page 15.25*

Although the “appearing” of Christ for the salvation of his people, by gathering them to himself, has taken place; and the glorified hosts, seen “in the air,” like a clear heat after rain, and like a cloud of dew in the heat of harvest,” or, “as it were a sea of glass mingled with fire,” (probably resembling the cloud which received the ascending Saviour,) have caused all the tribes of the earth to mourn; still, the Lord has not yet come to our earth, to “stand on mount Zion,” or “the mount of Olives, which is before Jerusalem on the east.” “The way of the kings of the east,” corresponding with the sections of the image which lay in that direction, is to be prepared. “The kings of the earth, and of the whole world, are to be gathered to the battle of the great day of God Almighty, into a place called in the Hebrew tongue, Armageddon.” “Multitudes, multitudes of the heathen are to be wakened and come up to the valley of Jehoshaphat;” and then, to these multitudes, of whom it is said, “the wickedness is great,”

who are made up of the worshippers of the beast, the scoffers, the evil servants, these whose hearts were so "overcharged with surfeiting and drunkenness and cares of this life," and all who were so unwatchful as to be "left" to their nakedness and "shame," at the time of gathering "them that were ready;" to them he comes, according to his oft-repeated declaration, "*as a thief*!" And the enemies of his truth, the usurpers of his throne, the oppressors of his people, the angry nations, are destroyed by the King of kings, with his heavenly army of "mighty ones!"*HST February 14, 1844, page 15.26*

As the vindication of the sanctuary is the work of our Lord by his personal interposition, and as he comes with all his saints with him, and as they must be gathered to him "in the air," before they can come with him to the earth, his appearing and their gathering together unto him, must *precede* the vindication.*HST February 14, 1844, page 15.27*

This brief consideration of the more general views and prominent events of the great scene for which we are now looking, may be sufficient to settle the question, that we have nothing now to look for, but the appearing of our Lord, and the summons of the last trump, which, "in the twinkling of an eye," quickens the dead in Christ to life, and changes the living saints to become equal unto the angels. But we wish to notice a few other particulars which have been looked upon as somewhat obscure, though it would seem that, by "comparing scripture with scripture," they may be made plain. They are *the standing up of Michael—the silence in heaven*— and the time, as to the order of events, when the last plagues begin. As these particulars are intimately connected with the opening of the temple in heaven, and the appearing of the ark of testimony, they may all be considered in connection. We notice this vision of the ark and temple, because it will enable us to see in a still more clear and satisfactory light, the whole series of details in the great scene, at the same time that it gives us this clue to the chronology of the vials, i. e. of the time of their commencement; though, without this, since the execution of wrath against the wicked does not begin till the righteous are delivered, and these vials "fill up the wrath of God," they must be placed after the appearing of Christ, and the gathering of the saints.*HST February 14, 1844, page 15.28*

Under the seventh trumpet.—(*Revelation 11:15-19*,)*HST February 14, 1844, page 15.29*

*Concluded next week, illustrated by a Diagram.**HST February 14, 1844, page 15.30*

Nova Scotia.—The Olive Branch at Halifax, is much more reasonable than its namesake in Boston. The editor in his paper of Dec. 1, says:*HST February 14, 1844, page 15.31*

Millerism—Somebody has laid upon our table a "Synopsis of Miller's views" on the second advent of Christ which we have glanced over It astonishes us that ridicule and abuse should be heaped upon the disciples of Miller, by *religious* editors and teachers. If half the time thus spent, were employed in preparing themselves, their readers and hearers, for the great change that is rapidly approaching, whether the theory of Miller be true or not, it would be productive of more good. Rev. Mr. Craig, formerly of this place, arrived in the Acadia a few weeks ago from Boston, and commenced lecturing in the streets, on the speedy dissolution of the world, and drew such a motley assemblage, that the authorities, fearing a breach of the peace, requested him to desist, and in future, obtain a room for that purpose.*HST February 14, 1844, page 15.32*

Letters received to Feb. 7th, 1844

JVHe

Windsor Goodnough $3; P Burns Jr $5; S Barrett $2; S R Dennet by PM $1; J C Park $2 all right; W H Scott $2; PM Royal Oak, Mich PM Dayton Ill $1; L C Collins; Mrs M Beckley by PM $1; T L Tullock; L Slayton; J Maltby and HA Underwood by PM $3; N Howe by PM $2; F Childs by The Publishing Ministry, 25 cts; H W B; Mrs A Burtt by PM $1; L Merrick and O M Ward by PM $1 each; H Childs $10; PM Exeter; PM E Winthrop Me; J Hewes by PM $1; D Pierce by PM $1; P Sherley by PM $1; Libbens Packard by PM $1; Rev C B Turner by PM $6, how shall it be appropriated? Spencer Green by PM $1; Jonathan Wheeler, $1; Elias Smith by PM $20; Aaron Barnes by the same $5; G Luke; H N Drake $5; E C Clemens; S

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The friends of the Second Advent cause in Provideuce, have procured the use of the Green Street House, formerly occupied by tho West Baptist Church. Lectures will be delivered every Sabbath Morning, Afternoon, and Evening. Their regular meetings during the week are held in the same place on Tuesday and Friday evenings. The Second Advent Depot in Providence, is at No. 78, Arcade, where a supply of all our works may be had.*HST February 14, 1844, page 16.4*

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1844, page 16.18

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February 21, 1844

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Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

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WHOLE NO. 147.*HST February 21, 1844, page 17.1*

THE ADVENT HERALD

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Dow & Jackson, Printers

The Second Advent

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Even thus amid thy pride and luxury,
Oh Earth! shall that last coming burst on thee,
That second coming of the Son of Man,
When all the cherub-thronging clouds shall shine,

Irradiate with his bright advancing sign.
When that great husbandman shall wave his fan,
Sweeping like chaff thy wealth and pomp away:
Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course maintain;
Along the busy mart and crowded street,
The buyer and the seller still shall meet,
And marriage feasts begin their jocund strain;
Still to the pouring out the cup of woe,
Till earth, a drunkard, reeling to and fro,.
And mountains molten by his burning feet,
And heaven his presence own, all red with furnace heat.
The hundred gated cities then,
The towers and temples, armed of men
Eterual, and the thrones of Kings;
The gilded summer palaces,
The courtly bowers of love and ease,
Where still the Bird of Pleasure sings;
Ask ye the destiny of them!
Go gaze on fallen Jerusalem!
Yea, mightier names are in the fatal roll,
'Gainst earth and heaven God's standard is unfurled,
The skies are shrivelled like a burning scroll,
And the vast common doom ensepulchres the world.
Oh! who shall then survive?
Oh! who shall stand and live?
When all that hath been in no more.
When for the round earth hung in air,
With all its constellations fair
In the sky's azure canopy;
When for the breathing earth and sparkling sea,
Is but a fiery deluge without shore,
Heaving along the abyss profound and dark,
A fiery deluge, and without an ark.
Lord of all power, when thou art there alone
On thy eternal, fiery-wheeled throne,
That in its high meridian noon,
Needs not the perished sun nor moon:
When thou art there in thy presiding state,
Wide-sceptred monarch o'er the realm of doom.

When from the sea-depthe, from earth's darkest tomb,
The dead of all the ages found thee wait:
And when the tribes of wickedness are strewn
Like forest leaves in the autumn of thine ire:
Faithful and true! thou still wilt save shine own!
The saints shall dwell within: h' unharming fire,
Each white robe spotless, blooming every palm,
Even safe as we, by this stilt fountain's side,
So shall the church, thy bright and mystic bride,
Sit on the stormy gulf, a halcyon bird of calm.
Yes,' mid yon angry and destroying signs,
O'er as the rainbow of thy mercy shines,
We bail, we bless the covenant of its beam,
Almighty to revenge, Almightiest to redeem?*HST February 21, 1844, page 17.4*

Mh.Man.*HST February 21, 1844, page 17.5*

Ecclesiastical Trial

JVHe

Arbitrary Power of the M. E. Church, vs. Millerism

concluded

But in order to set this subject in a still clearer light, we will illustrate it in the following manner.—Suppose a bench of judges of a supreme court in our State, should take it upon them to pass resolutions that the sale of ardent spirits is contrary to the statute laws of the State of Maine. Subsequent to this, a case for the sale of ardent spirits in tried in the court of "common pleas," and the judge in presenting the law to the jury, holds up and reads those resolutions, and says, "gentlemen, these resolutions have settled the question that the sale of ardent spirits is contrary to our statute laws, and you have only to determine whether or not the act has been committed by the defendant; and if satisfied that such act has been committed in this case, you must bring in your verdict against him." The counsel for the defendant begs his honor to show the law which has been violated, but is answered, that *that* question has

been settled; but in pressing the request for such law to be produced, if any such existed, the judge, being pressed a little too hard, replies, “this is out of order,” and the matter ends. Would not such conduct be looked upon with abhorance and disgust by every man? and yet the principle is precisely the same in this case. I think, sir, that every unprejudiced Methodist must blush for the honor of Methodism. A council of Methodist preachers, under the most solemn obligations to “deal *justly* and love mercy,” as well as “walk humbly with God,” pursuing a course in an ecclesiastical trial, which would be frowned down as unconstitutional, unjust, and oppressive, in any civil court in our land. It must be conceded that such proceedings are *decidedly* and *eternally wrong*, and if persisted in will load the Methodist church with disgrace, such as the final judgment will not wipe away But the singularity of this trial did not end here. After the president had proved, with my concessions, that I had preached that the time of the “Second Advent” is a subject of divine revelation, and *that* time this Jewish year, and that the millennium will commence at that period, I proved in my defence that Bishop Hedding remarked to our Conference at its last session, that he did not consider it essential to Methodism, whether a man believed that the millennium would be before or after the judgment, for he had known many Methodist preachers who believed one way, and many who believed the other. No attempt was made to invalidate this testimony. I also referred to Mr. Fletcher, one of our standard writers, as believing that the millennium would commence at the personal appearing of Christ; *all* that was proved in my case on this specification. The opinion of Mr. Fletcher was allowed, and yet the specification was *sustained*; the committee deciding that such a millennium was contrary to “our articles of religion,” “as explained by our *standard authors*!!” Thus entirely disregarding the opinion of Bishop Hedding, and *convicting Mr Fletcher of heresy*, and if alive, he would probably be suspended with me and others, for preaching the peculiarities of “Millerism.” Thus you see, sir, in attempting to fix their dart in the heart of “Millerism,” they strike through the vitals of their own body. Surely the wisdom of man has run mad! I think that such a case is without a parallel in the history of Methodism, except in some similar onerecently; and it probably had its origin in the “great plans of *modern* Christianity,” and was brought to perfection by a blind and misguided zeal against the immediate coming of the Savior. But as

these resolutions were considered of more importance in this case than the opinion of Mr. Fletcher, we would suggest whether it would not be well to have them incorporated with our standard authorities; for in the absence of any express law to answer the purpose, they may be of great service in the "correction of heretics." But such conduct presents a mournful moral aspect. To see men in high authority, to whom is committed the care of souls, blinded by the mists of prejudice, and hurried on by considerations of sectarian interests, oppressing the poor children of God for honestly believing and teaching that "the Judge is at the door," and allaying the just fears of thousands while the scenes of eternity are just ready to break upon them, is indeed painful to every lover of Christ. We fear those brethren will have a heavy debt to settle with the "judge of quick and dead," while their flocks may rise in judgment against them for having assured them that "the end is not yet," and may attribute to such assurances their neglect of salvation, and final ruin.*HST February 21, 1844, page 17.6*

We pray that the eyes of some, at least, may be opened to see the "signs of the times" in which we live. We have no hardness against those brethren,—we could freely forgive them if we could see in them a disposition to treat us and the solemn truths we preach with respect. But of this, from the present appearances of things, we have little hope; for instead of taking their Bibles and attempting with candor to show us our "error," we are every where met with arrogant assumptions of superior wisdom, which will hardly allow our opponents to condescend to a careful investigation of this subject—with ridicule and sneering contempt; and then they wonder why we are not convinced—why we do not give up the doctrine. No man has ever attempted to show me, from the word of God, that I was wrong. Why is it so? If the brethren of Paul. Luther, Wesley, Fletcher, of any of the good men of our world, had fallen into error, would they not with kindness and love have shown them such error from the Bible? or would they have assumed that these brethren were "weak minded," "fanatics," "seceders," etc., and have treated them with disdain, ridicule, and misrepresentation, and then because they were not reformed by such wholesome (!) instruction, expel them from the church! But we write not for our own defence: God will shortly take care of this; but our object is, if possible, to show some poor souls who may be prejudiced against the

immediate coming of the Lord by the influence of others, the ground on which our opponents stand,—the *character* of the opposition this glorious subject has to meet with, from ministers and churches. We are very near a crisis—an awful crisis—between ourselves and the churches on this question; it is not a difference of opinion *merely*, but a difference of action and spirit; and such, we think, as utterly forbids the hope that both classes, as a general things, will ultimately be found in the same way to heaven. The line of division is fast being drawn, and we beg every one speedily to conclude which side they will occupy in reference to the judgment, And in doing this they should recollect that all earthly influences are in favor of our opponents; and therefore they will be more likely to go with them, however wrong; but we hope that the influences of *truth* and the Spirit of God are with "the sect every where spoken against." Reader, prepare to meet Christ, who I firmly believe will appear in a few months. Levi S. Stockman.*HST February 21, 1844, page 17.7*

Portland, Jan 1844.*HST February 21, 1844, page 18.1*

P. S. I would here remark, that the facts as stated in this communication to have occured in the above named trial, can be proved by unimpeachable testimony, if necessary.*HST February 21, 1844, page 18.2*

L. S. S.

Letter from brother J. W. Spaulding

JVHe

Dear Brother Himes:—I have been much interested and instructed by reading the epistles of Peter; thinking, as I do, that they are applicable to the present time, especially his 2nd Epistle, the theme of which is that interesting and soul cheering subject, which is now agitating the whole Christian world, viz. the Second coming of Christ.*HST February 21, 1844, page 18.3*

In the first place, it is interesting, because it points to the true light which will serve as our guide on this important subject, in the midst

of the surrounding darkness. 2nd, it is instructive, as it exposes the false ways, and shows us the dangers that beset us on our pilgrimage.*HST February 21, 1844, page 18.4*

1st. Notice *2 Peter 1:12, 15-21*. “Wherefore I will not be negligent to put you always in remembrance of those things, though ye know them, and be established in the present truth.’ “Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the Holy Mount, [see account of the transfiguration, *Mark 9:1-7*.] We have also a more sure word of prophecy: [relating to the second coming of Christ,] thereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old (or at any) time by the will of man, [consequently it is not necessary that we should trust to man’s interpretation] but holy men spake as they were moved by the Holy Ghost.*HST February 21, 1844, page 18.5*

Again, Peter, in the 3rd chapter of this epistle, calls special attention to the prophets. “This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the Holy prophets and of the commandment of us the apostles of the Lord and Savior, knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation, *2 Peter 3:1-4*.*HST February 21, 1844, page 18.6*

Again Peter, in his 1st epistle, refers us to the prophets in connection with this subject, *1 Peter 1:10-12*, of which salvation the prophets have enquired, and searched diligently [*Daniel 10:1-3*,] who prophesied of the grace that should come unto you, [“or be

brought unto you at the revelation of Jesus Christ," 13th verse,] searching what [time] or what manner of time [or kind, literal or symbolical,] the spirit of Christ which was in them did signify when it testified before hand the sufferings of Christ, [70 weeks, *Daniel 9:24*,] and the glory that should follow, [2300 days, *Daniel 8:14, 26*; *10:14*. That the glory which follows the sufferings of Christ is his second coming in glory. See the following pass ages, *Matthew 25:31-33*; *2 Thessalonians 1:10*; *1 Peter 1:7, 13*; *4:12, 13*; *5:1, 4, 10*, and *Romans 8:17*.] Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are reported you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desired to look into.*HST February 21, 1844, page 18.7*

It seems, from these quotations, that Peter had great confidence: in the prophets, as is related not only to the event, but to the time that glorious event should take place, viz. the second coming of Christ. He was much unlike the modern teachers of our day who would have us believe that the prophets have left us all in the dark, [instead of being a light, as Peter says] in relation to this important event, who also tell us that the prophecy of Daniel [to which in my opinion Peter here alludes,] has no reference at all to the coming of Christ.*HST February 21, 1844, page 18.8*

I wish now to notice, briefly, Peter's description of false teachers, which is the great reason that he so often calls our special attention to the prophets, with the caution to take heed. When we see a person in the way of danger, we are earnest in warning him of the danger, and of pointing out the way to escape. In this case there is danger; and the Holy Ghost has pointed it out, with the exhortation that we do well that we take heed "But there were false prophets among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." "And through covetousness shall they with feigned words make merchandise of you," they will also "speak evil of the things that they understand not." "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls;" "For. when they speak great swelling words of vanity, they allure through the lusts of the

flesh, through much wantonness, those that were clean [or entirely] escaped from them who live in error," "while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage, *2 Peter 2:1-19*. O! my dear brother, my heart is pained when I contemplate the sinking fulfilment of this prophecy, that has come under my own observation. When the faithful servants of Jesus Christ came along here, and, like Peter, called the attention of the people to the sure word of prophecy, and the prophets, on this of all subjects the most interesting to the Christian, and held up the light that emanates from these sources, there was a great number who seemed to receive it and rejoice in it; they bid fair and run well for a time, seemed happy in the expectation of soon seeing Jesus.*HST February 21, 1844, page 18.9*

"They arose trimmed their lamps and went forth to meet the Bridegroom," but where, O! where are they now? I have asked many of them the reason why they do not believe the doctrine as the once did, and none have I found that can give a reason from the Bible; all they are able to say is, we don't believe it, and many have confessed to me they knew not why. It seems that the light that was in them has become darkness; do they not answer to the stony ground hearers, "for when tribulation or persecution ariseth because of the word, by and by he is offended." *Matthew 13:20, 21*.*HST February 21, 1844, page 18.10*

The persecution coming, as it has in this case, from the professed ministers and followers of Christ, a source which they least expected, they were easily ensnared. Had they read the above description, they might have known, when they see those who have endeavored to explain the prophecy of Daniel in a way so as to throw out his testimony in relation to the second advent, by finding a fulfilment of his visions in Antiochus, that in so doing they have answered this description of false teachers, by calling the "Prince of Princes," *Daniel 8:25*, which is Jesus Christ, *Revelation 1:5*, nothing more than a Jewish high priest, thus "denying the Lord that bought them;" they might have known that those who receive the truth and obey it, would be called mad or crazy, as Paul was, and that all manner of evil would be said concerning them. "If they call the master of the house Beelzebub, how much more theyof his

household?" They might also have known that those who have more concern for their church or sect than they have for truth, would with feigned words endeavor to make merchandise of them; they might have known that there would be those yet, though they acknowledged that those prophecies are dark to them, and that they cannot, at least do not understand them, yet they would even dare to "speak evil of the things they understood not," and they "cannot cease from sin," yes, this is what they preach, as well as practice, "beguiling unstable souls" how true is this, if they know of any who are inclining to follow the exhortation [original illegible] to take heed to the sure word of prophecy, to examine the prophets on this subject, how expeditions they are to dissuade them from it.*HST February 21, 1844, page 18.11*

Another thing, it seems to me, renders these teachers dangerous, and that is, they have once been in the right way, as Peter's testimony is, that they "have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the ways of unrighteousness," *2 Peter 2:15*. I will now close by warning all my dear brethren who are "looking for that blessed hope and the glorious appealing of the Great God and our Savior Jesus Christ," in the language of Peter in closing up his 2nd epistle, *3:17, 18*, "ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your steadfastness, but grow in grace, and in. the knowledge of our Lord and Savior Jesus Christ; to him be glory, both now and forever. Amen. Yours, daily looking for Christ. J. W. Spaulding.*HST February 21, 1844, page 18.12*

Letter from Sister Martha N. Thurston

JVHe

Lowell, January 6th, 1844.*HST February 21, 1844, page 18.13*

Bro. Himes, Sir:—If it will not weary you, Sir, I will give you a few words in relation to my views of the "Second Advent near." In the first place, however, I will remark, that in the early part of my life, I experienced a hope in Jesus Christ, and some one or two years after which, I felt deeply impresed with the value of immortal souls,

who were urging their way to the gates of death, and my obligation in view of their condition.*HST February 21, 1844, page 18.14*

The exercises of my mind continued to increase upon me, until I viewed myself arraigned before God without a hope in Christ, if I continued to resist the movement of his Spirit on my mind. The only course for me, was, in order to resist with safety those feelings of obligation, I must be convinced they were the workings of my own imaginations, as the temptation of Satan to accomplish my ruin. I reasoned with myself, but no argument could I find, unless it were purely Atheistical, namely the denying of revelation, and the operations of the Spirit on the heart.*HST February 21, 1844, page 18.15*

For the exercises of my mind were identically produced by the same agency, the operations of which had led me to see myself a sinner against God, and also gave me to enjoy the divine evidence of my acceptance with him. Hence the only alternative was obedience to God or to suffer forever the consequences of His displeasure. Upwards of two long, dreary years, I suffered this contest in my mind. Even then, had I not been fast wasting away for the tomb, with this responsibility upon me, I should not have yielded myself to God. This course, however, I should not justify in any one. I yielded, but not willingly. In this state of mind I labored as extensively as my health would admit, for some three or four years, with now and then a most severe conflict with an unreconciled heart: but one day while alone with God, and having his word before me, I was led to contemplate the excellency of his character. I was blessed with a view of the honors of God, and the honors of the world, in contrast; and indeed there was a contrast! The world receded from my view, and never since have I comparatively desired its honors: but have either rejoiced that God should condescend to reveal his Son in me, and call me by his grace, that I should declare among the people, the unsearchable riches of Christ.*HST February 21, 1844, page 18.16*

For quite a number of years past, I have been lain aside from indisposition, yet I have never seen the time that I were ready to die, and enter into rest, while God’s people had yet a work to do; but rather have ever desired to remain on the field until victory was

gained and the spoil divided; and then, and not till then, have I been willing to enter into rest. I have never seen any one whose mind has been similarily exercised. I have thought I could see; (in some sense of the word,) how this infinite desire could be realized, but have been denied even a partial realization of its accomplishment. And when I would strike out of my anticipation this glorious object of my earthly being, life would dwindle (in my estimation) until it was scarcely desirable.*HST February 21, 1844, page 18.17*

But, glory to God, since I have been made to believe that the mystery of God is about to be finished, when the kingdoms of this world, will become the kingdom of our Lord and his Christ, my former exercises have been vividly brought before my mind. Glory to God that I have lived to see this day. I now believe my former exercises were given me in referance to this time; for I realize far more in prospect than I have ever desired.*HST February 21, 1844, page 19.1*

When Bro. Miller called at my house, some three or four years since, and proposed the question to me, “Do you not rejoice that the Lord is so soon to make his appearance?” My answer was, No, we are not ready for such an event. I was then a strong believer in the spiritual reign of Christ. But when I considered the “little horn” of Daniel, and Paul’s “man of sin” which alone, in my view, were illustrative of papacy, and seeing their co-existence with the church of God until the last end of the indignation, when the kingdoms of this world should become the kingdoms of our Lord, I was constrained to become premillennial; and, to my utter astonishment, I found myself a thousand years nearer the judgment scene than what I was before. I was now left without an argument excepting the conversion of the Jews. From this time I was disposed to speak favorably on the subject, and also to understand many adverse providences, we were all to experience. “Many shall be purified, made white, and tried: but the wicked shall do wickedly.” In the midst of our affliction I have truly desired to be passive in the hand of my heavenly Father until the work of refinement should be consummately effected.*HST February 21, 1844, page 19.2*

About four months since, while reflecting upon the Second Advent of our Lord and Savior Jesus Christ, the question arose in my mind,

shall I be justified before God, if I let this subject pass without an investigation? The answer was in the negative. I immediately commenced an investigation, and also an examination of my own heart, at the same time. And what was the result? Why, I found more objections to believing it in my own heart, than I did in the word of God. I soon became satisfied of its reality, but the importance of standing in its defence, at this time, was my greatest conflict. Just at this moment my former exercises and desires to remain upon the field, to aid in fighting the last battle, came vividly before me, with all the glories of such a conquest, I truly was melted into humble joy, that God should so deal with me, and spare me to behold this day*HST February 21, 1844, page 19.3*

I am convinced of this truth, that nothing short of entire sanctification will give us victory over the world so as to stand in defence of this truth, and do honor to the cause of God.*HST February 21, 1844, page 19.4*

We must lay ourselves upon the alter a “living sacrifice, holy, acceptable to God, which is our reasonable service.” I bless God, that while I am now standing in defence of this truth I have no fear of consequences. I am astonished at such a change. Nothing short of divine power could have effected such a change upon a mind so sensitive to the sound of every word connected with the subject of the “Second Advend.” I never so fearlessly engaged in the cause of God, as at the present. Never did I enter into the sympathies of the Savior, who died for a lost world, and who is now making intercession for us, as what I now do.*HST February 21, 1844, page 19.5*

What infinite condescension characterizes our Lord and Savior Jesus Christ, who has committed the instrumentality of the world’s conversion to *his Church*! I would ask in the most abased humility, in view of the present state of the Church, how can we labor efficiently for this glorious result, namely, the salvation of souls, unless we have the spirit of Christ, and are thereby able to enter into all the sympathies of his soul, who was rich, but for our sakes became poor, that we through his poverty might become rich? who valued not sufferings, but endured the cross; despising the shame; and is now at the right hand of the throne of God, making

intercession for us. Granting us every possible assistance to achieve this glorious work; consoling us at the same time with the divine promise, that, If we suffer with Him we shall also reign with Him.*HST February 21, 1844, page 19.6*

The question now arises, Is there any space of time commencing at any given point, prior to the Saviors's leaving the in ediatorial seat, that mercy cannot be obtained for sinners? I find not the least intimation from the word of God, to favor such an idea; but rather a strong declaration by the apostle Peter, to the reverse of it. The only reason he assigns for the delay of this tremendous scene of the world's drama, is, "His not being willing that any should perish, but that all should come to repentance." *2 Peter 3:9*. Then after assuring his brethren that "that day *would* come as a thief in the night,"—to the world of ungodly, He then comforts his brethren with the participation of that glorious promise of "The new heavens, and new earth wherein is to dwell righteousness." He then admonishes them, in view of such glories, "to be found of him in *peace*, without *spot*, and *blameless*, accounting the long-suffering of our Lord salvation; even as our beloved brother Paul, according to the wisdom given unto him, hath written unto you."*HST February 21, 1844, page 19.7*

In the 15th verse, which I have just quoted, the apostle assures us the second time, that the design of Christ's delay in coming, is for salvation; and to prove that point to a demonstration, he refers us to the writings of the apostle Paul, who spake also by inspiration. We learn from the sequel, that a correct knowledge of the glorious Advent of our Lord and Savior Jesus Christ, in all of its practical bearings, is of infinite moment. To whom? *To all who are concerned in the event*.*HST February 21, 1844, page 19.8*

Should one dear soul who is irreconciled to such an event read these lines, let me assure you *that your heart is not right with God*, however, great may be your profession; for we should have no interests separate from God's Glory. We are taught to pray that that day may be hastened, when the "*kingdom of God will come, and His will be done on earth as it is in heaven*." And are we not ready for the event? May we be aroused from our slumbers seasonably, to prepare, lest we shall be found among the foolish virgins,

knocking at the door when it is too late.*HST February 21, 1844, page 19.9*

Should the eyes of *one precious soul* chance to fall upon these lines, whose heart is not right with God, let me assure you, the Savior still remains upon the mercy seat for your salvation. Let not this day—this hour—or this moment pass without laying hold of the *hope* set before you in the *gospel*. He will soon leave the seat of mercy, and give you no further warning of the event!*HST February 21, 1844, page 19.10*

O sinner, *what will you do* in that tremendous day? You may call for rocks and mountains to hide you from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: but all in vain. O sinner, be wise—seek mercy—rest not—lest you should be *one hour too late*, and ALL IS OVER!!*HST February 21, 1844, page 19.11*

Fredericktown, N. B

JVHe

Bro. W. Wilmot writes:—I have seen nothing to effect my belief, but every thing to confirm it; that we are living in the last years of this world's history. On this point I have never entertained a doubt; and I may add, that I would be one of the most ungrateful beings that God ever made, to *wish* a *change* in my mind; for it has created a continued antepast of heaven, ever since I embraced the belief; and it has had the effect of weaning me entirely from the world; that all earthly pleasures, or any thing connected with a world doomed to be burned np, appears to me like an empty bubble, possessing no charm worth my stay for one moment.*HST February 21, 1844, page 19.12*

It has also given me new light, and a veneration for the Lord's word that I never experienced before. That holy book is my constant study, and the subject of the Second Advent my daily theme. I neither think of, or speak on any other subject; and I find it enough to keep my little cup continually running over. I improve every leisure moment from study, to recommend it to others; and I trust

my labor has not been in vain in the Lord.*HST February 21, 1844, page 19.13*

I continue to lend all my books and papers, scattering them in every direction, and like so many little *quiet preachers*, I believe they are doing their duty; and the good will not be known till we meet above.*HST February 21, 1844, page 19.14*

For the last fifteen months, every day has been a Sabbath, and a Bethel season. I have therefore come to the conclusion that the Second Advent believers, collectively, have taken the same ground occupied by the apostles, and their immediate successors; and I am bold to say, that it must carry conviction to every reflective mind, that when they see Christians of any creed unite like a band of brothers, and contend for one Lord, one faith, and one baptism, that the cause is the cause of God; for nothing but the all prevailing influence of the love of God could create such a feeling, and produce such corresponding effects. This fact alone ought to silence gainsayers, except they are given over to a reprobate mind, which it is to be feared is the case in many instances. It is my earnest prayer that every minister and member may be found to stand in the liberty wherewith God has made them free; and never more be entangled in the yoke of bondage. Wishing you all grace, and God speed, I remain your waiting and anxious brother.*HST February 21, 1844, page 19.15*

W. Wilmot*HST February 21, 1844, page 19.16*

Jannary 13th, 1844.*HST February 21, 1844, page 19.17*

“These deceivers are incurring a fearful responsibility.”—*Christian Watchman*.*HST February 21, 1844, page 19.18*

The above is an extract from an article on the subject of the Advent, and was made in reference to those who advocate it. On that point, Bro. L. Hersey remarks as follows; but it was denied a corner in the *Christian Watchman*.*HST February 21, 1844, page 19.19*

“When I read this I thought you could not be aware who among our Baptist ministers were committed to this question, and preaching accordingly. Brn. N. Hervey, F. G. Brown, J. B. Cook, Asahel

Chapin, who, I believe, all graduated at Newton, would not knowingly deceive in a matter of such magnitude as the second advent of Christ. Besides, there are others who have been in good standing in our denomination, such as Chester Tilden, Jacob Weston, S. C. Chandler, J. S White, Prospect Powell, Prof. N. N. Whiting, and Elon Galusha, etc., etc., who are all (to say nothing about the Methodist, and Presbyterian ministers who have stood high in their respective denominations) I believe, fully committed to this time. If you will give this a corner in your Watchman, you will oblige one of your oldest subscribers. Lewis Hersey.*HST February 21, 1844, page 19.20*

The Advent Herald

JVHe

"The Lord is at Hand."

BOSTON, FEBRUARY 21, 1844.

All communications for the Signs of the Times or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST February 21, 1844, page 20.1

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the ameHST February 21, 1844, page 20.2

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FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in

*the restitution of all things, and restored to its Eden state as it came from the hand of its Maker be fore the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST February 21, 1844, page 20.4

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST February 21, 1844, page 20.5

*III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST February 21, 1844, page 20.6

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST February 21, 1844, page 20.7

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST February 21, 1844, page 20.8

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST February 21, 1844, page 20.9

Anecdote of Mr. Miller.—About six years since, the family physician of Mr. Miller had remarked at various places, that Esquire Miller (Mr. Miller had been a Justice of the Peace among his neighbors) was a fine man, and a good neighbor; but on the subject of the Advent he was a *monomaniac*. Mr. Miller heard of this; and; one of his children being sick one day, he sent for the Doctor. After he had prescribed for the child, he noticed that Mr. Miller sat very mute in one corner, and asked him what alled him. “Well, I hardly know, Doctor. I want you to see what does, and prescribe for me.” The Doctor felt of his pulse, etc., and could not decide respecting his malady; and inquired what he supposed was his complaint.—“Well,” says Mr.

Miller, “I don’t know but I am a monomaniac; and I want you to examine me, and see if I am; and if so, cure me. Can you tell when a man is a monomaniac?” The Doctor blushed, and said he thought he could. Mr. Miller wished to know how. “Why,” said the Doctor, “a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving.” “Well,” says Mr. Miller, I iusist upon it; that you see whether I am in reality a monomaniac; and if I am, you shall prescribe and cure me. You shall therefore sit down with me two hours, while I present the subject of the Advent to you, and if I am a monomaniac, by that time you will discover it.” The doctor was somewhat disconcerted, but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.*HST February 21, 1844, page 20.10*

The Doctor finally consented; and, at Mr. Miller’s request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The Doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller does. Mr. Miller then inquired, how long the vision of those empires was to be. He replied, 2300 days. “What!” said Mr. Miller, “could those great empires cover only 2300 literal days?” “Why,” said the Doctor, those days are years, according to all commentators; and those kingdoms are to continue 2,300 years.” He then asked him to turn to the 2nd of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced Mr. Miller told him to read the ninth of Daniel. He read down till he came to the twenty-first ver., when Daniel saw “the man Gabriel,” whom he had “seen in the vision.” “In what vision?” “Mr. M. inquired, “Why,” said the Doctor, “in the vision of the 8th of Daniel.” “Wherefore understand the matter and consider the vision.” “He had now come, then, to make him understand that vision, had he?” “Yes,” said the Doctor. “Well, ‘seventy weeks are determined;’ what are these seventy weeks a part of?” “Of the 2300 days.” Then do they begin with the 2300?” “Yes,” said the Doctor. “When did they end?” “In A. D. 33.” “Then how far would the 2300 extend after 33?” The Doctor subtracted 490 from 2300, and replied, 1810; “why,” said he, “that is past.” “But,” said Mr. Miller, “there were 1810 from

33; in what year would that come?" The Doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843. At this unexpected result the Doctor settled back in his chair, and colored; but immediately took his hat and left the house in a rage.*HST February 21, 1844, page 20.11*

The next day the Doctor again called on Mr. Miller, and looked as though he had been in the greatest mental agony. "Why, Mr. Miller," said he, "I am going to hell; I have not slept a wink since I was here yesterday; I have looked the question in every light, and the visions must terminate about A. D. 1843; and I am unprepared, and most go to hell." Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. Miller, he found peace to his soul, and went on his way rejoicing,—as *great a monomaniac* as Mr. Miller. He afterwards acknowledged that till he made the figures 1843, he had no idea of the result to which he was coming.*HST February 21, 1844, page 20.12*

Editorial Correspondence

JVHe

Bro. Bliss,—We had a tedious passage to New-York, being detained some time in the Sound by the ice. But our time was occupied, while delayed, in conversation on the subject of our hope, with various candid persons who are disposed to look into the matter. Br. Miller was much respected by all on board.*HST February 21, 1844, page 20.13*

Mr. Fowler, the Phrenologist, was on board, and by request gave a lecture on that science. After the lecture he examined a number of heads, while blindfolded, among whom, at the request of the company, Mr. Miller's head was examined. All were eager to hear the opinion of the learned lecturer. Among other things he said: This man has large benevolence; his object is to do his fellow beings good. He has great firmness—is a modest man—open, frank, no hypocrite—good at figures—a man of great power, might make a noise in the world—has no personal enemies; if he has enemies, it is not because they *know him*, but on account of his opinions, etc. At the conclusion of the examination, the blindfold was taken off,

and the lecturer was introduced to Mr. Miller, to the no small amusement of the company.*HST February 21, 1844, page 20.14*

The Conference had commenced when we arrived. The meetings, for the two first days, were held in the Franklin Hall, which was filled to overflowing. The last two days we occupied the Broadway Tabernacle. Mr. Miller lectured afternoons and evenings to immense audiences. The evening services were much crowded—the audiences could not have been less than 5000. I have seldom witnessed more solemn and attentive congregations. I think a deep religious impression was made upon all classes. Br. Miller has now had a fair hearing in that great city. I never heard him speak with greater clearness and power, than at the Broadway Tabernacle in New York.*HST February 21, 1844, page 20.15*

The brethren of the conference recommended some things to brethren abroad, for their consideration at this critical time. [They will be found in another column.] All seemed to feel the importance of united action in spreading more widely and effectually the the glad tidings of the kingdom at hand.*HST February 21, 1844, page 20.16*

We came to this city on the 10th inst. and commenced our meeting in the Saloon of the Chinese Museum the 11th. The place was filled to overflowing all day. Br. Miller lectured. The place was filled morning and afternoon of Monday and Tuesday, up to this time, and the interest seems to be increasing. Lectures have been given at Juliana St. Chapel, evenings, and some at other Chapels, opened to us. The colored people have opened the Wesley Chapel in Sixth St. to us, and seem to be much interested in the doctrine. We shall continue here, Providence permitting, over the Sabbath. We commence in Washington the 20th inst. Our stay in that city will depend upon circumstances. We intend to do our duty. Public feeling, relating to Adventists, at this time, is more kind, candid and respectful, than at any former period. At the very time when the opposing clergy supposed we should be rejected, and put down by public sentiment, we find ourselves more respected, and have a greater influence upon the public mind than ever. Our congregations are crowded; many are embracing the faith, many more are giving up the *old theology* and are anxiously enquiring for

the better way.*HST February 21, 1844, page 20.17*

The cause is prospering in this city. So also in New York, and in Boston; in fact in every part of the country, the faith of Adventists "groweth exceedingly." Besides, the call for lectures in all parts of the country, shows the confidence of the public in the faith of our several expositions of the Bible.*HST February 21, 1844, page 20.18*

"The Advent Herald" is just received. I trust it will publish its mission in all faithfulness. Indeed, no labor or expense will be spared to make it a medium of light and truth on the blessed advent now at the door. As Bro. Litch is not able to aid much in the editorial department, in consequence of his multiplied duties in this important field of labor, (Philadelphia) he wishes his name dropped from the editorial department. I wish the name of Bro. A. Hale to be put in its place. His integrity and faithfulness in the cause, as well as his piety and talents, entitle him to the highest confidence of all the friends of the Advent cause. We cannot dispense with his important services at this crisis.*HST February 21, 1844, page 20.19*

J. V. Himes.
Philadelphia, Feb. 14, 1844.

Backing Out

JVHe

Since Mr. Miller has shown that, according to principles of interpretation adopted by all the standard protestant commentators, we must be near the end of the present dispensation, we find that many are leaving the old landmarks, and adopting views on the prophecies in accordance with the philosophy of Germany and of France. Not only prominent clergymen, but religious papers are departing from the faith once delivered to the saints; and as we hear not the warning voice raised among the patrons of those, we conclude the contagion is extensively spread.*HST February 21, 1844, page 20.20*

The Boston Recorder, in speaking of the German notion of Prof. Chase respecting the book of Daniel says, It must needs be

acknowledged however, that our faith is *greatly shaken* in the interpretations on which in common with most of our brethren, we have heretofore relied, and which forms the foundations of the baseless theories of Miller."*HST February 21, 1844, page 21.1*

Again He says:—Stuart and Chase have given us new views of the design and purport of Daniel's prophesyings, and such as we strongly suspect, will ere long obtain universal evidence among the reflecting and sober minded.*HST February 21, 1844, page 21.2*

Here is an acknowledgement that the views of Mr. Miller are based upon principles of interpreiation which they formerly admitted; and that their faith is shaken. It will seem that they sooner relinquish their faith, than admit the coming of Christ; and are obliged to change their faith to avoid such a conclusion. This be it remembered, is the confession of one of the oldest and most influential papers in the Orthodox ranks, and shows that this moral leprosy has eaten deep into the public mind.*HST February 21, 1844, page 21.3*

After doing all they can to bring contempt upon the Advent brethren, and excommunicating those who are looking for the Lord, they now come out and acknowledge that we have remained on the old foundation, while they are the ones that have embraced new positions. We have had a desire to preserve the great body of the churches, but evidence of such a sad departure from the truth on their part, we fear will render it necessary for us to excommunicate the whole of them.*HST February 21, 1844, page 21.4*

Matthew, *Chap. 24*, last four verses.—One of the worst perversions of scripture ever committed is to apply these passages to honest men, christians, and ministers of the gospel of every class, except those who believe that the coming of Christ will take place at a particular time. If this is a correct exposition and application of the passage, then eternal damnation is the lot of all such. And if this is the true and proper application, how long has it been so? Was it so ten years ago? If so, then there was scarcely more than one man to be saved, or in a safe state, at that date. But did that become the proper application at any particular period? If so, at what period?*HST February 21, 1844, page 21.5*

But who has authority to say God has changed the meaning and proper application of the passage in question, from the time that Jesus sat with his disciples upon the mount of Olives to the present day? And if no such change has ever taken place, and it applies to all, who do not believe in the coming of Christ at a certain period, then what has become of the millions of past ages? A deluded fanatic can see no reason in all I have here written; but cool reflection will enable all unprejudiced persons to appreciate the merits of this reasoning. Yet some will tremble to say so. But enough anathemas have been hurled through the medium of this passage at the heads of God's people, to justify a word of defence. *S.of Chr.Herald*.*HST February 21, 1844, page 21.6*

The objectionable texts referred to in the above are the following, *Matthew 24:48-51*. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looked not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrite: there shall be weeping and gnashing of teeth."*HST February 21, 1844, page 21.7*

These texts are only applicable to those who deny the immediate coming of the Lord, smite their fellow servants for proclaiming his coming, or eat and drink with the drunken. Doubtless many have felt this scorching application, while their consciences have said to them, "thou art the man;" and would willingly have torn them from the word of God. Our brother of the Herald takes exception to the application; and intimates that they are applied to all who do not believe in a "particular time." That was a wrong intimation; for those texts are applicable to none, but those whose conduct is specified therein, to all they are applicable. Those who love the appearing of the Lord would never take exception to such an application, or dream of its having been applied to them. The article above reads very much as if it was written by some one, who had written to prove that the Lord could not immediately come; and then, to turn away the force of those texts, had endeavored to excite the prejudice of those to whom the texts are not applicable, by claiming that they are applied to them also.*HST February 21, 1844, page 21.8*

He enquires when those texts became thus applicable? The context will show him that our Savior was speaking of the time of his coming, after the appearing of all the signs which were to precede it; and therefore these texts could be applicable to no previous period of time. As the “evil servant” would not deny the coming of the Lord, only when his coming was affirmed, it follows that they could be applicable to none of those who died before the kingdom at hand was preached. They also could not be applicable only at such time when those that proclaim the Lord’s approach are beaten for so doing. “Cool reflection will enable all unprejudiced persons to appreciate the merits of” such “reasoning.” If not a “fanatic,” he must be “deluded” in the extreme who “can see” any “reason” in such “reasoning.”*HST February 21, 1844, page 21.9*

We again have a supply of No. 33 of the Library, “Storr’s Bible Examiner,” of which we have been unable to supply some orders of late; also of the “Reasons of our Hope,” and “Prepare to meet thy God,” by L. Hersey.*HST February 21, 1844, page 21.10*

An edition of Gun’s work will also be out the last of the week.*HST February 21, 1844, page 21.11*

The Hartford Christian Secretary is informed that the Rev. Elon Gulusha, late pastor of the Baptist church in Lockport, N. Y., has embraced the time of the Advent in full, and is now in the field, being regularly dismissed from his people, and proclaiming the coming of the Lord. We make these remarks on account of a paragraph in the Secretary, giving the impression that it was only a son of Bro. Galusha who had embraced these views, and who is also strong in the faith.*HST February 21, 1844, page 21.12*

Believing the time, a Sin! Such is the intimation of the Christian Advocate and Journal, the official organ of the Methodist Episcopal Church. After endeavoring to show that the *time* is *past*, it says: —*HST February 21, 1844, page 21.13*

So, then, it was the preaching of the *time* that did, the work, that accomplished the good, that carried with it power and conviction to the heart, that God most signally blessed to the quickening of his people, and the awakening and salvation of souls. But as no preaching can be effectual unless it be believed, it turns out that it

was the belief of a *falsehood* that did the work! For this *weakness* on the part of those who believed *there may be mercy*, but let them *take heed next time*, when any other new thing comes up, *lest God should send them strong delusion that they should believe a LIE*, *and so be damned because they believed not the truth*.*HST February 21, 1844, page 21.14*

There may be mercy for those who have believed the coming of the Lord is at the doors! Who would have supposed such a paragraph would have appeared in an official Wesleyan Journal? It may be then there is mercy for John Wesley, who believed the Lord would come about 1836; and also for John Fletcher!! These Methodists have forgotten, some of them, "the rock from whence they were hewn." But they must not again believe the Lord will come, lest they believe a lie, and so be damned because they do not deny the coming of the Lord!!! Is it possibie that any of the readers of the above Journal are so bound in the *bonds* of this world, as to see no sophistry in such reasoning? May the Lord in his mercy enable them to look for and love his appearing, that they may receive that crown, which is promised in *that day* to only such.*HST February 21, 1844, page 21.15*

The New York and Western Midnight Cry are for sale at this Office. Also bound Vols. of the Signs and Cry.*HST February 21, 1844, page 21.16*

Washington—Brother Miller is expected to commence a course of Lectures at the City of Washington on the 20th inst., and continue one week or more. God bless the mission in the capital of our nation.*HST February 21, 1844, page 21.17*

Second Advent Conference,

JVHe

Held in New York, February 7, 1844.

The following recommendations were unanimously passed by the Conference, for the consideration of Adventists scattered abroad.*HST February 21, 1844, page 21.18*

Being satisfied that “time is short,” and that what is done must “be done quickly,” we do most affectionately urge upon you, and by the publication of this paper, upon all who love the appearing of our Lord Jesus Christ, to adopt the most efficient method of bringing directly before the whole people all the light we possess on the glorious subject of the near approach of Earth’s exiled King, whose right it is to reign.*HST February 21, 1844, page 21.19*

As the best means which occurs to us to facilitate this object, we recommend the immediate distribution, throughout the whole country, of such Tracts and other publications, as are available to us on the subject. Especially do we recommend increased exertions to increase the usefulness and extend the circulation of the Advent Herald and Signs of the Times Reporter, published in Boston, and the Midnight Cry, published in N. York.*HST February 21, 1844, page 21.20*

And in connection herewith your committee most sensibly realize the importance of increasing the number of public lectures—men full of faith and the Holy Spirit—who count not their lives dear unto themselves—men who will give themselves continually to prayer and the ministry of the Lord.*HST February 21, 1844, page 21.21*

We reccommend to our dear brethren who are already in the field as lecturers, to remember the noble example of those holy men, who in every age have been martyrs to the testimony and truth of God, not accepting deliverance “that they might obtain a better resurrection,” but especially the example of Him who endured the contradiction of sinners against himself, lest they be weary and faint in their minds.*HST February 21, 1844, page 21.22*

We further recommend to our dear brethren, in all places where they are denied the privilege of the open advocacy of the doctrine of the Lord’s speedy coming, to withdraw themselves from all sectarian organizations, since they cannot remain in such fellowship but at the expense of piety, peace and usefulness.*HST February 21, 1844, page 21.23*

But we would most particularly recommend that any separation of this kind, which duty readers necessary in order to your greater enjoyment or more extended usefulness in the cause of Christ, be

effected in the most Christian manner—and never with a view to any sectarian organization among themselves; as the “unity of the Spirit in the bond of peace” seems to us alone sufficient.*HST February 21, 1844, page 21.24*

And to avoid the numberless evils growing out of divisions amonst brethren, which could not but weaken and bring into disrepute the cause of the Second Advent—we recommend to all leading brethren and others to be particularly on their guard against giving any occasion for offence or divisions, and to use constantly the most Scriptural and efficient means to strengthen the cords of brotherly love and Christian affection. Brethren, let us labor constantly to keep the unity of the Spirit, in the bonds of peace—though it be at the sacrifice of present interest and feeling.*HST February 21, 1844, page 21.25*

As the first Christians, on embracing the kingdom of heaven by faith, obeyed Christ immediately in consecrating themselves, their houses, and lands, and goods, and all they possessed, to spread the glad tidings of the kingdom at hand,—so we recommend to all Christians to examine the following passages of Scripture with prayer and fasting—determined to act immediately, as the Lord requires, lest when he appears they be found with goods laid up in store for many years, and their hearts wedded to the effeminate luxuries and vanities of this sinful world: *Matthew 6:19, 23, 34*; *Acts 5:1, 10*; *1 Timothy 2:9, 10*; *1 Peter 3.*; *Luke 14:13, 14*; *Acts 2:41* to the end.*HST February 21, 1844, page 21.26*

[*Concluded from page* 15.]*HST February 21, 1844, page 22.1*

after the great voices in heaven pour forth their strains of joy that the kingdoms of this world are given to Christ; and the four and twenty elders give thanks to God, that he has taken to him his great power and reigned, and that the time is come that he should reward his saints, and destroy the wicked, the actual scene is introduced as follows: “*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament*; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” The mission of the angels of wrath, with their plagues, is brought to view at the *5th verse of chapter 15*: “And after that I

looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."*HST February 21, 1844, page 22.2*

The vision of the last plagues is thus stated: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." *Revelation 16:17*.*HST February 21, 1844, page 22.3*

It is thus made very plain that all this work of wrath against the wicked bears an important relation to this view of the temple.*HST February 21, 1844, page 22.4*

"The temple of the tabernacle of testimony in heaven" agrees with the holy of holies in the ancient tabernacle of Moses, and the temple of Solomon. It is undoubtedly the "true tabernacle which the Lord pitched and not man," into which our great High Priest has entered, and from which he is to "appear to them that look for him, without sin (a sin offering) unto salvation." *Hebrews 9:2-11, 24-28*. The time of opening the holy of holies, and the right to perform its service, were among the strictest regulations of the Mosaic law. Any intrusion was death. *Leviticus 16:2*. *Hebrews 9:7*. The opening of the temple of God, so as to disclose the ark of his testament, must denote that the work of "our great High Priest in the presence of God," is ended.*HST February 21, 1844, page 22.5*

The work of Christ, "the captain of the host of the Lord,"—like that of Cyrus, (one of the most eminent typical agents of Providence,) in the case of ancient Babylon,—when he comes to the earth, is to execute "the vengeance of the Lord, *the vengeance of his temple*." *Jeremiah 51:11*. And the same power which has trodden the earthly sanctuary and host under foot, has also "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." *Revelation 13:6*.*HST*

February 21, 1844, page 22.6

In the ancient theocracy, all the important movements of the hosts of God were indicated in connection with the ark. *Exodus 25:10-22*. *Numbers 9:15-23*; *10:33-36*. The standing formula, to be repeated at the setting forward of the ark, which expressed their prayer to God, and their expectation in reference to their and his enemies, was this: "*Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee*." *Psalm 68:1* This temple view of the revelator exhibits something of this character; and if what he sees is not identical with the standing up of Christ, it is certainly preparatory to it; for by the standing up of Christ is meant his actual exaltation to authority and power as a king: and his exaltation is followed by the sudden and certain destruction of all his enemies. In reference to them he standeth up to execute judgment. *Isaiah 3:13*. *Psalm 82*. *Isaiah 2:11, 17, 19, 21*; *33:3, 10*. *Micah 5:4*, (margin) 15. *Psalm 76:8, 9*. *Psalm 82*, *Psalm 94.*, *Psalm 110*.*HST February 21, 1844, page 22.7*

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." *Daniel 12:1*.*HST February 21, 1844, page 22.8*

As soon as his exaltation takes place, and the deliverance of his people is effected, the work of vengeance begins. As to order and time, therefore, the next view of our Lord is undoubtedly given, *Revelation 14:14*. He comes forth from the holy of holies; he is seated on the white cloud, which is doubtless the white throne also, with his golden crown; and, at the direction of another angel out at the temple," informing him that "the time is come," he thrusts in his sickle and the earth is reaped. "Unto them that look for him shall he appear—unto salvation."*HST February 21, 1844, page 22.9*

The work of vengeance *begins* by "his angels;" it is closed op by the personal interposition of Christ. This takes place at "the great battle," which syncronizes with the treading of "the wine-press of the wrath of God," under the sixth and seventh vials. But the whole

series of plagues follows the opening of the temple of the tabernacle of testimony in heaven.*HST February 21, 1844, page 22.10*

The period of silence seems to be necessarily connected with the standing up of Christ, as the latter also is with the vision of the ark and temple. A command of silence to "all flesh before the Lord," is issued, (*Zechariah 2:13*,) in connection with his coming "to dwell in the midst of the daughter of Zion." And the reason given is, "*for he is raised up out of his holy habitation*." See *Habakkuk 2:20*. *Isaiah 41:1*. Such a silence was commanded by Joshua in the conquest of Jericho, the first city of the Canaanites which fell before the presence of the ark, in the overthrow of the enemies of God, of his purposes and people. *Joshua 6:1-16*. This overthrow was distinguished by the presence of "the captain of the host of the Lord," as well as that of the ark of God. *Joshua 5:13-15*.*HST February 21, 1844, page 22.11*

The possession of old Canaan, the inheritance of the old covenant, was the pledge of the possession of the "better country," the "eternal inheritance" of the new and everlasting covenant. *Genesis 15*. May not the conquest of the former be typical, in some respects, of what is to take place when the Captain of our salvation shall interpose to bring the church of the first born unto Mount Zion, the city of the living God, the heavenly Jerusalem? If it may, and we may be guided in this particular by Zechariah, above, the silence would coincide with the final overthrow of great Babylon. But would this accord with the order of events as brought to view by the seals, under the 7th of which the silence takes place? Let us see.*HST February 21, 1844, page 22.12*

The sixth seal unfolds the signs which were immediately to precede the end of the world, with the end itself, beginning with "a great earthquake." The order of events in the scene contemplated, as to their character, and the parties introduced, is like that observed by Christ. *Matthew 24:29-31*. *Luke 21:25-28*. That is, it begins with the signs in the physical world, *Revelation 6:12-14*; passing next to the fate of the wicked, 15—17. The finishing of the mystery of God is then brought to view, which includes the sealing of the heirs, *7:1-8*, and the gathering together in one all things in Christ. "Therefore are

they before the throne," 9—17.*HST February 21, 1844, page 22.13*

The presentation of the church, as here, "faultless before the presence of his glory," is an important item in the grand series now under consideration. *Jude 24*. *Colossians 1:22*. *Ephesians 5:25-27*. They are to "stand before the Son of man," to "be glorified together." Is it not here that the organization of the kingdom of Christ takes place? *Matthew 20:21-23*.*HST February 21, 1844, page 22.14*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." No beast (living creature) says, come and see! No earthquake or thunder! No loud voice or multitude of voices! No song, or harp, or trumpet! What means this silence! Is it that "God is raised up out of his holy habitation?" and has "great Babylon come into remembrance, to give unto her the cup of the wine of the fierceness of his wrath?" The temple in heaven has been opened—the ark has been seen—the Saviour has received his golden crown, and has been seated upon his throne, the white cloud—the earth has been reaped—the wheat, the righteous, gathered; the church presented before the throne; the trouble of the wicked has begun; but has the King of kings entered upon the vindication of the sanctuary, to execute "the vengeance of the Lord, the vengeance of his temple?" It would seem that the destruction of great Babylon must form *a part of that work*; but at what point of the process is it to fall?*HST February 21, 1844, page 22.15*

Though much is said in reference to her by the revelator, perhaps there is not a single point that is so difficult to settle as the chronological position of the final doom of Babylon. That it is to be by "the Lord God," we are distinctly told; that it is to be sudden and violent, is indicated by the action of the "mighty angel" with the millstone, the casting down of which assures us that Babylon is "no more!" This would seem to fall under the seventh vial, *Revelation 16:17-19*, were it not for the phrase in *verse 17*, "It is done," which seems to imply that the wrath of God, which the seven plagues filled up, was completed by the seventh vial, and that the remaining verses are a recapitulation, or statement, of the principal things which had taken place in the process of the vials, but which had not been noticed in the account of either. It seems also to be connected

with the marriage of the Lamb, *chap. 19*.; but that, again, is almost equally obscure, as to the time in the process when it takes place.*HST February 21, 1844, page 22.16*

When an event of this kind is left so obscure in the text, we may be guided by the typical events of the old system. In the conquest of old Canaan, Jericho was the first city that fell, and her fall was the pledge of all the rest; the violent sundering of great Babylon is accompanied, or followed, by the fall of "the cities of the nations." Seven days were occupied in the overthrow of Jericho; "about half an hour," is the period of the silence, which we have supposed to be contemporaneous with the destruction of great Babylon; and, understood prophetically, would amount to "about" seven and a half days. But does her destruction follow or precede the great battle?*HST February 21, 1844, page 22.17*

The destruction of "Babylon the great, the mother of harlots, the great city which reigneth over the kings of the earth," the centre and fountain head of all abominations and blasphemies, in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth; is to constitute one of the most commanding exhibitions of the wrath of God: sufficient to startle every beholder with terror and apprehension. May it not immediately precede the actual coming of Christ to Mount Zion, and of course, the great battle?—and thus her destruction would be to the angry nations, what the fall of Jericho was to the nations of Canaan. *Joshua 6:27*; *9:1, 2*. The silence would also be connected with her destruction, as in the case of Jericho, and her fate precede the great battle, as the fall of Jericho did the conquest of Canaan.*HST February 21, 1844, page 22.18*

This affords a natural arrangement of events, and a scriptural, though not direct, explanation of this portion of prophecy. In such a case, however, we cannot be positive.*HST February 21, 1844, page 22.19*

The history of the church, in the days of Moses and Joshua, also furnishes an answer to the objection that may arise, whether the wicked would marshal themselves to fight against God, after they had witnessed so many wonders and plagues, as this view of the

subject supposes. The answer is this. If the hosts of Egypt would pursue the armies of Israel, after the judgments they had experienced, and if the Canaanites would dare to fight against them, after what they had seen at Jericho, what may we not expect from those who are left to be destroyed by the brightness of Christ's coming? *Joshua 11:20*.*HST February 21, 1844, page 22.20*

In settling this question of the order of events, some light is afforded to us from the analogous cases referred to in the word of God. As it was in the days of Sodom, and the flood, so shall it be in the days of the Son of man. In these cases the deliverance of the righteous was secured before the wicked were destroyed.*HST February 21, 1844, page 22.21*

We will notice the bearing of the words of Christ upon the question, and we have done. He says, "Watch ye therefore, and pray always, that ye may be accounted worthy to *escape all these things* that shall come to pass." How are we to escape? "The Son of man shall send forth his angels, with a great sound of a trumpet; and they shall gather together his elect from the four winds." When is it to be done? "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise first. *Then we which are alive and remain, shall be caught up together with them in the clouds*."*HST February 21, 1844, page 22.22*

Now if the watchful and prayerful are to "escape all these things," in *this manner*, and at the time Christ descends from heaven to the air, it must be that all these things are to come *afte the appearing of Christ, and our gathering together unto him*.*HST February 21, 1844, page 22.23*

By every one of these general views, by the most obvious bearing of every one of the prominent events, and more minute particulars, considered—by all the analogous cases—and by the only construction we can put upon the plain words of Christ, it is clear, then, that WE HAVE NOTHING TO LOOK FOR BUT TH APPEARING OF OUR LORD TO THE SALVATION OF THE THAT LOOK FOR HIM!*HST February 21, 1844, page 22.24*

* * * * *

Profit of Persecution.—God schooleth and nurtureth his people, that so, through many tribulations, they may enter into their rest. Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plough, becomes more fruitful; the seed in the ground, after frost and snow, and winter storms, springs the ranker; the nigher the vine is pruned to the stock, the [continues at bottom of next page]*HST February 21, 1844, page 22.25*

Diagram exhibiting the events of Prophecy considered in the preceding article, from the fall of the Papacy, down to the Millennium, with their probable order

JVHe

The letters A, B, C, etc., refer to sections in the article marked to correspond.*HST February 21, 1844, page 23.1*

The Italic letters, *a*, *b*, *c*, etc., refer to the notes which explain the diagram.*HST February 21, 1844, page 23.2*

a We have allowed to the two horned beast—the European system under Napoleon—the whole period from 1799 to 1815. Though France actually held a controlling away in Europe at the first date, Napoleon was not in power, as consul, till 1799. He was crowned emperor of France and king of Italy in 1804.*HST February 21, 1844, page 23.3*

Fall of the Papacy.*HST February 21, 1844, page 23.4*

1799. A. The two horned beast, 1815. B, The four angels, 1843—1.*HST February 21, 1844, page 23.5*

a Revelation 13:11-18. b *Revelation 7:1-3*.*HST February 21, 1844, page 23.6*

End of the days.*HST February 21, 1844, page 23.7*

b The coalition of the four great powers was formed in 1813, but they did not occupy a position to hold “the four winds,” till the fall of Nepoleon in 1815.*HST February 21, 1844, page 23.8*

d The phrases, “the coming of Christ,” “the coming of the Son of man,” etc., when used in speaking of the great day, comprehend all the parts of his work at that day; but his coming in its particular meaning, is distinct from his appearing. There is no reason to think he will *come to our earth*, till after be appears to save his people. How long a time may intervene, we do not presume to know.*HST February 21, 1844, page 23.9*

e That the great earthquake precedes the great battle, appears evident from this fact:—the earthquake fills the kings of the earth with terror. *Revelation 6:14*. As they are destroyed in the battle, that must follow the earthquake; it must also follow the destruction of great Babylon, for the same reason. See *Revelation 18:9*. *19:19, 20*.*HST February 21, 1844, page 23.10*

f Christ was manifested to destroy the works of the devil. It is intimated that he is to be bound before his goods or house, is destroyed. We therefore suppose he will be bound just before “the air,” of which he is the prince, and his earth, the theatre of his operations in reference to man, are purified by fire.*HST February 21, 1844, page 23.11*

g That Christ will return to heaven, or to the clouds, before the conflagration, is evident from these plain texts which tell us that he is to dispose of the physical world, and that he occupies the white throne at the time. Compare *Hebrews 1:10-12*. *Revelation 20:11*. *21:5*.*HST February 21, 1844, page 23.12*

h The marriage of the Lamb does not appear to have taken place at the time of the view given, *Revelation 19:7, 8*; nor when John saw the holy city descending, *Revelation 21:2, 9, 10*. Of course it must take place on the new earth. It probably denotes the adoption of the New Jerusalem by Christ as the metropolis of his immortal kingdom. Compare *Isaiah 54:1-5*. *Galatians 4:26, 27*. *Hebrews 12:22*. *13:14*. *Jeremiah 3:17-19*. *62:4, 5*.*HST February 21, 1844, page 23.13*

Millenial and everlasting kingdom established.*HST February 21, 1844, page 23.14*

15 The New Jerusalem descends. *Revelation 21:2, 9, 10*.*HST*

February 21, 1844, page 23.15

14 Rejoicing in heaven. *Revelation 19:6. 14:2.HST February 21, 1844, page 23.16*

1 3 *g* Christ ascends from the earth. *Revelation 20:11. 21:5.HST February 21, 1844, page 23.17*

12 All enemies over overthrown. *Matthew 25:41. Revelation 19:21.HST February 21, 1844, page 23.18*

11 The sanctuary vindicated. *Isaiah 49:25, 26. Zephaniah 3:8, 14-20HST February 21, 1844, page 23.19*

10 Christ comes to Mount Zion. *Revelation 14:1. Zechariah 14:4.HST February 21, 1844, page 23.20*

9 Silence in heaven. *Revelation 8:1. Zechariah 2:13. Joshua 6:10.* 114—29.*HST February 21, 1844, page 23.21*

8 The kingdom organized. *Luke 22:28-30. Revelation 2:26.* 27. *Matthew 25.HST February 21, 1844, page 23.22*

7 The church confessed before his Father. *Matthew 10:32. Revelation 7:9-12.HST February 21, 1844, page 23.23*

6 The church gathered together unto him. *2 Thessalonians 2:1. Matthew 24:31.HST February 21, 1844, page 23.24*

5 He appears to them that look for him. *Hebrews 9:28. Acts 1:11. Philippians 3:20.HST February 21, 1844, page 23.25*

4 *d* Christ descends to the air. *1 Thessalonians 4:16, 17.* [*Revelation 14:14.HST February 21, 1844, page 23.26*

3 Christ with his golden crown upon the white cloud awaits the command to reap.*HST February 21, 1844, page 23.27*

2 The holy of holles opened. *Revelation 11:19. 15:5. Hebrews 9:24-28.HST February 21, 1844, page 23.28*

1 The kin g dom given up. *1 Corinthians 15:24. Revelation 3:21.*

Hebrews 1:13.*HST February 21, 1844, page 23.29*

Probable order of particular events to come at the end. *cHST February 21, 1844, page 23.30*

1 Day of grace ended. *Revelation 10:5-7*. *11:15-19*.*HST February 21, 1844, page 23.31*

2 The kingdoms of this world given to Christ. *Psalm 2:8, 9*. *Luke 19:15*. *Revelation 11:15*.*HST February 21, 1844, page 23.32*

3 Believers waiting, the wicked scoffing. *Luke 17:22-37*. *18:1-8*.*HST February 21, 1844, page 23.33*

4 First resurrection. *1 Corinthians 15:23*. *Revelation 20:4-6*. *1 Thessalonians 4:16*.*HST February 21, 1844, page 23.34*

5 All the righteous caught up. *1 Thessalonians 4:17*.*HST February 21, 1844, page 23.35*

6 Waiting of the wicked. *Matthew 24:31*.*HST February 21, 1844, page 23.36*

7 The plagues begin. *2 Thessalonians 1:7-10*. *Revelation 16:1*.*HST February 21, 1844, page 23.37*

8 *e* The great earthquake. *Revelation 6:14*. *16:18-20*.*HST February 21, 1844, page 23.38*

9 Great Babylon destroyed. *Revelation 16:19*. *18:21*.*HST February 21, 1844, page 23.39*

10 The great battle. *Revelation 16:12-16*. *19:19-21*.*HST February 21, 1844, page 23.40*

11 The hail storm. *Revelation 11:19*. *16:21*.*HST February 21, 1844, page 23.41*

12 *f* Satan bound. *Revelation 20:1, 2*. *Matthew 12:29*.*HST February 21, 1844, page 23.42*

13 The heavens and earth on fire. *2 Peter 3:7, 10, 12*.*HST February*

21, 1844, page 23.43

14 The new creation. *2 Peter 3:13*. *Revelation 21:5*. *Acts 3:21*.*HST February 21, 1844, page 23.44*

1 5 *h* Marriage of the Lamb. *Revelation 19:9*.*HST February 21, 1844, page 23.45*

c It is not to be supposed that every particular of this scene can be placed in the exact order in which it will occur, though the main points are evidently made known to us. The particulars are put into two branches, as the events stand related to this world or to heaven. By beginning with No. 1 in the upper branch, “The kingdom given up,” and passing to No. 1 of the lower branch, “Day of grace ended,” and so from one to the other through the two branches, the natural order will be seen more plainly.*HST February 21, 1844, page 23.46*

The question will probably arise with our readers, How long a tune is to intervene between the *appearing* of Christ, and the *full establishment* of the immortal kingdom? We know not that there any intimation of the period given. It may be seven years, the time brought to view, *Ezekiel 39*. It may be more or less.*HST February 21, 1844, page 23.47*

We now occupy the position to which we believe the word of God points, for the opening of the drama which is to close up our probationary state. In this all should feel the deepest interest. All that can be associated with the idea of “damnation,” all that can be meant by “glory, immortality, and eternal life,” is then to be realized! The fate of all for eternity is then to be decided! And while we feel called upon to look the subject full in the face, and to be prepared for the scene it unfolds; and that it is our duty to call upon our fellow-men to do the same, the question cannot but present itself, Is there any reason to expect the event will tarry; is there room to suspect any mistake in our calculation? Before God we answer, *we can see no such reason—no room for any mistake*. But every investigation of the ground of our calculations, only adds to the evidence of their correctness. If there is any mistake, it can arise only from the errors of chronology and history; and as we have invariably adapted the most competent standard authorities for our

guides, we have no right to assume that there is any mistake on their part. And, further, as there have been so many cases of fulfilment in accordance with these dates, especially in the case of the seventy weeks, which was designed to "seal up" [make sure] the vision, a mistake seems hardly possible. It can only he equal to the incorrectness of the dates, at farthest.*HST February 21, 1844, page 23.48*

We add here a more particular view of the commencement and termination of the 2300 days or years, than has yet been given to the public, which we have no doubt will be of great interest to our friends, as it is furnished by the *very highest* authorities in chronology, *the canon of Ptolemy and the era of Nabonassar*. This era was to the Persians, and others, what the era of Independence is to us of the United States. The canon of Ptolemy gives the collected years of each king's reign, just as our national archives give the several administrations of our presidents. Of this era and canon Dr. Prideaux, says,—"Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore *this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Holy Scriptures, it is not far the authority of any other human writings whatsoever to be receded from*."—*Hist. Jews, Vol. i. p.* 242. Dr. Hales, in whose work on chronology, it is found (vol i. pp. 268—288,) in a perfect form, it having been compared with a copy in a work on Astronomy by Ptolemy himself, says, "The commencement of the era of Nabonasaar, B. C. 747, is critically defined, both from history and astronomy. And Ptolemy himself has recorded a great number of eclipses, whose times he has marked by the Nebonassarean years, in which they happened throughout the whole canon, which may therefore justly be styled the most scientific in its construction of any within the whole range of ancient chronology." "It began with the reign of Nabonassar, Feb. 26, B. C., 747." But as the year of this era consisted invariably of just 365 days, without any leap year, as in our reckoning, their new-year's day varied one day every four years. By the "table" in the work of Dr. Hales, in which the "Nabonassarean years are adjusted to Julian years," the 7th of Artaxerxes, began "Dec. 16," of the Julian year, 457 B. C. Now the

reign of each king in this canon was *always reckoned from* "*the new-year's day before his accession*;" his first year beginning with "the *current* year, though a considerable part of it should have actually past." The relation of the 7th of Artaxerxes, according lo the Nabonassarean era, to the Jewish and Julian years, and its bearing upon the commencement and termination of the prophetic period of *Daniel 8*. may be exhibited in the following diagram.*HST February 21, 1844, page 23.49*

A 2300 *years beginning with the 7th of Artaxerxes* A*HST February 21, 1844, page 23.50*

2300 *years, beginning at the time Ezra left Babylon in accordance with the decree* D *Exodus 7:9* E*HST February 21, 1844, page 23.51*

B C 2300 *years beginning at the end of the 7th of Artaxerxes**HST February 21, 1844, page 23.52*

7th year of Artaxerxes. year of termination.*HST February 21, 1844, page 23.53*

10 11 12 1 2 3 4 5 6 7 8 9 *a* Jewish years. 10 11 12 1 2 3 4 5 6 7 8 9*HST February 21, 1844, page 23.54*

De. 16	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec. 16
Dec. 16	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec. 16
B. C.	B. C.	B. C.	F									
457	456	456	A. D. 26-7.		1843.	1844.	1844.					
1	2	3	4	5	6	7	8	9	10	11	12	*b*.

Nabonassarean years.

a The names of the Jewish months, are, 1, Nisan, or Ahib; 2, Ijar, or Zif; 3 Sivan; 4, Thamuz; 5, Ab; 6, Elul; 7, Tisri, or Ethanim; 8, Marchesvan, or Bul; 9, Chisteu; 10, Tebeth; 11, Shebat; 12, Adar; 13, Veadar*HST February 21, 1844, page 23.55*

“The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours. Therefore the Jews added a whole month to the year, as often as it was necessary, which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called Ve Adar, or the second Adar.”—*Horne*.*HST February 21, 1844, page 23.56*

On account of this variation in the Jewish year, it is impossible, as Prideaux remarks, to determine the agreement of their years with the Julian year nearer than a month. If the year in which Ezra went up to Jerusalem, were an intercalary year, it would make his journey a month later than if it were not, In the diagram, therefore, the starting point embraces a whole month. The first month in the year of the king would agree with the 9th or 10th Jewish month.*HST February 21, 1844, page 23.57*

b The names of the months the Nabonassarean year are, 1, Thoth; 2, Paophi; 3, Athyr; 4, Chaac; 5, Tybi; 6, Mechir; 7, Phamenoth; 8, Pharmuthi; 9, Pachon; 10, Pauni; 11, Epiphi; 12, Mesori*HST February 21, 1844, page 23.58*

According to the era and canon, the 7th of Artaxerxes began 2300 years ago the 16th Dec. just past, and this last date is the point at which we entered the year in which the period must accordingly terminate. See A, A, in the diagram. It will also be seen that the 7th of Artaxerxes, must have been nearly synchronical with the year B. C. 456, and of course the year in which the 2300 years terminate, is nearly synchronical with A. D. 1844.*HST February 21, 1844, page 23.59*

Proof. From 2300 or from 2300*HST February 21, 1844, page 23.60*

sub. 457 sub. 456*HST February 21, 1844, page 23.61*

1843 remains. 1844 remains.*HST February 21, 1844, page 23.62*

The decree must have gone forth between Dec. 16, B. C. 457, and the time when Ezra went up from Babylon to Jerusalem in the first

month of the Jewish year following, marked B C in the diagram. And the anniversary of the decree must fall between the corresponding points, of the year of termination, D E.*HST February 21, 1844, page 23.63*

F, The seventy weeks were “cut off” of this long period, expressly to “seal up,” or *make sure* “the vision,” of which it expresses the chronological duration. Does their fulfilment give us the assurance that the end will come as we suppose? In 69 weeks of years there are 483 years Beginning B. C. 457 or 456, they would bring us to A. D. 26—7.*HST February 21, 1844, page 23.64*

Did “the Messiah the Prince” make his public appearance at this time? His public manifestation took place at his baptism. To this John testifies as follows: “*But that* HE SHOULD BE MADE MANIFEST TO ISRAEL*therefore am I come baptizing with water*.” *John 1:19-34*. This took place when he “*began to be about thirty years of age*.” He was born “in the fourth year before the account called A. D.” If from 30 we deduct 4, 26 remain; if 3, which number of full years would carry us to “the fourth,” 27 remain. Now we know that he was baptized when “about thirty years of age,” and “in the fifteenth year of the reign of Tiberius Casar.” *Luke 3:1-23*. An extract from Horne’s Introduction, vol. i. p. 346, will explain this statement of Luke, and give us the year of the Christian era in which Christ was baptized.*HST February 21, 1844, page 23.65*

“Now we learn from the Roman historians that the reign of Tiberius had two commencements; the first, when he was admitted to a share in the empire, (but without the title of emperor,) in August 3The 15th of Tiberius beginning in August, it would embrace a part of A. D. 26 and a part of 27. of the year 764 from the foundation of the city of Rome, three years before the death of Augustus; and the second, when he began to reign alone, after the emperor’s decease. It is from the first of these commencements that the fifteenth year mentioned by Saint Luke is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word, which precisely marks the nature of the power exercised by Tiberius, viz., in the fifteenth year (*tes hegemonias*) *of the administration* of Tiberius Casar. Consequently *this* fifteenth year began August, 778.”*HST February 21, 1844, page 23.66*

Dr. Hales, after going into an examination of the details of the case, speaks as follows: “This solution, of dating the 15th of Tiberius from his joint reign with Augustus, U. C. 765, his been adopted in the margin of our English Bible, dating the 15th of Tiberius A. D. 26, or U. C. 779, and either U. C. 764, or U. C. 765, are reckoned the beginning of the joint reign of Tiberius, by Usher, Pagius, Herwaort, Clericus, Prideaux, Mann, Playfair, etc.*HST February 21, 1844, page 23.67*

The 69 weeks terminated then in A. D. 26—7, and of course the last week of the 70 began at the same point. It is of no consequence at all as to the termination of the 70 weeks, whether the Saviour preached 3, 4, 5 or 6 years. If he was crucified 3 1-2 years after his baptism, his crucifixion must have been in A. D. 30 or 31; if in the last year of the 7, it must have taken place in A. D. 33, or 34. *His death* does not appear to be connected with any chronological point in the prophecy: the only clause which brings it distinctly to view is this: “*and AFTER three score and two weeks shall Messiah be cut off*.” The history on that point is equally dark. It says nothing of his age, or any cotemporaneous historical event, by which we may be guided in determining the date of his death. Before the defect in the data of Ferguson’s calculation was discovered, the year 33 was considered the true date. It is now otherwise; but it does not affect the calculation. The vision is *made sure* by those parts of the inspired record, which God has clearly marked for that purpose.*HST February 21, 1844, page 23.68*

Here then we stand relying on the promise of God, *“at the time appointed THE END SHALL BE”* As sure as this is the word of Abraham’s God, who has shown *to the heirs of promise, the immutability of his counsel*, confirming it *by an oath*, and by his faithfulness in the past, so surely will *the vision speak at the end, and not lie*!*HST February 21, 1844, page 23.69*

* * * * *

greater grapes it yields; the grape, when it is most pressed and beaten makes the sweetest wine; fine gold is better when it cast into the fire; rough stones, with hewing are squared, and made fit for building; cloth is rent and cut, that it may be made a garment;

linen is bucked and washed, and wrung and beaten, and is the fairer. These are familiar examples, to show the benefit and advantage which the children of God receive by persecution. —*Bishop Jewell.*HST February 21, 1844, page 23.70

SIGNS OF THE TIMES

No Authorcode

BOSTON, FEB. 21, 1844.

New Works

JVHe

Two sheets of tracts—18 of 2 pages each, on a sheet. Entitled "Words of Warning." The individual subjects have been previously given, price 3 cents per sheet, or 2 cents per dozen, 12 1-2 per 100, and $1 per 1000.HST February 21, 1844, page 24.1

The above 36 Tracts are also folded and stitched in one pamphlet, price 10 cents.HST February 21, 1844, page 24.2

"A Scriptural Test *of Saving Faith, Exhibited in an Exposition of Daniel 12:10*; by J. Starkweather." Price $4 per hundred, 6 cents single.HST February 21, 1844, page 24.3

Also, "The Reasonings of True Faith,*Respecting the* 2,300 *Days of Daniel 8:14*," by the same author. Price $2 per hundred, 3 cents single.HST February 21, 1844, page 24.4

We are glad to learn that brother Southard's health is improving.HST February 21, 1844, page 24.5

Supplement to *the Harp*.—As we receive new Music, we shall issue it in form of a "Supplement to the Harp," which can be placed in the present New Harp. The present includes the six last published peices, including all not in he Harp, price4 cents.HST February 21, 1844, page 24.6

ADVENT MEETING AT MANCHESTER, MS

JVHe

The Church has passed a unanimous vote to hold a protracted meeting, commencing at the dedication on Wednesday, Feb 28, and continue until Sunday. We most earnestly desire that the advent brethren in the ministry will come and help us. We want Brethren Cole, Shipman, Plummer, Jones, and my brothers Edwin and Hezekiah, and others, who can come, as time is fast wasting away, and our last meeting must soon come. I hope our brethren and sisters will come full of the Holy Ghost. Come, all that are looking for Jesus, let us have one feast more in this region*HST February 21, 1844, page 24.7*

Elam Burnham.
Manchester, Jan. 17, 1844.

Mobile, Alabama

JVHe

Brother James Clough writes:—Here are about ten or twelve believers in the Advent near. We have held meetings three times in a week for seven months past, and God has blessed us in so doing. We have been like Adventists in all places, persecuted by the churches, yet we rejoice that we are accounted worthy to suffer it; and still go on looking with you for the coming of our Savior, when he shall set all right. We advertise in the daily papers that we hold meetings; and one of our number, Bro. Noyes, has lectured some on the Sabbath. He is not a licensed preacher, and some of the church, we hear, have prepared a charge against him, and it is expected they will turn him out of the synagogue; so be it. We all hold together, united in this great work; and we have been hoping and praying that God would send some of our brethren out here from the North. We do believe they would be heard with deep interest, and would do much good. A great change has been effected in the minds of many of the brethren in this place on this subect. It so happens that all of us here who are looking for the soon coming of our Lord, and meet often together, have but little of this world's goods; or we would send a special request for one to come out here to lecture; but we believe should one come, God

would provide for him. We promise, should one come, to provide well for him while with us, but could not pledge ourselves to pay his expenses of coming and going. Bro. Himes, will you name this to some who may be at leisure to come? Our brethren in the North, I know think it perhaps unsafe to come to the South, on account of the prejudice that exists between slave holding and non-slave holding states; but brother, Mobile is made up of people mostly from the North and East. and is in a great measure free from that prejudice that exists in other places in the South; and we do know, that any man who has not interfered with this world's kingdom in this matter, and made himself conspicuous as an abolitionist, would be well heard and respected in Mobile*HST February 21, 1844, page 24.8*

Letters received to Feb. 17th, 1844

No Authorcode

Isaac Stearns	$1 00
C.T. Bonny by PM.	2,00
Nathan Perkins	2,00
E. Tripp by PM	1 00
Jno Brown	1,00
E. Cornell by PM	1,00
N. Jones	5,00
A. Clapp.	
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Correspondence

JVHe

Warren, Vt. Br. H. Cordell writes,—"Though much prejudice exists in the hearts of the people in this region, against the doctrine of the Advent near, and some seemingly shouting victory over us, I am happy that there are some willing to take the word of God as the man of their council, who are in good faith of a change from terrestrial to celestial. Who can aay,*HST February 21, 1844, page 24.9*

I do reloice that life was given
In these last days to me;

That deathless I may rise to heaven,
And my Redeemer see.*HST February 21, 1844, page 24.10*

Phildelphia.—Brother J. V. Himes writes, the cause is prospering there; meetings going on well.*HST February 21, 1844, page 24.11*

Manchester, Mass.—Bro. E. Burnham writes,—"That they have secured their meeting house in their own hands, so that they now can, and are determined to proclaim to the world the truth of God on the subject, as well as on all other kindred subjects.*HST February 21, 1844, page 24.12*

West Alton, N. H.—Br. A. Flanders writes,—"There is a good band of Advent believers here, who are waiting for their returning Lord."*HST February 21, 1844, page 24.13*

Rutland, Vt.—Br. N. G. Howard Writes,—"We have Second Advent meetings in this place, three each week. We are few in number, yet God fills our souls with joy. The effect this doctrine has on those who embrace it, is to make them love Jesus and each other better; and such influence must be safe"*HST February 21, 1844, page 24.14*

Providence R. I.—Br. N. Hervey writes, Feb. 15:—*HST February 21, 1844, page 24.15*

"On Sabbath evening ten persons arose in our meeting for prayers."*HST February 21, 1844, page 24.16*

Hartford, Ct.—Br. A. Clapp writes:—"The Second Advent meetings in this place are increasing in interest and numbers. Our Hall is well filled on the Sabbath and evening with attentive hearers. Most of the Advent believers in this city have come out from their churches. Many have been excluded from the Baptist Churches, and others have come out voluntarily. We have formed no church, as you saw stated in the. Christian Secretary; but have formed an association, as in New York and Philadelphia.*HST February 21, 1844, page 24.17*

Woodstock, Vt. Sister L. M Case writes:—There is a strong band of Advent believers in this place; but some of them feel in bondage,

and have requested their names to be taken from the church, that they may come ont to Babylon. I think it is our duty to come out from everything that is sinful and unholy: but I cannot see that the coming out from a church where we have the privilige of expressing our minds freely is coming out of Babylon.*HST February 21, 1844, page 24.18*

Buffalo, N. Y. Brother J. J. Porter writes:—The cause is prosperous in this city: we hold meetings every after noon and evening, and many are forward for prayers*HST February 21, 1844, page 24.19*

Portland, Me.—Brother John Pearson writes: The interest in this city on the subject of the advent is increasing; our hopes grow brighter: and our faith gathers strength, in the glorious appearing of the great God and our Savior Jesus Christ this year. The brethren from the neighboring towns, often come in to spend the Sabbath with us, that their souls may be fed with advent food. Brother Martin on his return from the Provinces, spent the two last Sabbaths with us, to our great acceptation. Bro Stockman's healthis poor: and we should be glad to have the brethren, as they pass through the city, give us a call.*HST February 21, 1844, page 24.20*

February 28, 1844

Vol. VII. No. 4. Boston, Whole No. 148

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES. VOL. VII. NO. 4. Boston, February 28, 184
WHOLE NO. 148.*HST February 28, 1844, page 25.1*

THE ADVENT HERALD

JVHe

IS PUBLISHED EVERY WEDNESDAY BY
J. V. HIMES,
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J. V. Himes, S. Bliss, & A. Hale, Editors*HST February 28, 1844, page 25.2*

Terms.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.*HST February 28, 1844, page 25.3*

Dow & Jackson, Printers.*HST February 28, 1844, page 25.4*

The Faithless Watchman

JVHe

Parody

Watchman! tell us of the night,
What its signs of promise are,

Crazy traveller! there's no light;
Still the morning is afar!*HST February 28, 1844, page 25.5*

Watchman! canst thou see no ray,
Aught of hope or joy foretell?
Traveller! distant is the day,
Promised day of Israel!*HST February 28, 1844, page 25.6*

Watchman! tell us of the night,
Faithful vigil thou should'st keep.
Traveller! the clock is out of sight—
Morn is distant—thou may'st sleep.*HST February 28, 1844, page 25.7*

Watchman! dost thou truly tell?
Sure the night is now far spent.
Trav'ller rest thee, all is well,
On disturbance thou art bent.*HST February 28, 1844, page 25.8*

Watchman! tell us of the night,
For the morning now is near.
Trav'ller! haste thee from my sight!
Morn is distant—nothing fear.*HST February 28, 1844, page 25.9*

Watchman! what's the time of night,
'Dost thou mark the watches well?
Trav'ller! haste thee from my sight,
For no one the time can tell!*HST February 28, 1844, page 25.10*

Faithless watchman! see the star!
See the morning star ascend!
Watchman! morn is not afar,
Signs prophetic thus portend!*HST February 28, 1844, page 25.11*

Watchman! rouse thee from thy rest,
With the slothful 'tis not well,
Rouse from slumber, be thou blest
In the fold of Israel! E. C. C.*HST February 28, 1844, page 25.12*

Rochester, Feb. 16, 1844.*HST February 28, 1844, page 25.13*

Remarks of Bro. S. S. Snow,

JVHe

*At the Tabernacle on New Year's eve—a relation of his experience.*HST February 28, 1844, page 25.14

The story which I have to tell you, my dear hearers, I shall relate in as brief, plain, and simple a manner as possible. I stand before you as a monument of the grace of God, a living proof of his truths, the power of which I have experienced upon my soul. A few years ago I was a callous and hardened *Infidel*, and was so for years. I received my religious impressions in childhood; but falling in with unbelievers in the Bible, and various characters of sceptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible. Until the autumn of 1839, I rejected the Bible as foolish, and trampled it under my feet; and from 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels, then conducted by Abner Kneeland. As I took an active part in this cause, and was for several years an agent for the Investigator in Connecticut, and a contributor to its columns, my friends from time time took an interest in my welfare, and called my attention to different books advocating the cause of Christianity: I often read them, but not one produced any effect upon my mind, and nothing ever removed my scepticism; for it seemed to me as though the Bible was filled with nothing but gross absurdities. When I read it, it was with the view only of finding contradictions and absurdities, and to hold them up to ridicule. This, my hearers, is the mode of argument resorted to by infidels against the Bible. Now, my friends, if I had never received any more light than what I did from those calling themselves teachers of Christianity, I should have remained a sceptic to this very day. I used to argue with professed Christians, and would always endeavor to confound them by bringing up these Bible contradictions, and objections which they could not answer.*HST February 28, 1844, page 25.15*

I remained a sceptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of

Christ. This book was brought by a pedlar, and sold to my brother, who, after reading it a little, laid it one side. It was at my brother's that I saw it. I took it up and asked, "What's here?" My brother replied, "There's a book which you ought to read." I commenced reading it in the presence of my sister, a professor of religion. I had often heard of Mr. Miller and his views, and supposed them to be all moonshine. While reading that book, I said to my sister, "Do you call all this nothing?" When I questioned her in earnest as to the coming of Christ, and stated the views contained in this book, she replied, "If it is true, we shall know it when it comes." She, my hearers, is still like many of you; indifferent to the truths found in the Bible. I took the book home and read it, and the more I read it the more was I impressed with its truth. I compared it with the Scriptures, and saw at once that it contained an argument that could not be rejected. I saw that every thing was complete. I saw the perfect harmony between Daniel and the Revelations, and the history which is a perfect fulfilment of these Revelations. I asked myself in all seriousness, how could this great knowledge be obtained unless it were inspired by God. I then saw that the Bible which I had so long rejected, was the word of God, and I melted down before it. I saw then that I had been rebelling against him, and I sought to wash away the guilty spots from my soul. I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty which belongs to Christians. The light gradually fell in upon my mind, and it has been growing brighter and brighter till this moment.*HST February 28, 1844, page 25.16*

In the autumn of 1840, I united with a Congregational church, but there was something that whispered to me that I was not doing right; but there being in the place where I resided no other church, I united with them; but I felt it was wrong, for it carried its influence against the Advent faith, which I loved and cherished. I continued a member till last fall, when I felt it my duty to recede. I did so, and then became one of the Lord's free men. I sent a letter to the church, stating my views that the churches were in general anti-christian in spirit and in practice, and that upon this ground I felt it to be my duty to recede. My union with them was dissolved, and they voted to cut me off because I had cut myself off. In the year 1842, I felt it my duty to go out and preach the truth of my Lord Jesus Christ to the world. I felt hat the period of man's probation on earth would

terminate in 1843; yet I was unwilling to preach it, but preached the near coming of Christ, but my works were not blessed.*HST February 28, 1844, page 25.17*

In East Kingston, at a camp neeting, I came out for the first time, and laid all down upon the altar before God, and consecrated myself to God, from that time forever. Since that time, I have been laboring in the vineyard of my heavenly Father. I left my family, and have been preaching without purse or scrip; and I feel that when the blessed time shall come, I shall have a few souls to present, at least, at stars in my crown of rejoicing.*HST February 28, 1844, page 25.18*

All that I have seen and all that I now see, seems more and more to confirm the truth found in the Bible. The truth there established, has been a lamp to my feet, and a light to my path. I believe that as certain as the Bible is God's truth, that just as certain the next event will be the coming of the Lord Jesus Christ; and my fervent prayer is, Come Lord Jesus.*HST February 28, 1844, page 25.19*

Contrast my feelings four or five years ago with what they are now. Then I was a scoffer as you are; and I could make light of the church of our Lord Jesus Christ, and of his coming. But I now see the truth shining like a bright light over my head. I once could trifle with these elements of his body, broken for you, and this wine, as his blood spilled for the sins of man.*HST February 28, 1844, page 25.20*

Oh my friends, I earnestly invite you, who are not ready to meet Christ at his coming, to examine these things carefully; search for the truth diligently, and go to God in fervent prayer, and he will give you the light and knowledge. I was an unbeliever, and prayed, and found the truth. Let all of you pray; try the spirit of prayer; try to search the Scriptures; for it is for your eternal interest. Do not reject the Bible—do not trample it under your feet, and resist its tender influence; but like the noble Bereans, try and find if these things are so. May God bless the truth; and when our Redeemer and Master shall appear we shall exclaim in rapture, "this is our God; we have waited for him; and we will be glad and rejoice in our salvation.*HST February 28, 1844, page 25.21*

Letter from Bro. R. Hutchinson

JVHe

My Dear Brother Himes:—I cannot return to my field of labor in the great cause, without saying something in relation to my visit to these parts. Ever since I embraced the Second Advent faith, I have wished to mingle (at least for a season) with the brethren in the United States "looking for, the blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ." But an attention to what I deemed duty, has prevented me till recently. I came to Boston, as you are aware, on the 1st of January, with some intention of going in the "Hibernia" "to England, but was a few hours too late. In consequence, I have had the privilege of visiting several principal places, where I have had the opportunity of getting and doing good. The first place to which I went after my arrival in your city, was New Bedford, Mass. Brother Porter, *a good brother indeed*, accompanied me. There I became acquainted with Brn. Brown and Hervey, and a great many excellent brethren and sisters, looking for the Lord. My heart said, as it has often done for the last fourteen months, "*this people shall be my people*;" and the feeling seemed to be reciprocated; for it was dificult to get away. God bless the dear people in New Bedford. I preached a few times to large audiences. From there I went to the city of Providence, R. I., where I found a noble company of Second Advent believers, among whom I was glad to find some of my own country people —*Engiish*. I lectured three times to a full Hall. The brethren are doing all they can in that city to sustain the cause. I was next invited to go to Lowell. There I exhibited the blessed truth, in three discourses, to large congregations. I found a spiritual band of Adventists. They are *blessed* with the pastoral care of Elder Cole, a tried friend in the cause. I then returned to Boston, where, according to previous notice, I preached five times in the Tabernacle, (an admirable model for a meeting house.) I had large and attentive congregations, especially on the Sabbath day. While I was in the city I was laid up several days through sickness; but received the greatest kindness and attention at brother and sister Dickinson's, where I had the good fortune to be staying. May God bless and reward that dear family. The next place to which I went was New York city. On the evening of my arrival I had the

opportunity of proclaiming the gospel of the kingdom in a large Congregational meeting house, to a good audience, considering that the evening was unfavorable. The next morning I left for Philadelphia, where I was greeted by Bro. Litch, to whom, under God, I am indebted for my first light on the Advent near. I found a mighty army of Second Advent believers. I at once felt myself at home. On the evening of my arrival, according to previous notice, I preached in a large and beautiful church, which was thronged with a devout and listening congregation. As the word passed before them, every countenance seemed to say, "*This is the truth of God*," excepting in the case of a judaizer, who *hissed* when his *fables* were exhibited in their true light, and shivered to peices by the force of truth. I preached in the same house the two following evenings; and twice on the Sabbath, in the large Saloon of the Museum. I administered the Lord's supper to six or seven hundred, looking for the blessed hope. The Lord was with us. Next morning I returned to New York, where I had again the opportunity of exhibiting the glad tidings of the coming kingdom. I also preached three times in Brooklyn city, where I was much blessed, and where I found many dear friends. To crown the whole, I had the pleasure of seeing and hearing Wm. Miller. I have heard many great and good men, both in Europe and America, but I never witnessed such a combination of acquaintance with Scripture, and child-like simplicity in any, as is possessed by him. His faith is strong in the coming of Christ about the present time, and his faith is not a blind uninformed faith. I am again in Boston. Though worn down by various toils, I gave a short exposition of the 24th of Matt. last evening in the Tabernacle, to, I suppose, about three thousand people. Here I would say, that in all the places I have visited, the friends of the cause have afforded me pecuniary aid in spreading light through British America and Europe. And what is given will be sacredly laid out. And now I have no more place in these parts. Tomorrow morning I leave for Montreal, C. E. My faith is strong in the coming of Christ this year. I intend to cry aloud and spare not. I intend to occupy till the Lord come. I thank you, my dear brother, for your many acts of kindness and friendship, not only during my visit to this place, but also during the past year. Let me have an interest in your prayers. Wishing you every prosperity in your noble and extensive undertaking, I remain yours in the blessed hope of soon seeing Jesus. Boston, Feb, 12th, 1844.*HST February 28, 1844, page 25.22*

JVHe

Of late Dr. Orthodox uniformly remembers to pray that “the people may not have itching ears and wandering feet.” He has been in deep affliction to be sure for some time past, for some of his people have reasoned in this way:—“When I connected myself with this church, I covenanted with my Savior, and now that he has withdrawn his sensible presence from among us, I can but follow him, and perform my vows before him.” All the secret of the difficulty is, that the meat in due season has not been given by the pastor—his own eyes not being open to behold the wondrous things God is showing his people out of the law, in these last days, how can he point them out to others?*HST February 28, 1844, page 26.1*

But it may be said that the Dr. is not to blame—we do not say that he is—we only say that “the secret of the Lord is with them that fear him,” and “the meek will he guide in judgment, the meek will he teach his way.”*HST February 28, 1844, page 26.2*

The education and situation of the Rev. gentleman has been extremely unfortunate, and it would be expecting too much entirely of poor human nature to look for meekness and a teachable disposition in such circumstances. He is one of Job’s friends, who supposes that “wisdom will die with him.” Were you to ask him what is the chief end of man, he would doutbless answer man’s chief end is to go to his own church, and support his minister. He has fervently prayed all his life long that God would make a glorious work on the earth—that he would build up Zion, but he supposes that it must be accomplished in just the way he would mark out. He verily thinks that Zion must be built up by strengthening. the division walls of the churches, and now that he sees them begin to totter he cries out, “Not so, Lord! Not so! Why, how will Paul’s salary be raised? and who will support Peter? What will become of all of us fishermen apostles of these days—what will become of our families, if the division walls of the churches fall down! What will there be for us to do if all christians become one in feeling and action? Oh Lord, not so! Build up thy cause after a more approved method.”*HST February 28, 1844, page 26.3*

As to this Advent Doctrine, thinks the good man, it cannot be denied, that it tends to union, for all those who are looking for the Lord to come are united of course, and all those who believe it not, are one in opposing the error.*HST February 28, 1844, page 26.4*

One Saturday morning, after prayers and breakfast, Dea. Hopeful, the right hand of Dr. Orthodox, entered the study of the latter. After the introductory compliments, Dea. Hopeful, with a peculiarly dolorous expression of countenance, gave a specificate of trouble and grievance. “The Church is being scattered,” said he, “a great many are choosing other folds—there is no union—no harmony—we are all split up into kindling wood, and I do not see much prospect of the Millennium’s coming yet awhile; I must confess. Dea. Faithful has gone over to the Adventists—sister Humble-mind says the Lord may come at any time, and the heresy is spreading like wildfire in all our church.”*HST February 28, 1844, page 26.5*

Dr. Orthodox. Concerning the faith, men are getting reprobate. ‘Tis mournfully true. These are the hours of darkness. Men are no longer earnestly contending for the faith once delivered to the saints, that is, to look for a thousand years of peace and safety to descend upon the earth. Alas! alas! what will be the end of these things?*HST February 28, 1844, page 26.6*

Dea. Hopeful. But something must be done,—we must vindicate our honor. How shall we dispose of those who are leaving our church, and breaking covenant so daringly?*HST February 28, 1844, page 26.7*

Dr. Orthodox. How? Ah, that’s the problem. What’s to be done in this crisis of affairs, is a question that demands an immediate answer.*HST February 28, 1844, page 26.8*

Dea. Hopeful. It were a small sin comparatively to look for the Lord’s coming, did not the fruits appear in the life—in wandering from our fold.*HST February 28, 1844, page 26.9*

Dr. Orthodox. Ay, ay, as things are, it matters not so much what the belief is, it the life is only right.*HST February 28, 1844, page 26.10*

Dea. Hopeful. Why I would not leave our church to go to another

meeting, even if the angel Gabriel were to preach!*HST February 28, 1844, page 26.11*

Dr. Orthodox. Right, right. He that endureth to the end the same shall be saved.*HST February 28, 1844, page 26.12*

Dea. Hopeful. Isn't it always customary for errorists to quote Scripture with remarkable facility?*HST February 28, 1844, page 26.13*

Dr. Orthodox. Invariably. They have the bible at their tongue's end.*HST February 28, 1844, page 26.14*

Dea. Hopeful. So I think. And it's useless for a man that has truth on his side to attempt to argue with them. With all my forty years study of the Bible, I make no headway at all in refuting their arguments. They shelter themselves so effectually behind a Scripture fortification, that there is no dislodging them from their positions.*HST February 28, 1844, page 26.15*

Dr. Orthodox. Yet the defence they make is flimsy after all.*HST February 28, 1844, page 26.16*

Dea. Hopeful. Flimsy! of course it is. But, father Orthodox, I have a secret that I wish to confide to you—it's a great grief of mind to me, you may depend; but as I am sure of sharing your sympathy, that will be some comfort.*HST February 28, 1844, page 26.17*

Dr. Orthodox. Speak on, my son—I am ever ready, as you well know, to weep with those that weep, and rejoice with those that rejoice.*HST February 28, 1844, page 26.18*

Dea. Hopeful. I grieve to say it, but my wife, good Mrs. Hopeful, is turning Millerite!*HST February 28, 1844, page 26.19*

Dr. Orthodox. (with great feeling.) You don't say so! How does it happen?*HST February 28, 1844, page 26.20*

Dea. Hopeful. Why she, poor thing! when the great tent was raised, went to the meetings, out of curiosity, and so her heart was overcome by their sweet singing, and she began by wishing the

Savior might come, and ended by believing that he would. She discovered, too, about this time, that our church was too far, and the tent a very convenient distance for all occasions.*HST February 28, 1844, page 26.21*

Dr. Orthodox. All which goes to prove that she is quite deranged, and the sooner you send her to the Insane Hospital, the better. She is raving distracted to think of the Lord's coming—he'll not be here these thousand years, and if she does not retract, some way must be contrived to prevent her from influencing others to think as she does.*HST February 28, 1844, page 26.22*

Dea. Hopeful. But my wife never attended so well to the duties of her family as now. How can she be crazy?*HST February 28, 1844, page 26.23*

Dr. Orthodox. Are you, too, getting to be a Millerite? How can she be crazy? Why the simple belief in the coming of the Savior: that's what derangement consists in—that's what constitutes insanity! Those who look for the Lord are the only really crazy people on the earth; you'd better a thousand times bury your wife, than have her taken up with so vain a conceit.*HST February 28, 1844, page 26.24*

Dea. Hopeful. I beg pardon, I beg pardon! what you say is doubtless very true: but my wife is a very good woman yet.*HST February 28, 1844, page 26.25*

Dr. Orthodox. Don't trust to her goodness: it is as clear as noon-day that she is very much deranged. Does she not often speak upon the subject—does she not scatter Advent publications?*HST February 28, 1844, page 26.26*

Dea. Hopeful. Oh, yes; it's her theme the coming of the Lord—and she always has a "Word of Warning" near to give a neighbor when calling.*HST February 28, 1844, page 26.27*

Dr. Orthodox. Bad, bad, decidedly bad; the state of things could scarcely be worse, let me tell you. Mrs. Hopeful is an inveterate lunatic, unless we can persuade her to retract.*HST February 28, 1844, page 26.28*

Dea. Hopeful. (Sobbing.) I fear as much myself.*HST February 28, 1844, page 26.29*

Dr. Orthodox. And such a pity! that one so young and accomplished should get so tired of the earth, as to wish for another. Well, well, send her to me, and I'll try what logic and sound theology will do towards bringing her back to the fold. There would have been more hope, had you told me sooner, but I'll use argument, and, it may be she will yield to its force.*HST February 28, 1844, page 26.30*

Dea. Hopeful. Thank you! thank you! I consider this as a very providential interposition; for I doubt not you will induce her to forget some of her new notions.*HST February 28, 1844, page 27.1*

(Exit Dea. Hopeful.)*HST February 28, 1844, page 27.2*

Dr. Orthodox. (Alone) Just what might have been expected—every thing goes wrong—here we have a nest of covenant breakers! What's best to be done? Think we'd better try the rod of iron and lord it over the heritage a little. Nothing like authority in a church, 'tis the bond of union—the cement that keeps the wall from falling. Let's see, we shall say to that child, Mrs. Hopeful, when she comes in, "Wanderer from the fold of God, behold ye despiser, and wonder and perish, behold our church, graven on the palm of his hands—bright as the sun—clear as the moon, and terrible as an army with banners." See this church which thou hast despised, is going from conquering to conquer.—Then we will proceed to read to her the articles of faith and covenant, and set before her in an awful light her sin—and—*HST February 28, 1844, page 27.3*

(Enter Mrs. Hopeful.)*HST February 28, 1844, page 27.4*

Dr. Orthodox. Ah, sister Hopeful, how are you? Why, this is an unexpected pleasure.*HST February 28, 1844, page 27.5*

Mrs. Hopeful. My husband just informed me that you sent for me.*HST February 28, 1844, page 27.6*

Dr. Orthodox. True, true: I had forgotten; I was wishing to have a little conversation with you. What's the state of your mind now? Are you looking for the Lord to come?*HST February 28, 1844, page*

27.7

Mrs. Hopeful. I am. I know of nothing to prevent his coming at any moment.*HST February 28, 1844, page 27.8*

Dr. Orthodox. Ridiculous! absurd! I do, then. I know the Jews are to be restored, and there is to be a thousand years Millennium before he can possibly come.*HST February 28, 1844, page 27.9*

Mrs. Hopeful. My Bible tells me that the Millenium and the return of the Jews are nothing but fables.*HST February 28, 1844, page 27.10*

Dr. Orthodox. Presumption! you heretic! As if you could understand the Bible without aid from your spiritual teachers! Do you know that you are a reproach to the whole church?*HST February 28, 1844, page 27.11*

Mrs. Hopeful. Nay. I was not aware of that.*HST February 28, 1844, page 27.12*

Dr. Orthodox. Well, you are a reproach to the whole church. I repeat it.*HST February 28, 1844, page 27.13*

Mrs. Hopeful. Then you must put me out; your duty is plain.*HST February 28, 1844, page 27.14*

Dr. Orthodox. Oh no, indeed, we want to save you—we do not want to consign you to condemnation, without first trying to snatch you, as a brand from the burning. I solemnly warn you, my young sister, of the consequences of this looking for the Lord. You will ruin your husband, break up your family, and your usefulness will be gone forever.*HST February 28, 1844, page 27.15*

Mrs. Hopeful. God has given me light, and I cannot reject it. He has opened my heart that I might understand the Scriptures—and now my soul is anchored on that sure and abiding rock, and I cannot fear. The consequences are with God. I can only do present duty, which is written on my soul with a sun-beam of light, and leave the event with him who doeth all things well.*HST February 28, 1844, page 27.16*

Dr. Orthodox. With such views you cannot look well to the ways of your household, and you are therefore, as God's word testifies, worse than an infidel.*HST February 28, 1844, page 27.17*

Mrs. Hopeful. Unreserved confidence in God, and looking for his son from Heaven, does not unfit one for the duties of life. The Savior said, If ye love me, keep my commandments; and he has commanded us to occupy till he comes.*HST February 28, 1844, page 27.18*

Dr. Orthodox. Very well, you expect the Savior to come, and so do I. We believe alike, only the time. Give up that foolish, absurd stress on the time, and all will be well; you will be as sane as ever—as good christian as you used to be. We want your influence in our church; do not go off to those despised Millerites. You'll destroy all your influence as a christian.*HST February 28, 1844, page 27.19*

Mrs. H. I see a very perceptible difference between looking for a Savior, and the advent of a Millenium; and as to getting back on to ground where I was two months ago, I cannot think of it, for I was a backslider.*HST February 28, 1844, page 27.20*

Dr. O. Nonsense; you were in "good and regular standing in the church," and that's more than can be said of you now—any belief which leads people to break their covenant and neglect their duty, let me tell you, is very questionable, to say the least.—Remember the solemn words of the Savior, "What God hath joined together, let no man put asunder.*HST February 28, 1844, page 27.21*

Mrs. H. I suppose the Lord referred to the covenant of marriage.*HST February 28, 1844, page 27.22*

Dr. O. Yes, and the church covenant too; for its just as binding, and solemn. As a covenant breaker with our church, you are just as guilty in the sight of God, as if you had left your husband, and forgotten your vows.*HST February 28, 1844, page 27.23*

Mrs. H. If I was doing wickedly in the cause I am pursuing, my Savior would not be so near and precious to me as he is. I feel that he is mine and I am his, and he is graciously smiling on me. I am willing to follow him through evil report and good report. I am willing

to follow him to the cross or to the stake. Catharine.*HST February 28, 1844, page 27.24*

To be continued.*HST February 28, 1844, page 27.25*

Letter from London

JVHe

Dear bro. Himes,—*HST February 28, 1844, page 27.26*

In connection with the friends of the cause in England, I herewith return you thanks for the second Box of Books. If time continue they will soon be distributed, as our brethren who are travelling find pretty good sale for them, and are very thankful to the friends in America.*HST February 28, 1844, page 27.27*

Since I wrote last, our brethren have been laboring with success, especially in Norwich, where they lectured to 7000 people. In every place they go, there is great anxiety manifested to hear. Although they meet with much oppositon from some of the ministers, yet the cause flourishes. Bro. Barker was a few days in London, and delivered some lectures in a small Chapel at Westminster. He is now in Norfolk. He is strong in the faith of the speedy coming of the Lord, and he says, “Where, ever I go, there are hundreds brought to God.” He has access to Methodist and Independent churches, Barns and dwelling-houses, and the open air; and almost without exception, there are crowded congregations, where they sit with breathless silence to hear on this solemn subject. Eternity alone will tell the story. We received a letter from a friend in Ireland, dated Belfast, Jan. 22nd, who says, “all last week the sky had the appearance of fire in every direction.” He says, “about the last day of Nov. in the eve, the moon was seen like a green pea; this evening it appeared like two and a-half quarter moons, bright, and one clear spot at the top, the moon is now three days old exactly to an hour, he says, the people wonder what it means.*HST February 28, 1844, page 27.28*

Yours in the hope of soon beholding the Lord Jesus in power and great glory. E. Lloyd.*HST February 28, 1844, page 27.29*

21 Parker's Terrace, Necenger Road, Bormondsey, London*HST February 28, 1844, page 27.30*

Comfort for bereaved Parents

JVHe

by c. fitch.

Resurrection and everlasting life of little children.HST February 28, 1844, page 27.31

There are but few parents who are not called to lay little children in the grave. After watching them day and night with intense interest, until they just begin to know and love us, and to return the caresses which we delight to lavish upon them, disease and death snatch them from our arms, and we go away, with aching hearts, and deposite their remains in the cold—cold grave. We have been accustomed to hush them to rest upon our bosoms, and lay them softly to slumber in their cradle beds, and watch their lovely countenances and gentle heavings of their infant breasts as they slept so sweetly, until we have turned away delighted with the treasure we possessed in them, and lifted our hearts in thankfulness to God that we were able to provide for them and administer to their comfort—but death wrings out their little life, and we lay them in the dust and turn away and weep. We miss them from our dwellings; their smiles, their sweet prattlings and the thousand things which made them so dear to a parent's heart, are over, and painful to think that we shall see them no more.*HST February 28, 1844, page 27.32*

But shall we see them no more? Let the word of God answer. Compare *Matthew 2nd chap. 16, 17, and 18th verses*, with *Jeremiah 31st chap. 15, 16, and 17th verses.HST February 28, 1844, page 27.33*

In Matt. we read thus: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which

he had dilligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama there was a voice heard, lamentation and weeping, and great mourning—Rachel weeping for her children, refused to be comforted for her children because they are not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded smith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord that thy children come again to their own border."*HST February 28, 1844, page 27.34*

Here then is the promise of God that the children slain in Bethlehem by the rage of Herod shall return from the land of the enemy. That enemy must of course be death; and from the land of death they shall return to their own border. If this be true of the infants of Bethlehem, it can be no less true of others; and hence the declaration of Christ, "Of such is the kingdom of God." Those parents therefore who are themselves prepared for the kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy, and there shall their work be rewarded. They have not then labored nor suffered in vain for their little ones, they shall find them in their own border—the renovated earth, the glorious kingdom of our Lord and his Christ. With what exultation will they hail them, and press them to their hearts in a world where death and sickness can come no more. I was led to pen these thoughts from the consideration that they might be a comfort to some hearts who feel as we now feel, after laying two children in the grave the present month. In less than four weeks from the burial of William, whose death has been mentioned in a previous paper, we laid our little Robert, nearly twenty months old, by his side. These, with two which lie buried at the east, make the half our family now in the dust. Other parents have suffered more than this. O how sweet to such parents, the assurance of a God that cannot lie:—"Refrain thy voice from weeping, and thine eyes from tears, they shall return again."*HST February 28, 1844, page 27.35*

From weeping let thy voice refrain,
And let thine eyes withhold their tears,
Thy children shall return again,

When Christ the Lord of Life appears.
C. Fitch.*HST February 28, 1844, page 27.36*

TIME

JVHe

"Why was it not found out before?" This inquiry is in many mouths. Ans. The angel told Daniel, *chapter 12:4*, to "shut up the words, and seal the book, to the time of the end," etc*HST February 28, 1844, page 27.37*

Dr. Gill, who wrote a hundred years ago, says in his commentary on *Daniel 12:4*, "It was to remain a secret until the time of its accomplishment was come, or near at hand. It reached to times at a great distance. Till these times were come, or were near, it would be a scale book."*HST February 28, 1844, page 27.38*

"Many shall run to and fro, and knowledge be increased;" "that is," says the Dr., "toward the end of the time appointed, many shall be stirred up to inquire into the things deliverered in this book, and will spare no pains or cost to get a knowledge of them:—compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; and things will appear plainer and clearer, the nearer the accomplishment of them is; especially when accomplished, when prophecy can be compared with facts."*HST February 28, 1844, page 27.39*

That time has now come; and instead of foolishly inquiring, "Why was it not found out before?" Let every soul arise, quickly, and trim their lamps—the Scriptures—and search as for hid treasures.*HST February 28, 1844, page 27.40*

Advent Herald & Reporter

JVHe

"The Lord is at Hand."

BOSTON, FEBRUARY 28, 1844.

*All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.*HST February 28, 1844, page 28.1

*Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the ame*HST February 28, 1844, page 28.2

*Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST February 28, 1844, page 28.3

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST February 28, 1844, page 28.4

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST February 28, 1844, page 28.5

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST February 28, 1844, page 28.6

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST February 28, 1844, page 28.7

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.*HST February 28, 1844, page 28.8*

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST February 28, 1844, page 28.9*

Profession vs. Practice,

JVHe

exemplified by the hartford christian secertary

Men seldom know their own peculiar foibles; and they often look upon themselves with the greatest complacency, as possessing the very qualities of which they are the most destitute. Thus the churl may pride himself on his benevolence; and the bigot on his liberal sentiments; and then they wonder that others do not ascribe to them the same praise that they have meted out to themselves.*HST February 28, 1844, page 28.10*

We were particularly struck with an illustration of this truth, by perusing a late number of the Hartford Christian Secretary. In some remarks upon the result of the ecclesiastic war between Doctors Wainwright and Potts, the editor ascribes the most tact, thus far, to the Prelatic champion. Then, lest some should be surprised at such an admisssion, remarks as follows:—*HST February 28, 1844, page 28.11*

“Your pardon, good people; we have a distinct idea of the part we have to play. It is to do *justice*, and *as far as in us lies, to* see justice done to all. We have been charged by some of our neighbors in language very well adapted to its theme, with all manner of intemperance and scurrility, in our notices of other denominations; but some things, thank God, they cannot lay at our door —*meanness* in our tactics, and a disposition to *ride over* what cannot *by fair means be removed*. This spirit has manifested itself quite too distinctly in this war with Episcopacy. Hard blows, we don’t

demur to; plain truth may be spoken in strong, yet unexceptionable language; but this appeal to the *prejudices of the mob*—this call on the assistance of the secular arm, is detestable."*HST February 28, 1844, page 28.12*

Again he remarks:—*HST February 28, 1844, page 28.13*

"In these days, men of all parties have begun to learn the Christian lesson, that the true disciple is *always to be found in the down-trodden party*, and religious intolerance has been driven to make its few, last, feeble demonstrations, under various disguises."*HST February 28, 1844, page 28.14*

And again:—*HST February 28, 1844, page 28.15*

"But from the *relics* of the overbearing, roughshod, party spirited Independency of New England, with additional earnestness, we exclaim—"Good Lord deliver us!"*HST February 28, 1844, page 28.16*

Now one would infer from the reading of the above extracts, that those who preside over the columns of that press would be conscientious in carrying out those principles; that they would never accuse a brother wrongfully, nor malign his motives in the absence of evidence; nor would expect that in the same sheet there would appear evidence of a practice the *opposite* of such professions. Yet in the very paper from which we extract the above, we find the following:—*HST February 28, 1844, page 28.17*

"It is now February 14th, 1844, and we have before us the first number of a new volume of the Signs of the Times, bearing this date. Its publishers have taken the liberty to change its name, and it now bears the title of the "*Advent Herald*." This change is made from the fact, we presume, that the old one had become unpopular. This change of names and the plan of sending 20,000 copies of the paper to different individuals throughout the country, with the information appended that those who wish to subscribe for it are requested to do so through the post master, strikes our mind as indicating a *deplorable lack of faith* on the part of its editors as to the speedy coming of the Son of Man. We hope it will not appear in the end that certain men have been more anxious to *make money*

by the sale of Second Advent books, papers etc., than they were to witness the coming of the Son of man."*HST February 28, 1844, page 28.18*

Now this implies that they doubt the honesty of our belief, and also the honesty of our motives. He hopes it will not appear that our object is to *make money*. Now if our object in these great efforts was to make money, while professing as we do to be actuated solely by the consideration of the worth of immortal souls, and their preparation for the approaching judgment; that editor knows that we should be criminal in the extreme. He therefore knows that in the expression of the above, he is holding us up to the world as unworthy of all confidence; to do which, without evidence, is not seeing "justice done to all;" but shows "a disposition to *ride over* what cannot by fair means be removed," and looks like an "appeal to the prejudices of the mob."*HST February 28, 1844, page 28.19*

A continual *increase* in our subscription list is certainly no evidence of the unpopularity of the *name*. Had the editor stated the fact that the name of the "Signs of the Times" is also still retained, he would have been less successful in convoying the idea to his readers, that it was unpopular, than he doubtless has been in the *suppression* of that *fact*. Our old name was not as perfectly appropriate, as it made the paper purport to be what it was in fact only the chronicler of. We have therefore adopted the more appropriate name it now bears: the same as the Secretary might adopt some more appropriate adjective than its *present*, so long as it is guilty of the injustice manifested in this article.*HST February 28, 1844, page 28.20*

Again, he thinks we show a *lack of faith* in the nearness of the Advent, by sending *gratuitously* 20,000 papers to all parts of the United States! To us it looks more like showing our faith *by our works*, than a lack of faith: it certainly shows our desire to extend the circulation of the evidences of the nearness of the event. But does he infer it, because we give an opportunity to others to subscribe? Does the editor of the Secretary deny any the opportunity of subscribing for his paper? or does the presenting such opportunities denote in him any lack of faith in the principles which he inculcates? But he may reply, "if the time is so short, why thus energetic?" Is the shortness of the time any reason why we

should be the less active? and are we not called upon in view of it, to re-double our dilligence? to work while it is called to day, and have our skirts entirely clean of the blood of souls?*HST February 28, 1844, page 28.21*

But to the charge of *making money*. Suppose we should make the same charge respecting the American Board of Missions, the American Tract Society, the Bible Society, or the Baptist Board; would not those interested call upon us for the facts to substantiate such a charge? and in the absence of all evidence, would not lookers on ascribe it to the jealousy of a little mind, because unable to oppose them with logical arguments? Most certainly.*HST February 28, 1844, page 28.22*

We then would have it known to all, that we keep as accurate an account of our receipts and expenditures, as any of the Societies above referred to; and our books are open to the inspection of those interested. Every dollar received from donations, is credited on the proper books, and the donations from the office. These accounts not only show that every dollar received by donations, has been appropriated according to the wishes of the donors, but also that the very earnings of the office, arising from the sale of books, and from the circulation of this paper, above the expenditures of the establishment, have been devoted to the same holy cause. In view of this fact, the blush of shame should mantle the cheek of the intimator of so unworthy a motive. We can conceive of no reason for such a charge, unless those who thus judge, do so out of their own hearts; and because they would do thus, could they have the opportunity, conclude those who do have the opportunity, are thus guilty. If he has as he says, “recently been called to experience, in” his “own devoted person, the melancholy truth,—that the carttail, the gallows and the whipping-post of the ‘ancestral faith,’ are not altogether obsolete,” we should suppose he would show by his works that he has no disposition to mete out the same to others. The truth is always susceptible of demonstration by the word of God; and where resort is had to such dire expedients, it shows a “great lack of faith” in any argument from the scriptures of truth. “Not by such defending, will God establish his truth.” It is showing the same “acting out” in the Baptists, as he says of the Presbyterians, “when Presbyterians and Independents began to act

out Adam (or Cain, rather,) in the same line of business, [persecution] it was outrageous. It was not only persecution, but *vulgar* persecution."*HST February 28, 1844, page 28.23*

In another article, in the same paper, the editor remarks:—*HST February 28, 1844, page 28.24*

"The *twenty-first* of March, 1844, is the farthest period we have ever heard mentioned by any of the Millerites for the destruction of the world; and when this period is past, it will become them, as *honest* men, to find out some *new* method by which a knowledge of the end of time may be arrived at, or give up the idea of ever ascertaining *when* this great event is to take place The prophetic numbers as interpreted by Mr Miller, will *then* be of no use; for, after having failed, the calculation must be considered for ever after, as utterly useless, so far as any thing definite in regard to the end of the world is concerned."*HST February 28, 1844, page 28.25*

We quote the above on account of its logic, to say nothing of the implication of our honesty. It would have been as Christian-like and as gentlemanly to have waited till then, if time should continue so long, and see what our course will be, before anything is said of the honesty of it. But of the logic. He says "the prophetic numbers as interpreted by Mr. Miller, will then be of no use," etc; and we must "find some *new* method," or "give up the idea." Now we labor under the disadvantage of having opponents, few of whom have ever read many of the evidences by which we substantiate our position, and therefore, what appears to them as mountains in our path, when viewed by those who are familiar with the whole field, is seen to be the well beaten road on the extended plain. Did the editor of the Secretary ever go down the Connecticut in a steamboat? If so, when sailing down the river, he had been asked what time they should probably arrive at Saybrook point, having left Hartford at 2 P. M., he would have had no hesitation in saying that they should reach that place at about six o'clock. Well, as you sailed on, you passed all the towns and villages, and all the little tributaries of that noble stream, as laid down on the map, so that you knew the next place would be Saybrook, and that you must be right upon it; but yet it was about six by your watch, and the point not yet in sight. Suppose then the one to whom you had named the probable time

of your arrival, had said, “Sir, six o’clock is the farthest time you named for making Saybrook point; and when this period is past, it will become you, as an honest man, to find some new method by which a knowledge of the time of our arrival may be known, or give up the idea of *ever* ascertaining when we shall arrive there.” Would you not have regarded that man as knowing very little of what he was speaking, and as having paid no attention to the objects passed, by which you knew of your proximity to that port, so that you had the fullest confidence, that but a few minutes at most could elapse before you would reach it? You certainly would; and if you replied at all, you would say to him, “Sir, have you not noticed that we have passed every town and village between Hartford and Saybrook, so that we must be just upon it; and do you not see that the water in the river is now as salt as that in the sound, so that we must be near its mouth? also the very scenery which we see on each side of the river proves that we are even now fast approaching it; and farther, the fact that it is now full six o’clock, or past, the time we expected to arrive there, proves conclusively that we must soon enter the sound, rendering it necessary that the pilot should keep a good look out, lest we strike on the bar.” Then, if he should turn and say, “No one knows anything about it, we may be near the sound, and we may be fifty miles from there; you would set him down as either incapable of seeing the force of evidence, or determined to know nothing respecting it.*HST February 28, 1844, page 28.26*

This would be precisely our condition, if God in his providence should defer that blessed hope beyond the time expected. We shall have passed all the land-marks, and know by the signs of the times that it is the next event. And as we should be passed whero we supposed the prophetic periods would terminate, we should only have to wait and watch such time, as the exact chronology may have varied from the record which *man* has made of the date of events. Brother Burr, would you not like to be found looking for and loving the appearing of your Lord?*HST February 28, 1844, page 29.1*

Again. We find in the *same paper* another “hit” at the “Millerites,” in an extract from the W. Chris. Advocate, and which, by publishing without dissenting from it, the editor of course endorses. Speaking of some who believe in the Advent, who also believe that after the

last reserrection, the wicked will cease to be, he says:—*HST February 28, 1844, page 29.2*

“We see no connection between Millerism in the way of rational induction, in drawing a logical inference or conclusion from premies. Yet Millerism may stand in the relation to annihilation of cause to effect in some such way as the following; Millerism embraces or adopts its leading principles without adequate support from either Scripture or reason. The Millerites then being versed in the art of receiving doctrines without proof, receive the doctrine of the destructionists without proof.”*HST February 28, 1844, page 29.3*

Now we do not stand forth as the advocate of that doctrine; and we have said enough in times past to show that we have no faith whatever in it; yet we would neither receive or reject it, only in the light the word of God casts upon it. To receive it independent of such light, would be indeed to receive it without “Scripture or reason.” But what effect does “Scripture or reason,” have upon the conclusions of this editor? The following, which is the *only* argument given by him to prove the immortality of the wicked, must show: —*HST February 28, 1844, page 29.4*

“The most intelligent of the human race have asserted the immortality of all men. And so general was the sentiment among all philosophers and learned men, that Plato took occasion to say, in arguing for immortality, ‘That if it were not so, wicked men would certainly have the advantage of righteous and good men, who, after they have committed all manner of evils, should suffer none,’ Indeed, the most barbarous nations of the world believe in the immortality of the soul. And though there have been found individuals, as Epicures, who denied the doctrine, this does not invalidate the argument in reference to the general concept of mankind. Indeed those that *question* the doctrine have rather wished or desired that annihilation was true, than believed immortality to be false. Hence, Hierocles gives the true reason why some wish the soul to be mortal. ‘A wicked man,’ says he, is afraid of his Judge, and therefore wishes his soul and body may perish together by death, rather than that it should come to God’s tribunal.’”*HST February 28, 1844, page 29.5*

The reader will perceive that it is entirely destitute of “Scripture,” and as far as “reason” is concerned, if the argument is a good one, it follows that whatever has been a general sentiment among men, must be true. As this argument would not be valid when adduced in support of any of the errors of mankind, it cannot be a valid argument in this case. As the editor has thus shown that he can reject one doctrine without either “Scripture or reason,” it may be that he is so “versed in the art of” rejecting “doctrines without proof” that he rejects the doctrine of the immediate Advent “without proof.”*HST February 28, 1844, page 29.6*

The Secretary published, a short time since, that the Adventists in Hartford had formed a church there. If he meant to admit that they are a company of true believers, and are therefore a church of Christ, he was correct; but if he intended to say they have organized a church, he was incorrect, as they have only an Advent association.*HST February 28, 1844, page 29.7*

Here endeth the first lesson: We shall now see whether they elevate their practice to their profession, or lower their professions to their practice. “O Consistency!”*HST February 28, 1844, page 29.8*

A Part of the Story.—Through the indiscretion and mismanagement of a few men, the Chardon-st. Chapel has passed into the hands of the enemy, yet the cause which was so successfully plead in that chapel in its earlier and later days, is not betrayed or overthrown in Boston. There are two churches united and prospering—and we are confident that “unmoved as death they will remain “amid the conflicting elements of “commotion,” fanaticism and Universalism. Let the fate of Chardon-st. Chapel be a warning to every christian church in the land to maintain good order in their meetings, pay up their expenses promptly, and shut their doors against fanaticism, come-out-ism and infidelity. If we have a right to exist, we have a right to take proper care of ourselves.*HST February 28, 1844, page 29.9*

R., *of the Christian Herald*.*HST February 28, 1844, page 29.10*

One would suppose from the reading of the above, that the society formerly worshipping in that place had become extinct; and had

been obliged to resign to the enemy their place of worship. Now, omitting a part of the truth, which entirely changes the appearance of a statement, is always inexcusable. “R.” well knows that the chapel was sold because it would not begin to accommodate the crowds which there assembled; and was left for a larger and more commodious house; also, that the society which there worshipped, were never more prosperous than now at the Tabernacle. The “mismanagement,” instead of wasting, has been, under God’s blessing, the means of most successful results. Always tell the whole story, brother.*HST February 28, 1844, page 29.11*

We notice several “flings” by the same writer in the last Christian Herald; one of which was particularly unkind. It speaks of Bro Marsh having “provided himself with a list of the Palladium subscribers, and “sent a copy of his paper to each, invoking their patronage,” as “dishonorable;” and “does not look right.” Now the whole truth in that case would present quite a different aspect—The above implies that Bro. Marsh has obtained a list of the Palladium subscribers wrongfully, and that he has no right to send his paper to whom he pleases; and speaks of it as an “underhanded effort to supplant another.” Now the truth is, Bro. Marsh *has not a copy of the Palladium subscription list*. He was the former editor of that paper, and has in his possession the books, which were his own personal property, and which contain the names of those who were subscribers, when he was connected with the office.*HST February 28, 1844, page 29.12*

The subscription list of the Palladium, as it now is, with the additions and discontinuances, he knows nothing of, except as he is informed by hundreds of the old subscribers, who have discontinued the Palladium on account of the unchristian treatment to Bro. Marsh, which he exposed, and the only defence of which has only shown the parties the more guilty. Bro. Marsh has certainly a right to his own property, and also a right to send his paper to whom he pleases. And none would complain of his so doing, only those smarting under his exposure of their misdeeds, or else sensible of being unable to stand unaffected by the truth which Bro. Marsh may present.*HST February 28, 1844, page 29.13*

Again. Speaking of Mr. Miller’s lecture he says:—*HST February 28,*

1844, page 29.14

"Would it not have been wiser and better for all to have waited patiently till the Lord does come, rather than to spend so much breath and ink in discussing the question of '43? So it seems to me. The personal coming and near approach of the Son of God from Heaven, are sentiments generally received by our brethren throughout the country.—This has not been a bone of contention. The difference has been in relation to '43, and certain appendages which have, unfortunately, attached themselves to this question.*HST February 28, 1844, page 29.15*

Is it of no consequence, then, that we heed the admonitions of the coming of Christ, endeavor to prepare others for the Savior's return, and lift up our heads and rejoice because our redemption draweth nigh? Is it of no consequence that we be continually watching his return, lest we be overtaken as a thief, and being engrossed in the cares of this life, that day come upon us unawares? Blessed, says our Saviour, is that servant whom his Lord, when he cometh, shall find so doing. Let none be induced to lay down their watch by such suggestions, lest their lamps go out.*HST February 28, 1844, page 29.16*

Is it true, however, that most of "our brethren "referred to, believe in the "near approach of the Son of God"? Then why this opposition to its being presented so near? No; the opposition to this doctrine is owing to a disbelief that there is a probability that it may come now. It says, sleep on; the Lord will not come just now: wait patiently and take thy rest. And probably many will be lulled by such teachings, to sleep till the trump shall wake them. The cry of peace and safety is alike dangerous, whether it defer it a less or a greater length of time; or whether it come from those who have once preached the doctrine, or only from those who have always opposed it. "R." knows that such men as our beloved brethren Henry Jones and Henry Dana Ward, of New York, and others who have never embraced, or had any confidence in the particular time, have labored with us heart and soul in promulgating the evidence of the Savior's near approach. And such facts are worth volumes of unsupported assertions that "the difference has been in relation to '43 and certain appendages."*HST February 28, 1844, page 29.17*

The time is with us an important question, and is none the less so now; but the evidence of the immediate coming of Christ, to restore this earth to its Eden state as the next event, is the great question which does and ever has been *the* question at issue.*HST February 28, 1844, page 29.18*

Again he says:—*HST February 28, 1844, page 29.19*

The Signs of the Times has commenced a new volume under the name of "*The Advent Herald*." The editor says: "If time is continued beyond the period designated ('43)—we shall continue our work with redoubled energy till the Lord shall come." What work? we naturally inquire—the work of advocating the advent in '43? This is the peculiar work for which that paper was gotten up. Now if our brethren find themselves mistaken, as they now seem to apprehend they may, would it not be more manly—more christian-like, honestly to confess their error, and for the future direct all their efforts to build up and extend the cause of God without any *ists* or *isms*.*HST February 28, 1844, page 29.20*

We know of but one argument that can convince us that our time is wrong; and that is, the passing away of the time itself. If we should be mistaken in the particular time, we shall have no hesitation in confessing our mistake, and telling the whole world of it. We can find no time for the termination of the prophetic periods but about the Jewish year 1843: and if we were even now past that year we should be equally unable to find any other time for their termination. We should then occupy the same ground as now; and point to the fulfillment of the prophecies, the signs of the times, and the termination of the prophetic periods about A. D. 1843, according to the most authentic chronologies, as evidence that it might come at any moment. A variation of a few months in the particular time would only show the inaccuracy of chronology which is a human science: and which God may permit, to try the faith of those who are looking for the Lord. Our work will therefore be the same, and will need to be continued with redoubled diligence: for if we were past the time, beyond which the prophetic periods could not be shown to extend, how much more need would there be of continual watchfulness. "The peculiar work for which "this paper was gotten up" was to chronicle the "signs of the times" and expositions of

prophecy. This will be its work to do.*HST February 28, 1844, page 30.1*

This attempt to show that the time is the only, difference between us and our opposers, the readers of the Signs and Christian Herald know to the contrary, and the hundreds of our readers who have been with us in everything but the time, know that we have sympathised together perfectly. And why? Because such have given evidence that they would love to have the Lord come, and have never opposed the time. We can labor with all who are continually looking for the Lord; but we must repudiate all efforts to defer the probability of his coming beyond the present time. We again repeat it, the only time we have, in which to expect the Lord, is "just about now;" and it will be "just about now" till the Lord shall come, whose word we have, that the generation which saw the darkening of the sun in 1780 will not pass away till the Lord shall come.*HST February 28, 1844, page 30.2*

"R." talks about its being "more Chtistian-like" to direct our "efforts to build up and extend the cause of God." If it is not extending the cause of God to endeavor to induce men to prepare for the coming of the Lord, what is? It surely would, not be to engage in the warfare of a *sect*; or to unite with the anti-adventists in crying peace and safety:*HST February 28, 1844, page 30.3*

A New Sect. Again "R." of the Christian Herald, asserts that the Adventists in Hartford had formed a new church; and intimates about a new "sect." How does he know they have formed a church there? If he has no personal knowledge on the subject, he would have avoided the endorsement of an untruth, by giving his authority. It so happens that they have formed no church there. The anti-adventists are so ready to publish any thing against us, that they seldom stop to enquire as to its truth, but believe it at once.*HST February 28, 1844, page 30.4*

With regard to a new "sect," we trust the position of the present sects will be sufficient to show the difference between Christianity and Sectarianism, and convince all that the love of any sect more than Christ, is a denial of him. The sects are more fearful of losing their members, than they are of losing the Spirit of Christ. If the

sects do not wish to lose their members they must feed them with that bread which cometh down from heaven, which is meat in due season. If this is with-held, the children of God must of necessity go where they can partake of that which alone can satisfy their souls. Where the doctrine of the Advent is shut out of the church, or where those who are looking for the Lord are in any measure denied the privilege of performing their whole duty, it seems to be a clear case that they should go where the coming of the Lord is not despised, nor the tidings of his coming muffled—where a stone is not given when bread is asked.*HST February 28, 1844, page 30.5*

One of Mr. Miller's first Audiences. About the time Mr. Miller began to write on the Advent near, as he was passing down the Hudson river to New York in a steamboat, he was standing near a company of gentlemen who were conversing respecting the wonderful improvements of the day; when one of them remarked, that it was impossible for things to progress for 30 years to come, in the ratio they had done: for man would attain to something more than human. Mr. Miller told him that it reminded him of *Daniel 12:4*. "Many shall run to and fro and knowledge shall be increased." A pause ensued, when Mr. M. continued, and observed that the improvements of the present day, were just what we should expect at this time as a fulfillment of Daniel's prophecy. He then commenced with the 11th chap. and comparing the prophecy with history, showed its fulfillment thus far; while all listened with the most close attention.*HST February 28, 1844, page 30.6*

He then told them he did not intend to trespass so long on their patience, and leaving them, walked to the other end of the boat. He had no sooner arrived there, than the entire company followed him, and wished to hear more on the subject. He accordingly went through the 2nd chap. of Dan. in the same manner, and fearing he should be tedious, broke away from them, and went down into the cabin. The entire company followed and continued the conversation. He then went through the 7th, 8th and 9th of Dan. They then wanted to know if he had ever written on the prophecies. He told them he had, and distributed among them what copies he had of the first pamphlet he wrote on the subject. This was one of his first audiences, and men of the highest standing were astonished listeners to his discourse; but the result of that interview

can only be known in that great day.*HST February 28, 1844, page 30.7*

The Bible a Sign of Millerism.—In Ticonderoga County, New York, on one occasion a company of gentlemen were being weighed, and seeing how near their estimates of each other agreed with the result. An Advent brother from Benson, Vt. was present, and at their request stepped upon the scales. Some one noticed something in his pocket, and fearing it would affect his weight; asked what it was. He took it out, it was his Bible. Oh, exclaimed the company, he is a Millerite; and shrank from him, as if he were a viper.*HST February 28, 1844, page 30.8*

Watch Meetings. These meetings were originated by Mr. Wesley, in accordance with the admonition of our Savior to watch for his coming. Mr. Wesley was an adventist, and expected the Lord about this time; and so taught. These meetings are still continued by the Methodists, but the great body of them have ceased to be followers of John Wesley, in looking for the Lord. And they now present the strange anomoly, of watching, but expecting nothing.*HST February 28, 1844, page 30.9*

Brother C. Hersey writes from Schenectady, N. Y.—The people seem eager to investigate the subject in many places. We have been to Albany, and had a powerful time. Sinners were converted to God. We commence our course of lectures here to night. Our faith is strong.*HST February 28, 1844, page 30.10*

The Rev. Kitridge Havens is informed that Mr. Miller purchased a new stove this winter, which cost $20.*HST February 28, 1844, page 30.11*

Letter from Bro. Samuel Chapman

JVHe

Dear Bro. Bliss:—About three years since I became a decided believer in the doctrine of the speedy coming of our blessed Lord. For the first year and a half, I devoted much of the time (as you are aware) in visiting from house to house in the city of Hartford and the

adjacent towns, proclaiming, as a private citizen, 'Behold the Bridegroom cometh,' etc. While thus employed, having consented that my name should be cast out as evil, I enjoyed great peace of mind, being permitted to know that my labors had not been in vain in the Lord.*HST February 28, 1844, page 30.12*

About eighteen months since, there being at that time but few brethren in Connecticut employed as lecturers on this important subject, I felt it my duty to go out, and in a more public manner stand before the people and proclaim the midnight cry. Accordingly I went forth trusting in God. In this way I have improved almost the whole time, confining my labors chiefly to Connecticut, my native State; and passing, as I have done, from one county and town to another, the inquiry has often been made, "Bro. C. why do we not hear any thing from you through the Signs of the Times?" My answer has generally been, I seldom find time to write, and must therefore defer making report till the Master comes. But now having been from home more than three months, and as some of the dear friends might be gratified to hear from me, permit me this once to address them through the columns of your paper.*HST February 28, 1844, page 30.13*

In October last I left Hartford, and by special invitation, visited the Advent friends in Willington, 25 miles east of the city, and gave them a course of lectures. This was a precious reason to our souls.*HST February 28, 1844, page 30.14*

As the result of these meetings, a number were made exceedingly happy in embracing, and publicly confessing the Advent views; a few individuals gave evidence of a change of heart, and many were comforted, having their faith in the Advent strengthened. From Willington, I was called to Ashford; thence to Union, Mansfield, Pomfret, Woodstock, South Killingly, Canterbury, etc. etc. In most of those towns I went from parish to parish, and gave in each a full course of lectures; the result of which was generally good. Souls were converted, many others were brought fully into the Advent faith, and all the dear brethren and sisters of the band comforted and strengthened Praise the living God.*HST February 28, 1844, page 30.15*

I am now, as you will perceive, in Richmond, R. I. I received a communication from the little band here a few weeks since, requesting me, if possible, to visit them and proclaim the midnight cry in that place, before the Lord come.*HST February 28, 1844, page 30.16*

After fulfilling other engagements, I left Woodstock on Thursday of last week, and, by way of Providence, came to this place on Friday evening, (a distance of 70 miles) commenced our meetings at a large school house on Saturday, the 27th ult.—At the close of my lecture on Sabbath evening, it was very apparent that the good spirit had solemnly impressed the truth on many minds; and had there been no opposing influence, there would before this time, doubtless, have been many precious souls rejoicing in redeeming grace. But at this time, David Avery, professing to be a minister of the Gospel, and for the present supplying the Baptist Church in this place, intruded himself upon the stand, and made such a display of himself, as I never before witnessed, and I pray God to deliver me from witnessing the like again, till the Master comes: and then I have no fear, knowing that he himself will preside, and keep order; faithfully executing his word, wherein he hath said, “There shall in ho wise enter into the city any thing that defileth, neither whatsoever worketh an abomination or maketh a lie.” *Revelation 21:27*. His remarks were designed to show that the kingdom of God was already set up in the earth, that Paul, and of course all who have died in the Lord, are in possession of their crowns of glory, etc. I followed in a few words, and promised the congregation that I would take up that subject the next evening, and by the word, and grace of God, would satisfy every rational mind that the Kingdom, and also the coming of all the saints, were yet in the future. The people accordingly came together with an ear to hear. The Lord was present to help, and I presume the entire congregation, with the exception of Mr. A. himself, were satisfied that our views on this subject were correct.*HST February 28, 1844, page 30.17*

This professed brother met with us every evening during the week, and until last evening continued to annoy us with manifestations of extreme hostility to the doctrines which we so highly cherish, and strenuously advocate. But notwithstanding the powers of hell with which we had to contend, a good impression has nevertheless been

made on many minds. Several individuals have heartily embraced the second advent views, and we are happy in the prospect of soon seeing our Lord. The little band here is greatly strengthened. G. Atwood, Deacon of the Baptist Church, is one of the late converts to this doctrine, and of him it may truly be said, in the language of scripture relative to Barnabas, *Acts 11:24*, “A good man,” etc.; but of his *minister* perhaps I might say in the language of the Apostle concerning Alexander the coppersmith: *2 Timothy 4:14-15*.*HST February 28, 1844, page 31.1*

Last evening I gave my closing lecture to a full and very solemn assembly. May the good Lord add his blessing for Christ’s sake. Until this morning it had been my intention to return to day to South Killingly, and to morrow be at Brooklyn, Ct. and participate in the communion season, with the dear advent friends that will doubtless be convened there from all the neighboring towns; but by urgent request I have consented to remain and give a course of lectures in the northern part of this town (Reynolds’s Factory) commencing to morrow should time continue. I have also engaged to give another course in Exeter, and the brethren being anxious for me to visit Charlestown also, it is very uncertain when I shall return to Connecticut, if ever. Yours, my dear Bro. in the blessed hope.*HST February 28, 1844, page 31.2*

Samuel Chatman.
Richmond, R. I. Feb. 3, 1844.

Letter from Sister E. Crane

JVHe

Dear Brother Bliss:—Though the Advent believers are comparatively few and feeble, scattered here and there; yet they are strong in the Lord and in the power of his might, having his truth for their shield and buckler, and though they may be personally strangers, they are joined in the same judgment, and united in the same bond of mutual fellowship, and brotherly love. Their joys swell to a higher tide by flowing in the same channel of holy intercourse, and being borne on the same current, towards the fruition of the same glorious hope: while their trials are lightened by being shared

from the same ample cup which is meted out in nearly a like measure. And while I bless God that I am counted worthy to share in their reproach, my heart is often cheered, and my faith strengthened by that faithful messenger, “The Signs of the Times.” And I praise God that I ever heard the cry, “Behold the Bridegroom cometh.”*HST February 28, 1844, page 31.3*

The word of God teaches me that we are living in the end of the world. Yes, Christ suffered once in the end of the world. But I am told by some who profess to be the followers of the Lamb, that the Lord has a great work yet to perform, which it must take a long time to accomplish. But what says the Apostle? “He will finish the work, and cut it short in righteousness, because a short work will the Lord make on the earth.” It appears to me that the church manifests the same spirit in rejecting the coming Savior, that the Scribes and Pharisees did at his first advent. The poor blind man, for confessing him, was put out of the Synagogue. And thus it is now. But Jesus found him; and I feel that an humble place in the highways, and hedges, blessed with the presence of my Savior, and those who love his appearing, is far preferable to the highest seats in the synagogues with those who say my Lord delayeth his coming, and are beginning to beat his servants, who are not only endeavoring to trim their lamps and be ready, but would fain persuade their brethren to do the same.*HST February 28, 1844, page 31.4*

More than two years ago, I asked the church with which I am connected to dismiss me, for I was in a backslidden state; but they refused. Some told me there was no way to get out of the church, but by being excluded for immoral conduct. But they have made it evident that immorality will not insure exclusion; for open enormities have been habitually committed with impunity.*HST February 28, 1844, page 31.5*

Yet no sooner did any of the members begin to proclaim, “Behold the Bridegroom cometh,” and faithfully reprove sin in high places, than a very trifling pretext was found sufficient to justify the church in excluding without delay these disturbers of their peace. Though I have not shared the same fate with my rejected brethren, I feel to cast in my lot with those who are persecuted for righteousness sake, for I can no longer remain with those who justify the wicked

for reward; who stand in the way of sinners, and sit in the seat of the scornful. Through the abounding grace of God, I have been reclaimed from my wanderings, through the influence of the glorious news of a coming Savior. I now rejoice in this blessed hope; and feel that I can no longer walk in fellowship with those, who cast on their brethren who are looking for their Lord, the most reproachful epithets, and charge them with the most unworthy motives. I wish not to accept deliverance at their hands, that I may obtain a better resurrection. I therefore wish no longer to be considered a member of the Baptist Church in East Washington, but declare myself free from all church relation, so far as it is of human organization; and wish *that church* to consider me no more accountable to them than to any others. They are not my sister or brother, any farther than they do the will of my heavenly father. I believe that Christ will own those, and those only, who love his appearing; and among that happy number I desire to be found. Elizabeth Crane.*HST February 28, 1844, page 31.6*

Washington, Jan. 23rd, 1844.*HST February 28, 1844, page 31.7*

Letter from Bro. L. Delas Mansfield

JVHe

Dear Brother Himes:—I have hitherto neglected to comply with your request, to write and let you know of my laboring in the cause of our soon expected Lord, but it has not been because I have been idle, nor because my faith in the speedy coming of the Savior has been at all weakened. I find more and more reason daily for believing that*HST February 28, 1844, page 31.8*

“This world’s eventful story,
A few short months will tell,”*HST February 28, 1844, page 31.9*

not only from rigid criticism of the exposition of prophecy which have led us to believe in the speedy advent of Him “whose right it is to reign,” but also from the signs of the present perilous, perplexed and disturbed times. Surely if we have not a fulfillment of those predictions which should betaken our speedy redemption, it will be impossible to have them fulfilled. And I have often been led to

exclaim, upon going over the chronological calculations, “How can we go on in our present state more than a few weeks longer.” Since I left the West; I have been occupied in this field in Os. Co. N. Y. I have lectured in four different places, and the souls of some dear disciples have been blessed as they have “received the word into good and honest hearts,” and are looking for the return of the Lord; and many have seen the falacy of looking for the world’s conversion, and the return of the Jews, and are persuaded that the coming of Christ is the next event in prophecy, but do not embrace fully the time; they can see no mistake about it, but cannot realize it to be so soon. The church and ministry in this region are either perfectly indifferent or opposed to the preaching of this glorious doctrine, with only few exceptions. I found at a little village called the Sand Banks, a believer in, and advocate of the speedy coming of the Lord, in the person of Bro. Richards of the M. P. Church, and he is the only minister of any sectarian body with whom I am acquainted in this region who believes. There is in the south part of this town quite a large number of believers, to whom a sister ministers the word. In Camden, Oneida Co. there has been a very precious revival under the labors of Bro. Sweet, who is crying “Behold the Bridegroom cometh.” I lectured in this village (Pulaski) in the Baptist House. But after a few lectures I was requested by the minister to close my lectures, as he and others did not think them profitable. Although I was thus requested to do, I thought it expedient to obey God rather than man, and went into the Court House. O! my soul has been wrung with anguish by such treatment of God’s eternal truth. For I am as well persuaded that Christ will immediately appear, as that He ever did visit this world; and how men can shut their minds against the evidences of the Lord’s coming, and then insist upon it that we are uncharitable if we “upbraid them for their unbelief,” and ask them “can ye not discern the signs of the times?” I am unable to see.*HST February 28, 1844, page 31.10*

Richmond, Oswego Co. N. Y., Feb. 6, 1844.*HST February 28, 1844, page 31.11*

“Rejoice in the Lord.”

JVHe

The disciples of Christ are exhorted to “rejoice in the Lord always,” to “rejoice evermore.” To joyfully acquiesce in, and yield a willing and hearty obedience to the will of God, is their privilege at all times. To abide in such a state is to “stand fast in the liberty wherewith Christ hath made us free.” The believer thus delights in the law of God, and obeys it, not from restraint, but willingly, not as a task, but as a privilege.*HST February 28, 1844, page 31.12*

Let all Adventists, then, who look and wait for the glorious manifestation of their crucified, risen, exalted and coming Savior, acquiesce joyfully in all the will of God, and in his long-suffering, which yet spares a guilty world. While time rolls on, he has purposes to accomplish; let none despond or lay down their watch; for, as the time for him, to be unveiled to our admiring eyes is assuredly near, and is to be constantly expected, and earnestly desired, let us “look up, “for our “redemption draweth nigh.” Exercising the benevolent, heavenly spirit of christianity, let us treat all with meekness and forbearance, and abound in good works The enemies of truth are to be pitied and prayed for, rather than denounced. When the Judge of all the earth comes to vindicate his truth, their doom will be dreadful—while the righteous will still continue to rejoice in the God of their salvation. See *Psalm 68:1-4HST February 28, 1844, page 31.13*

E. Canfield.
Clyde, Feb. 5th, 1844.

Letter from Bro. T. M. Preble

JVHe

Bro. Himes:—I wish to make a few remarks in relation to my laboring in Lowell, Nashua and Manchester. In consequence of some statements in my last letter, that appeared a few weeks since, some of my brethren received an impression that I had stationed myself in these three places, to preach for salary—It is not so. I labor now as for some two years past, not knowing what I am to receive till it comes into my hand. There has been no agreement, as to *dollars or cents*. The most of the brethren in these places are poor, having spent what they had in the cause of truth*HST February*

28, 1844, page 31.14

I am not confined to these places all of the time, but am *free*, to go when and where the Lord may direct. I have already labored in seven different towns, since my last letter, besides the three above mentioned, and have appointments in three towns more.*HST February 28, 1844, page 31.15*

The Lord is with us still, souls we trust have been converted recently—others reclaimed.—In this place I have baptized two, and in Lowell eleven. Meetings full, and truly interesting. Yours, daily watching for Christ. T. M. Preble.*HST February 28, 1844, page 31.16*

Manchester, Feb. 19, 1844.*HST February 28, 1844, page 31.17*

Letter from Sister S. W. Daland

JVHe

Dear Brother Himes:—Permit me, although a stranger to you, to write you a few lines. I have for two years past been a reader of your valuable paper, the Signs of the Times: and still continue to feel an interest in it. The subject of Christ's second coming, is one in which I have been deeply interested, and one that I love, and in consequence of which, I have now no name nor place in the Baptist Church with which I had been connected eighteen years. But I praise God, that if I am one of his children, no one can deprive me of my inheritance in the heavenly kingdom. Let me have the evidence that my worthless name is written in the Lamb's book of life, and let me have the Spirit of God, bearing witness with my spirit, and telling me that I am born of God, and it is enough. Most gladly would I count all things but loss for the excellency of the knowledge of Christ; that I may know him and the power of his resurrection. In the world, said our blessed Savior, ye shall have tribulation; and I expect. if ever I get home to glory, if ever I enter the kingdom; it will be through tribulation. I do not expect to gain the promised land on flowery beds of ease. How much, my dear brother, we need the sustaining grace of God, while passing through this inconstant world. And how precious the promise, "my

grace is sufficient for thee;" and "as thy day is, so shall thy strength be." Our trials and afflictions here may well be called light, when we reflect upon the exceeding and eternal weight of glory, that is in reserve for all those who love the appearing of Christ.*HST February 28, 1844, page 31.18*

O how precious the thought, that when the Savior appears, we shall not only see him as he is, but we shall be made like him.*HST February 28, 1844, page 32.1*

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.*HST February 28, 1844, page 32.2*

Yes, I rejoice that the time is soon coming when the redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; when they shall obtain joy and gladness, and sorrow and mourning shall flee away. I believe that Jesus will soon take to himself his great power and reign: But O, when I look around and see how the awful warnings of God's word are disregarded, and how few there are, who are looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, my heart is affected, and I feel to say in the language of the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."*HST February 28, 1844, page 32.3*

It is my prayer to God that he would have mercy on the people in this place, and wake them up, and prepare them for his coming. May the Lord continue to bless you, my dear brother, and make you wise to win souls to Christ, and grant you an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Yours in the blessed hope.*HST February 28, 1844, page 32.4*

Littleton, Mass. Jan. 11th, 1844.

Correspondence

JVHe

Chicopee Falls, Ms.—Bro. Ordway writes:—We are in this place still looking for the Savior, and believe that the prophetic periods are about to a close, and shall soon realize the solemn events of the judgment. Blessed be God for the prospect of soon being delivered from this wicked world. We have good times here, and our faith stands firm that our Savior will be revealed in this *Jewish Year*, 1843. Yours, in blessed hope.*HST February 28, 1844, page 32.5*

Portland.—Bro. J. Pearson writes:—"I would just say for your encouragement, that the cause appears to be progressing in this city and vicinity, although the opposition waxes stronger and stronger, and assumes a more malicious and persecuting character. Those especially in high authority in the professed church of Christ, who have contented themselves heretofore, with either merely denouncing this doctrine as a "delusion," or passing it by with silent contempt, are now joining hands with the abandoned of every class, and, like the "horn with eyes, and a mouth speaking great things and blasphemy," are "making war with the saints" who are "looking for the blessed hope," and like that power denouncing them as "heretics" and thrusting them from the churches. But even this is doing great good, because in the churches there have been a class which we could not seem to reach by this doctrine, whose eyes are now being opened by such wicked opposition.*HST February 28, 1844, page 32.6*

Waterbury, Vt.—Bro. Erastus Parker writes:—We have maintained prayer meetings about one-half the evenings during 13 months past. The number of firm believers have gradually increased through the season; and as the time draws near they seem to be more firm in their belief that God will not disappoint his people,*HST February 28, 1844, page 32.7*

Waterford, Me.—Bro. R. T. Haskins writes:—I find some few in this town, who are holding on to the blessed promise of Christ's speedy coming. It is my soul's delight in trying every day to spread light on this subject, by going from house to house, and circulating publications; but my soul is pained that so many should cry peace and safety, and scoff at these glorious truths. I wish the Lord would

send more lecturers into the towns in this region. I find the Methodists and Baptists are more ready to hear than those of other denominations.*HST February 28, 1844, page 32.8*

NEW WORKS

JVHe

A Brief History of the Old Serpent the Devil. By L. D. Fleming. 6 1-4 cts.*HST February 28, 1844, page 32.9*

The Age to Come! The present organization of matter called Earth, to be destroyed by fire at the end of the present dispensation. Also, before the event, Christians may know about the time when it shall occur. This is No. 41 of the Second Advent Library. By Lewis C. Gunn. 12 1*HST February 28, 1844, page 32.10*

A SECOND ADVENT CONFERENCE,

JVHe

Is designed to be held in Nashua, N. H., if time continues, to commence on the Second Thursday in March next, to continue over the Sabbath. And, as God works by means, our prayer is that God will send some of his most faithful servants that will faithfully wield the sword of the Spirit, that we may have the whole truth, and know the love of Jesus, that we may be ready for his coming. And may the good Lord send, among others, brethren Couch, Weston, Preble, Harris, Hale, Fitz, Eastman, Starkweather, Lock, Brown, and W. Burnhem. Realizing that time is short, and a great work to be done, may God prepare us to do all his will.*HST February 28, 1844, page 32.11*

For the Nashua Second Advent brethren.

SIGNS OF THE TIMES

No Authorcode

BOSTON FEB 28 1844

EDITORIAL CORRESPONDENCE

JVHe

Dear Brother Bliss:—We leave this city this morning for Washington. We commence our labors there to-morrow, in the Baptist meeting house, which has been procured for that purpose. Our prospects for a good hearing, are encouraging.*HST February 28, 1844, page 32.12*

The conference and lectures here, have been deeply interesting. You will receive some account of the meeting by another hand. Brother Miller, and son, are in good health. “Brethren, pray for us that the word of the Lord may have a free course and be glorified.” J. V. Himes.*HST February 28, 1844, page 32.13*

Philadelphia, Feb. 19th 1844.*HST February 28, 1844, page 32.14*

Lectures and Conference in Philadelphia

JVHe

Brother Bliss:—Mr. Miller’s lectures in this city commenced under most favorable circumstances, and the weather throughout the entire course has been the fairest that we have enjoyed in many weeks. A large proportion of our most respectable citizens have been interested and attentive hearers, and there is evidently a great and favorble change in the public mind. The prejudice which has long veiled the perception of the moral and thinking part of community, is rapidly disappearing before the self moving power of the truth of God. Our beloved brother has a message from God, to lukewarm churches and a thoughtless world, and we are encouraged to believe that thousands in this city, through his labors the past week, will be led to prepare for the fearful realities by which we are now over shadowed. The immense hall of the Chinese Saloon has been filled to overflowing, and the general attendance has been estimated from 4 to 5,000, and notwithstanding the magnitude and the anxiety of the multitude, the greatest order and solemnity has prevailed throughout. Mr. Miller’s health and appearance is greatly improved since his late illness, and we have

never listened to any speaker more happy in illustration, sound and logical in argument, or powerful in appeal. His simplicity, his earnest, sincere, and original manner chained the attention of the most critical, while the suppressed sigh, and the falling tear witnessed the effect of his persuasions upon the heart. The burden of his embassage is to show from the scriptures, that the time of the Second Advent is revealed, that the hour hasteth greatly, and that the Master is now even at the door, and also to reason with his hearers, as intelligent and moral agents, “seeing these things are so, what manner of persons should we be” etc. He insists with great power and clearness that the prophetic periods all terminate with the present Jewish, or as he terms it, the Lord’s year. The effect of his doctrine on those who *listen*, is an increased dilligence in every good word and work, searching the Bible, watchfulness and prayer, a girding of the loins, and an increase of oil in the vessel, as well as trimming of the lamp. A bad tree cannot bear good fruit, nor a bitter fountain send forth sweet water. Let us then look well to it, that we despise not the message God hath sent. Let us not reject the truth because many now enquire, as in our Savior’s time, “have any of the rulers or pharisees believed.” But let us be wise for ourselves, and lay up a treasure where moth and rust do not corrupt, and make sure of a part in that glorions inheritance which shall shortly be revealed.*HST February 28, 1844, page 32.15*

Wm. Miller leaves us to-day on his way to Washington, where he is expected to deliver a course of lectures; Brethren Himes and Litch accompany him; He intends to make a short stay in Baltimore on his return. May continued intercessions rise like a cloud of incense in the length and breadth of our beloved country; from the hearts of the Second Advent children, that the Lord may sustain and preserve his servant in this effort to awaken and prepare our rulers for the coming of the King of Kings.*HST February 28, 1844, page 32.16*

C. S. M.
Philadelphia, Feb. 19th. 1844.

SHOUT YE HERALDS

JVHe

Shout! ye heralds of salvation,
Shout, redemption draweth near;
Raise the cry in every nation—
King of kings will soon appear.*HST February 28, 1844, page 32.17*

Shout ye heralds!—from the mountains,
O'er the ocean bid it sweep,
Till the far-off isles shall echo
Back the wailings of the deep.*HST February 28, 1844, page 32.18*

Shout, ye heralds! Zion sleepeth;
[original illegible]
While each faithful watchman weepeth,
As about her walls he goes.*HST February 28, 1844, page 32.19*

Shout ye heralds! Zion dreameth;
Shout the day of wrath is near;
Cry the dawn of morning beameth,
Bid the dreaming millions hear.*HST February 28, 1844, page 32.20*

Shout, ye faithful watchmen, weeping;
From the walls of Zion cry;
Rouse, O rouse the guilty, sleeping,
Loud proclaim the Judgment nigh.*HST February 28, 1844, page 32.21*

Hasten in your heav'nly circles,
All ye shining orbs above;
Haste, O bring the joyful moment,
When the saints shall upward move.*HST February 28, 1844, page 32.22*

Trusting to Others.—A most striking illustration of the folly of trusting to others, is found in the writings of Rabbi Moses Maimonides. He was a Jew, born in Spain in 1131, and died in Egypt at the age of 70. He was celebrated for his wonderful learning, and was esteemed by the Jews as a divine next to Moses. Of his numerous works, the "Mische Terah," and "More Nevochim," are considered most important. Now, with all his learning, he did not believe in Christ He acknowledges that the 70 weeks revealed to Daniel, by Gabriel, relate to Messiah, but adds that "the Rabbins of

blessed memory have said, ‘let the bones of him rot who attempts to compute the end;’ and the reason they assigned, is, that because the common people finding the end is come, i.e. the time specified is elapsed might be led into an error, to think that the Messiah has come already.” Iggereth Hatteman, fol. 125: c. 4.*HST February 28, 1844, page 32.23*

Mid. Cry.*HST February 28, 1844, page 32.24*

Letters received to Feb. 24th, 1844

JVHe

J. W Kenney, the $5 referred to not received; J Livermore $1; p m Underhill Vt $3; J Danforth by p m $1; JR Camp by p m $1; L Brown by p m $1; James C Mathews by p m $1; J Brown $2; R Morrell and E Rowell by p m $1 each; J Coller and J Holden by p m $1 each; A D Whitemore; E Lloyd; Dwight Nutting by p m $1; Metcalf Smith by p m $1; Henry C Stephens $2; H B Baldwin by p m $1; Edwin Grant by p m $2; T M Preble by expr. $13; p m Hadley’s Mills Ia; p m Sandy Hill; Hollis Fay by p m $1; E Hoyt by p m $4; O Jenney by p m $10; D Guild $1; L F Sikes by p m $1; Daniel Webster by p m $1; S Howland $6; Horace Foot by p m $1; G D Kinney by p m $5; W H F; correspondents are requested to give their true name; A A Partridge for others by p m $4; J Weston $5; R Holliston by p m $1; G Huntly by p m. 50 cts; Wm Huntoon by p m $1 N Clark by p m $2; E Sprawl; E C Clemens; Geo Bush with MSS; J V Himes; T l Tullock; T Cole; E Merrick by p m $1; A H Brick by p m $1; J Stuckford by p m $1 C M Bates by p m $1; A Gibson by p m $1; E Allis $2; L Morton $1; Geo Rawcliffe $1; W Fulton $1; Geo Lock by p m $1; Horace Smith by p m $2; John H Hall; A Ward; J & W Ordway; Sarah Barrows by p m $3 correct; p m E Bennington Vt; Truman White by p m $1; Wm Dayton by p m $1; Miss L Davis by p m $1; J M Phillips $10 for sundry individuals; J Felton $1; K S Hastings 1$; Wm S Miller $1; p m So Stratfod Vt; Miss E Benjamin by p m $2; N D Wight 25 cts; Moses Hazen by p m $1; H S Larkin by p m $1; J F Kingsley by p m $1; D Calkins by p m $2; p m Lancaster Ms for J Burditt and others $5, for J P Halon $3; p m Highgate Vt; Harvy Robinson by p m $1; p m Mason; Horace Thayer $3; Prof. Huber by p m $1; p m Saratoga Springs; L P Parks

$2; Rev Rowland Lathrop and Nathan Davis by p m $2 each; Asa Dunham by p m $1; S Stuart by p m $2; Ali Andrews 18 3-4 cents postage; Dr Crary; Darius Sessions $1; Wms Thayer, is mailed every week; Noah Dutton; L Monry by p m $2; p m Vergeunes Vt; Luther Carter by p m $1; M Chase $1; H A Garlick $3; W Wellman by p m $1; T Abbott by p m $1; C G Willey by p m $2; p m Holderness; C Wines $10; Eld S Everett by p m $1; John Wood by express $10; Tho Miner by p m $1; p m Andover Vt; Dr W Cartridge by p m $1; p m Willington Ct; Stephen Oakes by p m $1; T L Tullock; Tho Barber by p m $1; Elisha Blackman by J F Leo $1; D Guild by p m 1$, was mislaid.*HST February 28, 1844, page 32.25*

Packages Sent

JVHe

B H Albee, E Machias Me; Asa D Whittemore, Worcester Ms; Miss Jewett do; J V Himes, 9 Spruce St N Y; G S Miles, Albany; T M Preble, Manchester N H; J Weston, Nashua Depot N H; Nathan Clark, Cambridge, Me; S Howland, Topsham Me; T Sheldon, Underhill, Vt; T Cole, Lowell Ms; A H Brick, New Ipswich N H; E Hoyt, Enfield N H; J Litch, 41 Arcade, Philadelphia; J Felton, E Bradford, Ms; J & W Ordway, Springfield, Ms; G S Miles, Albany, N Y; N D Dwight; Wales Ms; J Lenfest, Hanover Mass; John Wood Montpelier; C Wines Vergennes Vt; M Chase, Meredith Village N H; N Dutton, W Hartford Vt; N Hervey, New Bedford Ms; Charles G Willey, Alton, N H; Horace Thayer, Savoy P O Ms*HST February 28, 1844, page 32.26*

March 6, 1844

Vol. VII. No. 5. Boston, Whole No. 149

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES. VOL. VII. NO. 5. Boston, March 6, 1844. WHOL NO. 149.*HST March 6, 1844, page 33.1*

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JVHe

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Dow & Jackson, Printers,*HST March 6, 1844, page 33.4*

TIME SHALL BE NO MORE

JVHe

And who is He? the vast, the awful form
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head;
To highest heaven he lifts his kingly hand,

And treads at once the ocean and the land:
And hark! his voice amid the thunders roar,
His dreadful voice, that time shall be no more!
—Lo! cherub hands the golden courts prepare,
Lo! thrones are set, and every saint is there!
Earth's utmost bounds confess his awful away,
The mountains worship, and the isles obey;
Nor sun nor moon they need,—nor day nor night;
God is their temple, and the Lamb their light;
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.
Hark! white robed crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong—
"Worthy the Lamb? omnipotent to save,
Who died, who lives, triumphant o'er the grave!
Heber's Palestine.
From the Midnight Cry.*HST March 6, 1844, page 33.5*

THE SAVIOR COMES

JVHe

Jesus, my Lord, to glory's gone,
He whom I fix my hopes upon;
Anxious for his return I'll wait,
And contemplate the glorious state.*HST March 6, 1844, page 33.6*

Soon I shall see with undimned eyes,
The glory of new earth and skies,
When Christ to earth returns again,
And all his saints shall shout A men.*HST March 6, 1844, page 33.7*

Soon will he come: the earth shall quake,
And rocks and hills their seats forsake,
The mountains melt, the seas retire,
And earth be wrapped in liquid fire.*HST March 6, 1844, page 33.8*

O where, in that tremendous day,
Shall sinners hide themselves away?
In vain on rocks and hills they'll call
To hide them from the Lord of all. I.d.f.*HST March 6, 1844, page 33.9*

Prophetic Designations of Time

JVHe

By Professor George Bush.

The following triumphant argument in proof that the prophetic days are symbols of years, is an extract of a letter from Prof. Bush to Prof. Stuart in the "Hierophant" No. 11, 1843, pp. 242—248. Speaking of that portion of Stuart's Hints which has respect to prophetic time, he says:—*HST March 6, 1844, page 33.10*

"For myself, I venture to regard this portion of your work as equally replete with error, and open to refutation as any of the rest; and though my remaining limits will not allow of so full and detailed an expose of its positions as I have given to the preceding, yet I shall hope to adduce sufficient reasons for a most decided rejection of your main averment, viz., that a day in prophecy always means a day, and is never, except in a few specified instances, used to denote a year, or any longer period of time. The question involved I conceive to be one of the utmost moment to the interests of inspired prophecy. If your hypothesis be correct, not only has nearly the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, lighthouse, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending. She is deprived of the means of taking a single celestial observation, and has no possible data for ascertaining, in the remotest degree, how far she is yet floating from the Ararat of promise. Upon your theory, the Christian world has no distinct intimation given it as to the date of the downfall of the Roman Despotism, civil or ecclesiastical, of Mahometanism, or Paganism; no clew to the time of the conversion

of the Jews, or of the introduction of the Millennium. On all these points the Church is shut up to a blank and dreary uncertainty, which, though it may not extinguish, will tend greatly to diminish the ardor of her present zeal in the conversion of the world.*HST March 6, 1844, page 33.11*

I am not indeed of the number of those who deem the consent of fathers, or the current of tradition, an infallible test of biblical interpretation; nor am I in the least a stickler for a punctilious specification of the dates of prophecy; but neither am I, on the other hand, inclined precipitately to discard an opinion long prevalent in the church, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the year-day calculations of prophecy, I am abundantly satisfied, and I confess too at once to the pleasure that it affords me to find that that which is sanctioned by age is also sustained by argument. How strong is the evidence of its truth from this source, it is the object of my present communication to evince, and I enter upon it without farther preliminaries.*HST March 6, 1844, page 33.12*

I am not a little suprised at your remark in the following paragraph: —*HST March 6, 1844, page 33.13*

“It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years*. I have found it difficult to trace the origin of this general, I might say, almost universal custom. Without venturing on a positive statement, I am inclined to believe that we may trace it mainly to the distinguished Joseph Mede, who lived and wrote during the first quarter of the seventeenth century. His *Clavis Apocalyplica* (Key to the Apocalypse) excited much attention when it was published, and indeed for a long time afterwards. Many criticisms were made upon it by the learned; and in the explanation and defence of the positions which he had taken in that work, Mede wrote many comments, essays and letters. The learning, piety, and (in general) sobriety of mind, which this distinguished work exhibited, gave it great influence in the religious community in England, and eventually in America. Abroad, Vitringa and others attacked some

of its leading positions, and, as was generally conceded, overthrew them. Still the influence of this work on English commentary, has been felt down to the present hour. Particularly is it so in regard to the subject of reckoning *time*; the consideration of which is now before us." p. 74."*HST March 6, 1844, page 33.14*

The fact is, Mede is very far from being the first who adopted this solution of the symbolic term *day*. It is the solution naturally arising from the construction put in all ages upon the oracle of Daniel respecting the Seventy Weeks, which by Jews and Christians have been interpreted of *weeks of years*, on the principle of a *day's standing for a year*. This fact is obvious from the Rabbinical writers *en masse,* where they touch upon this subject, and Eusebius tells us, (Dem. Evang. L. VIII. p. 258, Ed. Steph.) that this interpretation in his day was generally, if not universally admitted. It is plain that this canon of interpretation is no modern novelty, and the universal consent which your own words ascribe to it, might at least suggest the propriety of a more rigid inquisition into its origin than you have seen fit to institute. I have in my own collection, writers on the prophecies, prior to the time of Mede, who interpret the 1260 days of so many years, and who are so far from broaching this as a new interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of a principle which came down to them accredited by the immemorial usage of their predecessors. I do not say that they were justified in this, for in a matter of this nature it is always well to lay an impregnable foundation for whatever system of prophetical interpretation men are prompted to adopt; but, as the present question is merely a question of fact, as to the origin of a certain mode of exegesis, the statement I have made will be seen to be wholly in point.*HST March 6, 1844, page 33.15*

You enter upon the process of proof by which your main position is to-be established, by laying down the following as one of the plainest and most cogent of all the rules of hermeneutics, viz., *that every passage of Scripture, and of every other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reason can be given why it should be tropically understood.* To the truth of this canon I cordially assent. I subscribe also with equal freedom and readiness to the connected remark,

that “when we admit the tropical sense of a passage, we do it because, if literally understood, the subject and predicate would not harmonize, or because a literal sense would be frigid, unmeaning, or inappropriate.” The only question is, whether in the department of prophecy sufficient reasons can be assigned to justify a departure from the literal, and an adherence to a tropical sense. In other words, are these designations of time to be taken symbolically?*HST March 6, 1844, page 33.16*

The argument, I think, may be summarily despatched. To one who has so long and so largely considered the genius and structure of inspired prophecy as yourself, it can scarcely be, otherwise the superfluous to remark, that the Scriptures present us with two distinct classes of predictions—the *literal* and the *symbolical*. Where an event, or series of events, of a historical character, is *historically* announced, we naturally look for the announcement to be made in the plainest, simplest, and most literal terms. No reason can be assigned for designating periods of time in a mystical or figurative diction. If the fate of nations or individuals is concerned, and those nations or individuals are literally and historically specified, we regard it as a matter of course that whatever periods of time are mentioned in connection with them, they are to be understood also in their primary and literal sense. Thus, to advert to the cases which you have adduced, when God announces the deluge to Noah, as there is nothing figurative of mystical in the events, so the designations of *time* are to be construed in their natural and obvious import. When it is foretold that Abraham’s posterity should be afflicted four hundred yours—that seven years of plenty and seven years of famine should succeed each other in Egypt—that Israel should wander forty years in the wilderness—that Ninevah should be overthrown within forty days—that Ephraim should be broken within sixty-five years—that the glory of Moab should be contemned within three years, and that Judah should be captive in Babylon seventy years—as all these communities are *literally* announced, we reasonably and rightly conclude that the several periods of time associated with them should be *literally* expressed. All this is a dictate of common sense, and you are perfectly right in saying that in these cases “we never once even dream of putting a *day* for a *year*.” Why should we? There is nothing at all in the circumstances to require it.*HST March 6, 1844, page 34.1*

But the case is entirely reversed in regard to the *symbolical prophecies*, and that for the most obvious of all reasons—the very reason which you have yourself assigned, viz., that in prophecies so constructed, "the subject and the predicate would not harmonize; the literal sense would be frigid, unmeaning, and inappropriate." Nothing, you are aware, is more obvious, than that the prophets have frequently, under divine prompting, adopted the system of *hieroglyphic representation*, in which a single man represents a community, and a wild beast an extended empire. Consequently, since the mystic exhibition of the community or empire is in *miniature*, symbolical propriety requires that the associated chronological periods should be exhibited in *miniature* also. The intrinsic fitness of such a mode of presentation, is self-evident. In predicating of a nation a long term of 400 or 4000 years, there is nothing revolting to verisimilitude or decorum; but to assign such a period to the actings of a symbolical man or a symbolical animal, would be a grevious outrage upon all the proprieties of the prophetic style. The character of the adjuncts should evidently correspond with those of the principal, or the whole picture is at once marred by the most palpable incongruity. When I find the Most High declaring in express language that the Jews should serve the king of Babylon seventy years, and that after the expiration of that time they should again be restored to their own land, I seek no other than a literal sense in the term *year*, inasmuch as all the other terms, *Babylon, Judah*, and *captivity*, are taken in their ordinary acceptation. But when I find "times and laws given into the hands of the Little Horn for a time, times and half a time," or three years and a half. I naturally consider this period as mystical, because the Little Horn is so. So when I find "locusts tormenting men five months," I am as much prompted to inquire into the symbolical import of the *five months* as into that of the *locusts*. Why should one of these terms be *literal* and the other *tropical*?*HST March 6, 1844, page 34.2*

Now this distinction in the character of the prophetic oracles you have seen fit to leave out of view altogether. Your whole train of reasoning goes on the asumption, that as periods of time are to be literally understood, in connection with certain predictions, so they are in all. But the distinction is palpably obvious, and a glance of the mind's eye is sufficient to evince that we cannot legitimately reason

from the one to the other. On the ground you have assumed the argument will stand thus;—The chronological periods attached to all *literally* expressed prophecies are found to be themselves *literally* and not *mystically* expressed. Therefore the chronological periods attached to all *symbolically* expressed prophecies, must be themselves *literally* and not *mystically* expressed. Now this is a gross *non sequitur*. It is reasoning from *unlike to unlike*. More is put into the conclusion than had appeared in the premises. You will not be surprised therefore at the intimation that the whole force of your argument, based upon this ground, dissipates itself as completely as the famous waterfall in Switzerland, where the water is precipitated from so vast a height that it turns to mere vapor before it reaches the bottom of the declivity. *HST March 6, 1844, page 34.3*

The grand principle into which the usage of employing a day for a year is to be resolved, is that of *miniature symbolization*. As the *events* are thus economically reduced, the *periods* are to be reduced in the same relative proportion. What that proportion is, we cannot positively determine without some antecedent information touching the *rate* or *scale* of reduction. But the probability is, that such scale will be at the rate of a day or minor revolution of the earth round its axis, for a year or greater revolution of the earth round the sun. In adducing the proof of the principle upon which this prophetic usage depends, you will of course read at once the answer which I return to your construction of *Ezekiel 4:5, 6*, and *Numbers 14*. As to the first, we are informed that Ezekiel was commanded to "lie on his left side 390 days, that so he might bear the iniquity of the house of Israel." This was a typical action constituting a symbolical prophecy, and so far as its chronological purport is concerned, Jehovah himself adds, "I have appointed *each day for a year*." Ezekiel is in this transaction a *miniature hieroglyphic* of Israel; a man, of a nation. Hence as the man represented the nation in miniature, so the 390 days represented the period of 390 years in miniature. In like manner, his lying forty days on his right side symbolized the foreseen iniquity of Judah through the period of forty years. Again, when the land of Canaan was to be searched, twelve spies were appointed out of the twelve tribes to make the purposed explorations and report the result on their re-return. The tenor of their report and the subsequent conduct of the people was such that God was highly displeased, and

consequently declared that Israel should wander in the desert for forty *years*, each year corresponding to one of the forty *days* of the espial. In this case, also, we recognize the same principle as in the preceding. The twelve selected spies jointly constituted a *miniature symbol* of the entire nation. Accordingly, the predicted term of the national wanderings was analogously represented in miniature also.*HST March 6, 1844, page 34.4*

Your remarks upon these cases, viewed in their bearing upon the question at issue, are contained in the following extracts:*HST March 6, 1844, page 34.5*

"The prophet is *expressly told* in this case, that *one day is to be the symbol of a year*. Why? Plainly because it would never enter the mind of himself or of any other man, that such could be the case, unless he were expressly informed of it. What bearing, then, in the way of analogy, does or can this have upon the designations of time in Daniel and in the Apocalypse? Certainly none; for in these books we have no information given of such a nature. The writers never once hint at such a mode of interpretation. What follows, then, except that we must interpret these books in the usual way? A special communication to Ezekiel was deemed necessary in order to his understanding that *days* would or could be the symbols of *years*. Such a communication was in fact necessary; for nothing can be more natural to all men, than to interpret plain designations of time in the simple and usual way. To prevent Ezekiel from doing so, the symbolic significancy of *days* is a matter of express injunction. This of course constitutes a good and adequate reason for adopting the symbolical meaning of the word *day* in the passage before us.*HST March 6, 1844, page 34.6*

"But how is it with the designation of times in Daniel and in the Apocalypse, where no such injunction or explanation is given? There can be, as it seems to me, but one answer to this question; which is, that *those times are of course to be reckoned in the usual manner*. Instead of being aided, then, by an appeal to *Ezekiel 4:5, 6*, we find that a principle is in fact recognized there, which makes directly against the interpretation which we are calling in question. The express exception as to the usual mode of reckoning, which is there virtually made, goes, under such circumstances, directly to

show that the general rule would necessitate us to adopt a different interpretation." pp. 76, 77.*HST March 6, 1844, page 34.7*

In like manner as to the case of the spies in *Numbers 14*.*HST March 6, 1844, page 34.8*

"We perceive at once that the whole is dependent on special divine appointment. Had the declaration been that 'Israel should wander in the desert according to the time in which the spies had been absent,' would any one have ever supposed that forty *years* were meant? It is conceded that they would not, in the very fact that *express* mention is made, that *days* are to stand as the symbols of *years*. Without a declaration of this import, no one would ever have surmised that the case was such. Now as neither Daniel nor the Apocalypse ever mention such a mode of counting days for years, what else can we do, except to follow the common laws of language in the interpretation of their predictions?" p. 78.*HST March 6, 1844, page 34.9*

The obvious reply to all this is, that the instances now adduced are to be considered as merely giving us a clew to a general principle of interpretation. Here are two or three striking examples of predictions constructed on the plan of *miniature symbolic representation*, in which the involved periods of time are reduced to a scale proportioned to that of the events themselves. What then more natural or more legitimate, than that when we meet with other prophecies, constructed on precisely the same principle, we should interpret their chronological periods by the same rule? Instead of yielding to a demand to adduce authority for this mode of interpretation, I feel at liberty to demand the authority for departing from it. *Manente ratione manet lex*, is an apothegm which is surely applicable here if any where. You repeatedly in the course of your pages appeal to the oracles of *common sense* as the grand arbiter in deciding upon the principles of hermeneutics. I make my appeal to the some authority in the present case. I demand in the name of common sense, a *reason* why the symbolical prophecies of Daniel and John should not be interpreted on the same principle with other prophecies of precisely the same class. But however loud and urgent my demand on this head, I expect nothing else than that hill and dale will reecho it even to "the crack of doom," before a

satisfactory response from your pages falls on my ear.*HST March 6, 1844, page 34.10*

All the answer I obtain is the following:—"Instead of being aided, then, by an appeal to *Ezekiel 4:5, 6*, we find that a principle is recognized there, which makes directly against the interpretation that we are calling in question. The *express exception* as to the general mode, which is there virtually made, goes, under such circumstances, directly to show that the *general rule* would necessitate us to adopt a different interpretation." I may possibly be over sanguine in my anticipations, but I cannot well resist the belief that the reader will perceive that that which you regard as the *exception* is in fact the *rule*.*HST March 6, 1844, page 35.1*

Our Church; or DR. ORTHODOX AND DEA. HOPEFUL

JVHe

Continued.

The subject of the article here continued is not a mere *fancy* sketch. ED.*HST March 6, 1844, page 35.2*

Dr. Orthodox was troubled—Here is a difficult case; thought he. Here is a case which sound Theology, and all my Logic, cannot reach. Yet I cannot give up the wanderer—what will my brethren—what will our church say, if I do not succeed, in my attempt to reclaim! With these thoughts, he became irritated and broke forth to the heretic, after the following fashion. Very well, you may have some slight opportunity to suffer, as you seem so desirous of becoming a martyr. We can arrange that matter to your full satisfaction, I doubt not.—When gentleness will do, we use *that*, but if that does not answer, we use the rod of correction. You are a deluded fanatic—a crazy child, and a little harshness will do wonders, towards restoring you.*HST March 6, 1844, page 35.3*

Mrs. Hopeful. What have I done?*HST March 6, 1844, page 35.4*

Dr. O. Done! Why you've committed the unpardonable sin, that crime of crimes, looking for your Lord to come soon, and you even spread light on the subject. You even give your influence, to help on

an unhallowed excitement. You've disgraced our church, by associating with a low, and despised class of christians, and its fitting that we wipe, off the reproach by disowning you.*HST March 6, 1844, page 35.5*

Mrs. H. I know, assuredly, that I have not displeased my Savior, in the course I have pursued; and he will not be ashamed to acknowledge me.*HST March 6, 1844, page 35.6*

Dr. O. Have your views respecting our church changed of late? What do you think of it?*HST March 6, 1844, page 35.7*

Mrs. H. I think it for the most part in a frigid, frozen state, there is too much of the world in it, to allow it to possess much vitality. I feel that God is calling loudly on his chosen ones, to testify against the fearful lukewarmness of the church. I believe that God has a chosen people in every church, and he would have them "be separate, and touch not the unclean." He is saying, "Come out of her my people, that ye be not partakers of her plagues."*HST March 6, 1844, page 35.8*

Dr. O. Its true the church is not perfect. Yet it is graven on the palms of the hands of our Savior.*HST March 6, 1844, page 35.9*

Mrs. H. I suppose the dry branches are not graven there. The church is the body of Christ, and only those who "abide in the vine," belong to the body of Christ.*HST March 6, 1844, page 35.10*

Dr. O. Satan helped you to that construction. Let me tell you to abide in the vine, means to abide in your own church, and not to wander away from those spiritual advises, whom a merciful God has placed over you! You are in a sad, sad state, hopelessly lost, I fear.*HST March 6, 1844, page 35.11*

Mrs. H. Is not a church corrupt just in proportion as it is popular?*HST March 6, 1844, page 35.12*

Dr. O. Not at all, according to that, it would be a mass of corruption in the Millenium, when all the world is in the church. I do admit that the church is no better than it should be, and I ask what will become of it, if all the light, leaven, and salt leave it? No christian has any

right to leave [original illegible]*HST March 6, 1844, page 35.13*

Mrs. H. Then Luther and the reformers did wrong, in exposing the errors of the Romish church, and in coming out, and being separate.*HST March 6, 1844, page 36.1*

Dr. O. Most decidedly! They had no earthly right, to leave the church at all. There God had placed them, under his own spiritual advisers, and they were not responsible for what they were taught. They were under solemn oath to walk with the church, until by providence or death removed.*HST March 6, 1844, page 36.2*

Mrs. H. And is the world no better for Luther's labors?*HST March 6, 1844, page 36.3*

Dr. O. Scarcely. He had done more for the world had he kept quietly in his own church. He might have served his Savior much more effectually, had he remained in the church and attempted to make it better. However, I am not usually strenuous on this point, as most of my brethren think the Reformation a very good thing—and I always avoid contention where I can. I reason in this way: if Luther's reformation was a good and desirable one—so are all, and where will the reformations end?—in breaking up our churches and scattering our clergy I fear, so I will not admit that Luther's reformation, on the whole, was any benefit to the world. But—now you may go home, and remember that you are a reproach to the whole church, a disgrace to your husband, in a fair way to ruin his prospects—break up your family, and get into the Insane Hospital.*HST March 6, 1844, page 36.4*

[Exit Mrs. Hopeful.]*HST March 6, 1844, page 36.5*

Dr O. (alone pacing his study.) This Millerism is the quintescence of all I detest! Abominable—I would that it had one neck that I might crush it—the very thought of the Lord's coming is to be avoided. Why, what will become of the wicked! Am I to desire the Savior so much as to be willing that they be cut off? "Even so come Lord Jesus!" does not mean *that* in my apprehension, and I have been a close student of Theology for more than thirty years. Why I have had the offer of being President of a Theological Seminary! It cannot be that I am mistaken, and the weak, foolish, and despised,

are right in this matter—I'll not believe it—my conscience is getting pervious—I fancy it is diseased; why, what a bedlam my soul has been in, while I have been trying to get back this wanderer to the fold! It cannot be that I am wrong! Oh no, I never am, I always was very correct from a child. My judgment is unusually good—as is abundantly proved, by the very general homage paid me by the great and learned of our church. And even now at this juncture, great confidence is reposed in me, for they ask me, with a few dashes of my powerful pen, to efface Millerism from the earth!*HST March 6, 1844, page 36.6*

Yes, I'll do it directly, no need of hurrying the matter, that would not be dignified. It's too contemptible entirely, for me to meddle with, and it will require great condescension, to be sure, to stoop so low as to refute it!*HST March 6, 1844, page 36.7*

What a meek one that Mrs. Hopeful is! The scripture is not fulfilled in her case, "the meek shall he guide in judgment." "The meek shall he teach his way." She has taken leave of her senses entirely, in my apprehension. To be sure it is through much tribulation, that we enter into the kingdom of heaven—that's a comfort to me in all my trouble and perplexity. With all my wisdom I am perplexed to know how to dispose of some of my poor church members—they are as meek as Moses, and yet they do not inherit the earth, and the Bible says, that the meek shall inherit the earth, and makes no exceptions; yet here are some in our church, who hvae not an inch of land to set foot on!*HST March 6, 1844, page 36.8*

Well, to be sure I do not wish to dispute prophecy, but how can I believe it, when my observation and experience testify against it. "Meek inherit the earth," perhaps these low persons are in the right of it after all, and there is to be a New Earth for them to inherit! Get behind me Satan! tempt me not, to such a gross belief. This is too fanciful entirely. So like Paradise of Mahomet—the new Jerusalem of the Mormons—if the word of God does support it, I cannot, away with it. I had much rather anticipate sitting on a floating cloud, and singing Hallelujahs forever. The New Heaven and New Earth of the Adventists, is too tangible. The Bible describes it too vividly for my apprehension. Hence I must conceive it to be understood spiritually. I had rather have something gloriously indefinite—it gives more

scope to imagination, and every one then can have a heaven to suit himself—besides an uncertain hope not founded on a particular scripture, does not lead to such uncomfortable [original illegible] of life as the looking for [original illegible] such things" as the Millerite's does. From this hope good Lord deliver me.*HST March 6, 1844, page 36.9*

Who would get an estate in the world, with such a hope, who would labor for the meat which perisheth! 'T would be the ruin of business. And one good, substantial reason, why I think that nothing can be known about Christ's coming, and the place he has gone to prepare, for those that love him—place he has gone to prepare, "beyond the bounds of time and space"—no place at all, then, and the Bible version is to be understood spiritually. Yes, one reason why nothing is to be understood of what is revealed, about these things is, that would create confusion, and consternation in every department of labor, and occasion a great deal of unnecessary inconvenience. Without holiness of heart, the belief must make one crazy—ergo, it is better, in my apprehension, not to broach the subject at all, and let people live, while they live, in peace and quiet, and not be forever harassed "with watching for the Lord's coming!"*HST March 6, 1844, page 36.10*

(Enter Mrs. Orthodox.)*HST March 6, 1844, page 36.11*

Mrs. O. Husband, what is this new doctrine of which we hear so much?*HST March 6, 1844, page 36.12*

Dr. O. Why the long and the short of the matter is, it is one of the "wiles of the devil!"*HST March 6, 1844, page 36.13*

Mrs. O. Well, how happens it, that the best christians of our church are among the believers?*HST March 6, 1844, page 36.14*

Dr. O. No such thing at all—they are not our best members. I call Dea. Hopeful, Dea. Lagging and Esq. Prudent, among the most saintly of our church.*HST March 6, 1844, page 36.15*

Mrs. O Saints truly! and sound in the faith as far as it consists in sleeping soundly. They are so far as I can judge, sound asleep in religion, and they are often sound asleep in church! Have you

forgotten how Dea. Hopeful came tumbling out of his seat, into the aisle, (only two weeks ago) from the top of a sound nap—exciting peoples risables and making the old church jar, again?*HST March 6, 1844, page 36.16*

Dr. O. Hush, hush, don't mention it. We've not a more efficient man in the church—besides, my dear, you should have more respect for one, in good and regular standing in our church—possessing large property, and unbounded influence.*HST March 6, 1844, page 36.17*

Mrs. O. I must say, that I have more respect for one who has moral courage to maintain good and regular wandering, from the church! Mrs. Hopeful for instance.*HST March 6, 1844, page 36.18*

Dr. O. Mary, Mary, what does this mean?*HST March 6, 1844, page 36.19*

Mrs. H. Why, husband, I feel that when the church is as dead and lifeless as ours, and some members find better food elsewhere—where they can get instructions on the subject of the Lord's coming, they have a perfect right to go!*HST March 6, 1844, page 36.20*

Dr. O. Well said, well said. I did not expect this from you?*HST March 6, 1844, page 36.21*

Mrs. H. My soul is full—else I could not have spoken as I have. For a long time my thoughts have been fixed on this subject, but I have dreaded to tell you how deeply it is impressed on my mind!*HST March 6, 1844, page 36.22*

Dr. O. Where will this end? Where will this end?*HST March 6, 1844, page 36.23*

Mrs. O. My dear, tell me, have you ever calmly and deliberately sat down to the investigation of the Advent question?*HST March 6, 1844, page 36.24*

Dr. O. Nonsense—no, child, my time is quite too precious, to waste in that way.*HST March 6, 1844, page 36.25*

Mrs. O. But, husband, it has originated just where I should suppose

truth would originate, and the world is in just the state the Bible describes, when the Son of man shall return?*HST March 6, 1844, page 36.26*

Dr. O. Nonsense! Mary! what Second Advent books have been turning your head?*HST March 6, 1844, page 36.27*

Mrs. O. The greatest Second Advent book in the world—the Bible?*HST March 6, 1844, page 36.28*

Dr. O. Mary, you are beside yourself!—You're mad?*HST March 6, 1844, page 36.29*

Mrs. O. Nay, husband, but I speak forth the words of truth and soberness. We can as well "discern the signs of the times," as we can discern the face of the sky, The signs of the coming of the Lord are all fulfilled, whether we take them literally or figuratively, and when I see these signs fulfilled, as I now do, I know that the judge standeth at the door, and I have no disposition to join with the scoffing world, who asks "Where is the promise of his coming?"*HST March 6, 1844, page 36.30*

Dr. O. These signs are just no signs at all—they have always been fulfilling.*HST March 6, 1844, page 36.31*

Mrs. O. Never have the signs in the sun, moon and stars—the distress of nations, the perplexity men's hearts failing them, for fear of those things, which are coming upon the world—been clustered [original illegible] When we begin to see these things, we are told to rejoice, for our redemption draweth nigh?*HST March 6, 1844, page 36.32*

Dr. O. Too fanciful entirely for my apprehension.*HST March 6, 1844, page 36.33*

Mrs. O. Husband, have you ever fasted and prayed over the subject?*HST March 6, 1844, page 36.34*

Dr. O. Fasted and prayed over it! Why no, if I did that, I should expect to believe it!*HST March 6, 1844, page 36.35*

Mrs. O. Then, husband, you either think, that fasting and prayer leads one into error, or you are afraid of being led into the truth!*HST March 6, 1844, page 36.36*

Dr. O. I see how it is. Sister Hopeful is gaining you over to be as great a heretic as herself!*HST March 6, 1844, page 36.37*

Mrs. O. I wish I were as good as she is!*HST March 6, 1844, page 36.38*

Dr. O. Let me enquire into this business. Do you see her often?*HST March 6, 1844, page 36.39*

Mrs. O. She comes to our weekly prayer meetings.*HST March 6, 1844, page 36.40*

Dr. O. She must be silenced directly—that the mischief spread no further. She is a dangerous person! As for you, Mary, do you never open your mouth on the subject out of my presence.*HST March 6, 1844, page 36.41*

Mrs. O. Sister H. is a sweet, meek and humble christian, full of the Holy Ghost, and of faith.*HST March 6, 1844, page 36.42*

Dr. O. How do you know that I can testify that she is filled with the spirit of the angel of light, that is the old serpent! How do you know she is guided by the Spirit?*HST March 6, 1844, page 36.43*

Mrs. O. It is written, by their fruits ye shall know them, and the fruits of the Spirit are love, joy, peace, long-suffering, etc. The sister has the fruits of the Spirit, and therefore I judge she is guided by the Spirit.*HST March 6, 1844, page 36.44*

Dr. O. Well, we shall see! None of the great and learned men of our church believe these despised doctrines—and if they were true, they of course would have been first to find them out—the doctrine is heresy, according to the articles of our church, and we shall proceed to deal with offenders accordingly.*HST March 6, 1844, page 36.45*

Mrs. O. See that thou have nothing to do with these just persons,

for like Pilate's wife, I have suffered many things in a dream this day because of them.*HST March 6, 1844, page 36.46*

Dr. O. Is Saul among the prophets? Are you too a dreamer?*HST March 6, 1844, page 36.47*

Mrs. O. I am not, as you very well know,—yet I will not reject any light God may be willing to shew me—even if it is by a dream.*HST March 6, 1844, page 36.48*

Dr. O. I suppose your next movement will be, to say you are guided by the Spirit.*HST March 6, 1844, page 36.49*

Mrs. O. When I ask for bread, will my heavenly Father give me a stone? With God are all the treasures of wisdom and knowledge, and he giveth to all liberally and upbraideth not. He has said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened.*HST March 6, 1844, page 36.50*

Dr. O. Hush, hush, do not pervert any more Scripture, if you please —if you persist in this course, you will strike at the root of all my happiness—you'll blast my earthly prospects forever! Mrs. Orthodox a Millerite indeed! (with great contempt.)*HST March 6, 1844, page 36.51*

Mrs. O. The Savior is at the door—He has said "surely I come quickly," I can say, "Even so, come Lord Jesus." The great day of the Lord is near, it is near, and hasteth greatly!*HST March 6, 1844, page 36.52*

Dr. O. I cannot say, Even so, Come Lord Jesus, and cut off the wicked! I have too benevolent a heart for that—(after, a pause as if musing to himself.) Day of the Lord near—hasteth greatly. I made a capital bargain buying that land, if the day of the Lord does come soon, what will become of my farm? Catharine.*HST March 6, 1844, page 36.53*

To be Continued.

THE DAY OF JUBILEE

JVHe

Lo! the day at length is dawning,
Jesus comes to set us free;
Hail! the eternal Sabbath morning;
Hail! the day of jubilee.
'Tis the purchase
Of his bleeding agony.*HST March 6, 1844, page 36.54*

Streams of music, loud as thunder,
Rolling down his lofty throne!
Blest immortals, rapt in wonder,
Low adore the Glorious One.
Heaven descending,
With its radiance veils the sun.*HST March 6, 1844, page 36.55*

Lo he comes! the clouds encircling
Wreathe his form—beneath, around,
Fallen his foes! their blood empurpling
All his venture, stains the ground.
"Hallelujah!"
Still the harps of heaven resound.*HST March 6, 1844, page 36.56*

Advent Herald & Reporter

JVHe

"The Lord is at Hand."

BOSTON, MARCH 6, 1844.

All communications for the Signs of the Times, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST March 6, 1844, page 36.57

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publication, and also money to pay for the sameHST March 6, 1844, page 36.58

Subscribers' names with the State and Post Office should be

distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.HST March 6, 1844, page 36.59

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall and is to be the eternal abode of the righteous in their resurrection state.HST March 6, 1844, page 36.60

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.HST March 6, 1844, page 36.61*

III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.HST March 6, 1844, page 36.62

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.HST March 6, 1844, page 36.63

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.*HST March 6, 1844, page 36.64*

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST March 6, 1844, page 36.65

JVHe

Dear Brother Bliss:—We left Philadelphia on Monday the 19th inst., and arrived at Baltimore at 3 o'clock P. M. We found a happy company of believers there, who received and greeted us with a warm friendship. The Advent Depot, (at the southwest corner of North and Fayette-sts.) was thronged by the friends of the Advent, and strangers who were interested to know more of this important matter.—I gave a lecture in the evening to a crowded and attentive auditory. Bro. Miller followed, with some appropriate remarks. The labors of Bro. Litch in that city have been greatly blessed. There is a large congregation gathered already, and others might be gathered, if we had efficient lecturers to take the ground. Bro. Prisdeaux has the care of the meetings in the absence of Bro. L. Bro. Miller will commence his lectures there on the 4th of March.*HST March 6, 1844, page 36.66*

Many of the colored people have received the doctrine. One of their most efficient ministers has embraced the doctrine in full, and will devote himself wholly to the proclamation of it. The people of color will therefore have a congregation, where the Advent doctrine will be fully proclaimed.*HST March 6, 1844, page 36.67*

We come to this city on the 20th ult. Bro. Miller commenced his lectures in the evening at the Baptist meeting-house, near the Navy-Yard. The House was thronged, and many had to leave, for want of room. He has now given three lectures. The effect thus far is very great. Prejudice is being removed, and many of the Protestants and Catholics are becoming favorable, who have heretofore rejected the doctrine, as a speculation, or, at least, as a visionary scheme. The whole community are now waked up to examine the question. We finish here on the 25th ult.*HST March 6, 1844, page 36.68*

On the 26th ult. we commence lectures at the Oppollo-Hall, in this city, near the White-House.—We have arranged the appointments there, so that strangers in the city, and the members of Casar's household may have the light if they choose, But our only hope is,

that the common people, and the pious of all sects will receive and profit by the truth. Yet the warning will be given to *all*, and *all* will hear it. It cannot be evaded. The lectures of Bro. Miller are like the galvanic battery, they electrify the whole body, political and ecclesiastical. It is not a matter of choice whether they will hear the warning and consider the word of the Lord to this generation, but a necessity. They cannot put it out of their minds, or their conversations, if they try. It follows them day and night. It is all the talk when awake, and, if we are to believe many, even of the wicked, it is the chief subject of their dreams when asleep.—God is in this matter. And the message we proclaim of Christ at the coor, will prove a savor of life unto life, or of death unto death. J. V. Himes.*HST March 6, 1844, page 36.69*

P. S.—We issued the first number of the "*Southern Midnight Cry*," on Saturday last. We print 10,000 copies, which will be scattered in this city, Baltimore and the neighboring towns. Two numbers will be issued here, and then it will be published by Bro. Litch at Baltimore. Bro. Litch is with us, rendering efficient aid. J. V. H.*HST March 6, 1844, page 36.70*

Washington, D. C. Feb. 23, 1844.

Sleeping in Jesus

JVHe

Died at Tolland, Ct., Feb. 11th, John Bliss, aged 4 years and 10 months, and on the 13th, Mary Jane, aged 8 months, only children of Bro. L. S. and Sister Mary E. B. Fuller. They both died of the scarlet fever and, were buried in the same coffin. Just before John died he wished to kiss his little sister, and wished to know if she was going with him? Lovely and pleasant were they in their lives, and in their death they were not divided.*HST March 6, 1844, page 36.71*

"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again

to their own border.' 'Of such is the kingdom of heaven.'*HST March 6, 1844, page 36.72*

Sleep on, sweet ones, in thy narrow bed,
But thy calm slumbers soon will be o'er;
The last trump shall awaken the dead,
And in death thou with slumber no more.*HST March 6, 1844, page 36.73*

A little while we shall miss you here,
And our hearts for you lonely will be;
But you bright morn will dry every tear:—
Even now its fair dawning we see.*HST March 6, 1844, page 36.74*

Thy children dear will return again,
From out the land of the enemy.
And in Eden's bowers forever, then,
Among Earth's ransomed one's they will be.*HST March 6, 1844, page 36.75*

So we will not mourn for those who sleep In Jesus, who so soon will arise; But if we mourn, for ourselves we'll weep, And endeavor to meet in the skies.*HST March 6, 1844, page 36.76*

Persecution

JVHe

That Christians should oppose the doctrine of the Advent, that they should reject that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ; or that they should persecute and despise those who are only guilty of the crime of looking for, and loving the appearing of the Lord; a few years since, few would have believed. And yet within a short time we have witnessed all this among the professed disciples of the Lord! Some would deny that this has been the case: but these things have "not been done in a corner." The great majority of the churches (honorable exceptions there have been,) have arrayed themselves against the presentations of the simple evidence of the immediate coming of Christ. Humble, and praying souls there have been, who have not

joined the universal cry, Away with this doctrine, we will have none of it; but of the majority we speak. The doors of most of the churches in our land have been closed against this doctrine. Pastors have boasted that their churches were free from it. The finger of scorn and derision has been pointed at those who could not resist the Bible evidence of the nearness of the event; and nicknames have been given them. Sarcasm and ridicule have been the arguments used to disprove it. Members of churches, in good and regular standing, have been denied the privilege of exhorting their fellow servants to prepare for the coming judgment. And they have been excommunicated without a cause. The religious press, so called, have also been first and foremost in heaping opprobrium upon those who have been so foolish as to believe the Bible as it reads; and all manner of false and scurrilous reports have been published by them, the tendency of which were to show that those who were looking for the Lord were a set of ignorant and deluded fanatics. In view of such facts, those who felt the importance of assembling themselves together, of exhorting one another daily, and so much the more as *they see the day approaching*, felt impelled, in view of the judgment, to meet together, that they might "comfort one another with the words" spoken by the apostles and prophets of the coming One; and that they might lift up their heads and look up, because their "redemption draweth nigh." They thus while breaking none of their covenant obligations, found that their souls were fed with the bread of life, and themselves drawing nigh unto the kingdom.*HST March 6, 1844, page 36.77*

For these acts of occasional absenting themselves from the meetings of their sects, that they might receive that seasonable food, which they were denied at home, and for which their souls were hungering, and also for uniting in these "union meetings," many of the churches have come down upon their offending members, with all the vengeance, in proportion to their power, that the "mother of harlots," while her "daughters" were innocent babes, ever put forth against any who dared dispute her mandates.*HST March 6, 1844, page 37.1*

That the charges usually preferred have only been the ostensible ones, is shown from the eagerness with which all Adventists are disciplined for every supposed derilection from the path of duty,

while Anti-Adventists, whose crimes have been the same, or greater, without the redeeming virtues of worshipping any where, have been permitted to pass on unpunished.*HST March 6, 1844, page 37.2*

In view, therefore, of being thus cast out the pale of Christendom, we have ventured to inquire why it is? And Mr. Miller, a short time since, entreated any, in the respective churches, to honestly answer, why. To this request the Hartford Christian Secretary comes out in half a column under the caption of "*Persecution*," with what he calls "*our* answer;" in which he endeavors to make out that this appeal is for the purpose of getting sympathy, and doubts whether such cases of persecution do exist. Now, although we have a list of *facts*, which would astonish those who have not been familiar with the "modus operandi" of modern church discipline; yet we will only refer to the Baptist churches in Hartford, with which the Christian Secretary is more intimately acquainted.*HST March 6, 1844, page 37.3*

Dr. David Crary and wife, members of the First Baptist Church in that city, feeling their spiritual good demanded that they should withdraw from a church where they could not receive the food on which their souls love to feast, sent the following communication to that church.*HST March 6, 1844, page 37.4*

*To the First Baptist Church of Hartford.**HST March 6, 1844, page 37.5*

Dear Brethren and Sisters:—Being fully convinced, by a careful study of Scripture that the kingdom of heaven is at hand, and that it will shortly be ushered in by the personal coming of Jesus, in the glory of the Father, with all the holy angels, we feel constrained, inasmuch as this belief differs essentially from that embraced by the body of the church to ask of you a dismission of church relationship. And so doing, we would not have you infer that we have aught against an individual member of this church; for we have no feelings but those of kindness and respect for you all; and it is duty to God and to man alone that prompts us to take this step. Our views upon many subjects have been greatly changed within the last eighteen months, by studying the Bible as we believe God designed it should

be studied; not by the use of Commentaries, but by comparing Scripture with Scripture and asking the aid of the Holy Spirit, that we may be guided into all truth.*HST March 6, 1844, page 37.6*

By this course of study, we have found that all those promises which have been referred by the church to the temporal millennium, do in fact relate to the eternal state of the righteous in the New Earth, where all the true Israel will be gathered from the land of death, and from a world of sorrow, and will be made subjects of that kingdom of which there will be no end, with Jesus our Savior for their everlasting King. Then will the tabernacle of God be with men. We are also fully convinced that all the signs given by the prophets, our Savior, and the apostles, (for they all speak of the restitution of all things) to betoken the great day of the Lord at hand, have been literally fulfilled; and all that is required of us to see that these things are so, is to receive the word of God as a little child.*HST March 6, 1844, page 37.7*

Believing these things as we do; you must see that we are consistent in maintaining that this doctrine ought to be proclaimed until the Lord comes; and we feel it our duty to further this object as much as possible.*HST March 6, 1844, page 37.8*

We would beg of you, our dear brethren and sisters, every one for himself, to examine this great and momentous subject without delay. We are all alike interested in it; we believe the Bible is plain; and as Christ commanded us to know when his coming is nigh, even at the doors, so let us all see to it that we are upon the watch, that we be not overtaken as a thief. That we may all be prepared, blameless unto the day of his coming, is our prayer.*HST March 6, 1844, page 37.9*

David Crary.
Susan H. Crary
Hartford, Jan. 27th, 1844.

To such a communication, it might be supposed that civil answer would be given; and that their request would be complied with, or the reasons for dissent presented in a like Christian manner. But the result was neither. On its being read to the church, one of the most prominent deacons arose and said he thought the belief

contained in that letter, was enough to exclude them from *that* church; they not only believed the time of Christ's coming, but interpreted the Scriptures differently from them, which should exclude them.*HST March 6, 1844, page 37.10*

Another brother however showed them that such was the faith of the church anciently, before the church departed from the faith, by giving heed to fables, within the last 150 years. But this availed nothing with that church. And instead of complying with their request, they "excluded" them, as they term it, "for neglecting their covenant obligations," which obligations *they had never broken*. Instead of endeavoring to point out their error, or acting upon the request of the letter, they excommunicated them at once.*HST March 6, 1844, page 37.11*

We selected this case, from its occurring in Hartford, as the Editor of the Secretary confesses that he "could hardly suppress a smile" that such a request as Mr. Miller's should be made, whose "letter," he says:—*HST March 6, 1844, page 37.12*

"Certainly conveys a most essential misrepresentation, so far as we have had opportunity to judge from personal knowledge. To be sure, we cannot positively say that there have been no churches which have dealt harshly or unkindly with members, simply for believing in the speedy advent of Christ, or for holding Mr. Miller's iews of the Millennium, but we very much doubt it. At least, we know of no such instances."*HST March 6, 1844, page 37.13*

If this is not sufficient, we will instance the South Baptist church, with which the editor of the Secretary is more intimately connected. It is an extract from a letter of a member excommunicated from that church.*HST March 6, 1844, page 37.14*

We are cast out of our churches in consequence of believing the whole word of God, and acting accordingly. Thirteen members were cut off from the south Baptist church in this city a short time since. Some others are not yet determined upon; they must yield to that power spoken of in Daniel, or share the same fate with the rest of the Millerites, as we are enrolled on their church book. This appears to be the most prominent charge they had against us. They could not agree among themselves for a while, what other charges to

make; see *Acts 25:26, 27*. They finally came together again at the close of two weeks, and were not only prepared to cast out the poor ignorant creatures as one of their number styled us; but the pastor of that church in his preparatory prayer, said, “O Father, be with us by thy Spirit, and let us be very solemn, as we are about to act on business of importance; verify thy promise unto thy children to night; what they loose on earth, do thou loose in heaven; and what they bind on earth, do thou bind in heaven.” O how different were the sentiments of my heart. I had no desire that they should be cast out of heaven; but my prayer was, Father forgive them, for they know not what they do, and have mercy upon them, and receive them into heaven. My heart wept over them; I pitied their condition; I would have bathed their feet with my tears, if thus they might see the error of their ways, and know in this their day the things that belong to their peace; for soon, I fear they will be hid from their eyes, this I could not do, for I was not permitted to speak, unless I wished to make my confession, and come back; then they would be very happy to hear me; what, pray me out of heaven, and in again, in one evening! Insult upon reproach!*HST March 6, 1844, page 37.15*

I fear, with a large majority of this highly favored city, it will be too late for the marriage preparation of the Lamb. Our churches remain willingly ignorant, and this truly is painful. Can there anything more be done for Hartford, that has not been done? Will the Lord direct that nothing may be left undone. Brother Collins is still laboring in this city, and doing much good. Our meetings are very interesting. God is with us of a truth. Several have, we trust, been converted to God, and say, “It is better to suffer affliction with the people of God. than to enjoy the pleasures of sin for a season.*HST March 6, 1844, page 37.16*

R. L. W.

We close this by the following appropriate extract from a late number of the Secretary:—*HST March 6, 1844, page 37.17*

“In these days, men of all parties have begun to learn the Christian lesson, that the true disciple is *always to be found in the down-trodden party*, and *religious intolerance* has been driven to make its

few, last, feeble demonstrations, under various disguises."*HST March 6, 1844, page 37.18*

Both Sides

JVHe

As candid and rational beings, it becomes us to weigh well all the arguments which can be adduced against the immediate coming of Christ; for if any valid objections could be urged, their full weight are to be taken into the consideration of this question. It is well known that one great reason of our confidence in the evidence by which our views are sustained, is the absence of sound argument against us; and to the ease with which all arguments, thus far adduced, have been shown to be fallacious.*HST March 6, 1844, page 37.19*

It will be remembered, that in the first number of this volume, Mr. Miller called upon any in the respective churches to show why we are cast off as heretics? referring to those who have been cut off and excommunicated, or denied their just rights for their Advent faith. In reply to this call, Rev. Geo. Bush, Prof. of Hebrew and Oriental Literature, in the New York City University, by way of response, has given his reasons for rejecting the *doctrine*.—How far that is a reason for rejecting those who embrace the doctrine, or replying to the call from Mr. Miller, our readers must judge.*HST March 6, 1844, page 37.20*

Prof. Bush has been one of our most fair, candid and respectful opponents; and as his views, denying that the world will ever end, or that Christ will ever personally come—are what the church is fast embracing, we give them for the purpose of showing on how broken a reed men can rely in questions of such awful magnitude.*HST March 6, 1844, page 37.21*

PROF. BUSH TO WM. MILLER

JVHe

Dear Sir.—In casting my eyes over the last number of the "Advent Herald," (late "Signs of the Times.") I noticed a letter under your

signature headed, “An Address to the Believers in Christ, of all Denominations,” and containing an earnest protest against the virulent denunciations from the pulpit and the press, to which the advocates of your peculiar views of prophecy have been subjected. You demand a statement of the grounds on which you, and those holding your views, are virtually excluded from the pale of Christian fellowship, and ask whether it is to be charged upon you as a crime or a heresy, that you believe the prophecies of the Old and New Testament to be true, and that you think you understand them, and are endeavoring to govern yourselves accordingly. You enquire, moreover, whether you are to be treated as heretics because you believe Christ will come this year, when he has, himself, commanded all “to watch;” and the duty of watching necessarily implies the “expectation of the object for which we watch.” The letter before the teems with various other queries of a similar strain, carrying with them a burden of serious remonstrance against the course generally pursued, as you allege, by the mass of the christian community towards yourself, and those who sympathise with your prophetic theories.*HST March 6, 1844, page 37.22*

Now for myself, while I am ready to admit that you are entitled to a fair and argumentative consideration of what is seriously and argumentatively proposed on the authority of the divine oracles, yet I cannot conceive that you have any just cause for wonder, even if the reception of your doctrines has been as uncourteous as you contend. You will scarcely deny that there has been no small measure of denunciation on the other side, which has had little tendency to conciliate, especially as it has often gone on the ground of charging that a dissent from your views was identical with a total neglect or utter ignorance of the whole subject of prophcy. I will not here adduce specimens of the language which I have often seen employed in Second Advent publications, (of which I have been a pretty diligent reader,) and some even from your own pen, which certainly dealt in very wholesale condemnation of the rejecters of your opinions. I repeat, then, that although it is very possible that your interpretations may not have received all the respectful intention which they deserve, yet the fact that they have been somewhat severely treated, does not present a problem very difficult to be solved.*HST March 6, 1844, page 38.1*

Still I am not aware, notwithstanding all the provocation of which they have been conscious, to hard speech, that the evangelical churches in our land, have regarded your peculiar views so much in the light of a *dangerous heresy*, as of an unhappy *delusion*. They have not, I believe, felt called upon to form any definite judgment as to the degree in which your sentiments were consistent or inconsistent with an honest and cordial belief in the leading doctrines of the Gospel. But they have been satisfied that the confidence with which they have been broached, rested upon no adequate basis of sound opposition, and therefore they could nor be insensible to the pernicious effects arising from a system that claims to speak with infallible certainty upon points which the soberest minds are compelled to regard as doubtful. Here, I apprehend, is the true source of that decided rejection of your sentiments, of which you speak, as if it were a breach of Christian Charity, and a hating without a cause. The usual style in which that class of tenets usually denominated “Millerism”—(I do not use the term opprobiously)—is promulgated is such as can only be warranted by an *absolute assurance* of their truth. The evidence upon which such assurance can be built is, to thousands of reflecting minds wanting; and that not because they have not looked for it, but because they have looked for it and cannot find it. This would appear to be in your view an assertion wholly incredible; nevertheless I may venture to assure you it is true. The subject of prophecy has not been altogether left out of the range of biblical study by either clergymen or laymen of the present day, and however strange the intimation may sound in your ears, yet I confidently affirm, there is such a thing as an *intelligent* conviction of the entire erroneousness of some of the grand features of your mode of interpreting the scriptures.*HST March 6, 1844, page 38.2*

Some of the grounds of this conviction I now proceed, in compliance with your call, to state. But I beg it to be observed that I do not presume to speak in the name, or as the organ of any body of Christians. I think it not unlikely, indeed, that a considerable portion of them may find their own sentiments accurately represented in mine; but I still address you on my own personal responsibility. The circumstances under which, I write, warrant the confidence that the same columns which are open to your letter, will not be refused to mine. I think you have made a reasonable

demand, and as far as in me lies, I am willing to respond to it. I do not write, however, for the sake of controversy, nor do I pledge myself to notice any comments that may be made by yourself or others on my communication.*HST March 6, 1844, page 38.3*

As I have no disposition to question the entire sincerity of your convictions on the points at issue, so you will not, I presume, refuse to reciprocate the acknowledgement in regard to those who differ from the views that you yourself entertain.*HST March 6, 1844, page 38.4*

Conceding, then, all you can desire on the score of motive, and free from any wish to load your sentiments with gratuitous opprobrium, I may be allowed to state, in all candor, the true grounds which have doubtless prevailed with multitudes in their most decided rejection of the cardinal tenets of your belief. That this emphatic dissent has been accompanied with a prejudice, strong in proportion to their conviction of the error of your position, is no doubt true; but I think I may confidently affirm that this prejudice is not founded:—*HST March 6, 1844, page 38.5*

1. Upon your high estimate and diligent investigation of the Prophetic Scriptures. We are commanded to give heed to the “sure word of prophecy, as to a lamp that shineth in a dark place,” and the devout study of this part of the divine oracles is to be regarded rather as a matter of commendation than of censure. (Note 1.)*HST March 6, 1844, page 38.6*

2. Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say, that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a *day* as the

prophetical term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir I. Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*; not, however, that I am prepared to admit all the details of your calculations, but, in general, your results in this field of inquiry do not strike me so far out of the way as to effect any of the great interests of truth or duty. (Note 2.)*HST March 6, 1844, page 38.7*

3. Your earnest and impassioned exhortations to the duty of "watchfulness," are, moreover, no matter of objection, in themselves considered, to the scheme which you advocate. The duty may indeed be urged on such grounds, from such motives, and in such relations, as shall give it entirely another aspect, and one that sober-minded christians might deem to have an injurious tendency, and I am not sure that your inculcations may not be of this character; but I would still say that there is enough in the common views of pious men to warrant a peculiar urgency on this score, though they might essentially differ from me in regard to "the object for which they watch" This hour of death is certainly to all intents and purposes a coming of Christ to the individual soul, even though we should grant that this is not the only event indicated by the term; and this is a very proper object of watchfulness.(Note 3.)*HST March 6, 1844, page 38.8*

Admitting then that there is nothing censurable in these features of your scheme, what are the grounds on which it encounters the rejection and opposition of so large a portion of intelligent christians? On this head it is perhaps desirable that extensive portions of the community who are in the habit of hearing and reading on but one side of the question should be more fully informed. I answer:—*HST March 6, 1844, page 38.9*

1. Because your views strike them as intrinsically irrational and

incredible. In saying this, I am well aware that I am not planting myself upon ground which will bear the whole weight of my argument. It is not Scriptural ground; and I am willing you should give it no more weight than you probably will. I am far from holding that that which is merely *rational* is to be regarded as a test of that which is *scriptural*, but contending as I do that the speedy destruction of the world is *unscriptural*, I am at liberty to plead also that a *prior* objection weighs against it by reason of its being *unreasonable*. It is impossible for us to resist the conviction that the creator of the world had an end in bringing it into existence worthy of his infinite wisdom. The analogy of all the divine procedures teaches us that in his administration the means are usually proportioned to the end, and the preparation to the accomplishment. It is directly contrary to this analogy to suppose that our terraqueous globe is to come to an end just as it begins to be available for the main purposes for which it was created. We learn from science that it has existed for a long period, and passed through many changes of a *formative* character, that it might be fitted up as a residence for man. Even the space of six thousand years bears scarcely any proportion to the prior periods of its existence, and it is not more than half peopled at the present moment. And as to the developement of human destiny, the instinctive impression is, that it is in mid career. To suppose then that the earth is now upon the eve of dissolution, is to attribute to its Divine Architect a greater luck of wisdom than any one would recognize in a human artist who should spend fifty or a hundred years in erecting a munificent stage for a dramatic performance which should last but half an hour. I must of course admit that every *rational* prepossession of this kind is to give way to the express declarations of holy writ to the contrary, provided they exist, but in the belief of the mass of christians they do not exist. Consequently they do not believe your theory. (Note 4.)*HST March 6, 1844, page 38.10*

2. The sentiments you have broached strike at the root of all missionary efforts for the conversion of the world. To adopt them is to renounce that system of means for compassing the great end, which they firmly believe God himself has instituted, and which they do not believe he would have commanded, if he foresaw and foreordered that they should be abortive. (Note 5.)*HST March 6,*

1844, page 38.11

3. The evidence which you have professed to bring of the truth and soundness of your interpretations has failed to satisfy the public mind. Your own impression probably is, that that evidence has not been fairly and candidly weighed. This, in some quarters, may have been the case. But I think I hazard nothing in saying that your views have been extensively subjected to a rigid examination, by minds competent to the task, and that they have found them built upon fallacious principles of interpretation. In what particular respects this holds good, I shall presently state.*HST March 6, 1844, page 38.12*

4. Men of sober and reflecting temperament are revolted by the tone of *absolute assurance* in which yourself and your associates are in the habit of speaking of the meaning of many passages in the Scriptures, which, after their most dilligent researches, they are constrained to regard as at least of doubtful import. Though it is possible they may not be able positively to deny the sense which you put upon them, yet neither are they prepared to admit it, much less to receive and proclaim it with that unqualified confidence which seems to be the rule with all your adherents. It cannot be expected that intelligent men will receive any interpretation which is not sustained by the original. Your expositions rest mainly upon the reading of the English text of the Scriptures. (Note 6.)*HST March 6, 1844, page 38.13*

To show how inadequate are your teachings to produce conviction on some of the leading points of your theory, I will adduce a few instances. The phrase “end of the world,” you seem invariably to understand as implying *the physical destruction of the Globe*. Now every scholar knows that the Greek phrase is simply “the consummation of the age,” and no man is prepared to give a satisfactory solution of the meaning of the words who does not unfold the true sense which was attached to them in the minds of the disciples, when they proposed to our Lord the question, “What shall be the sign of thy coming and of the consummation of the age?” It has never yet been proved that the language has the least allusion to the physical termination of the globe which we inhabit. (Note 7.)*HST March 6, 1844, page 38.14*

Again: you make much of a great period of “seven times,” built upon *Leviticus 26:18*—“And if ye will not for all this hearken unto me, then I will punish you *seven times* more for your sins.” This you will understand to be the prophetical designation of a period of 2520 years—taking a day for a year—during which the Jews are to be punished for their rebellion. Now the fact is, the original affords no warrant whatever for the implication of a term of time, whether long or short, in the words. It is simply an intimation of *degree*; I will punish you with a *seven-fold severity*. It is precisely such a phraseology as we employ when we say *to-day is seven times hotter or colder than yesterday*. The Hebrew word is in fact the same, with the *slight difference* of gender, with that occurring *Daniel 3:19*, when Nebuchadnezzar commands that the furnace should be heated “one *seven times* hotter than it was wont to be.” You might just as well found your theory of a period of time upon one of these passages as upon the other. Is he to be acknowledged an adequate expounder of prophecy who is ignorant of this usage?*HST March 6, 1844, page 38.15*

I have already admitted that there are passages where a *day* is the symbolical term for a *year*, but the difficulty here is, that there is not the remotest inference to *time in any sense*. (Note 8)*HST March 6, 1844, page 39.1*

To be continued.

NOTES ON THE FOREGOING

JVHe

As the *argument* presented in this communication is all that can affect the question, we shall pass over that which is only the mere opinion of the writer.—The manner of the reception or rejection of Mr. Miller’s views by the pulpit and press, is familiar to all our readers. We would therefore remark on his reasonings by appending a few notes.*HST March 6, 1844, page 39.2*

(1) Notwithstanding the Scriptures render it imperative that we search, and give heed to them, yet Mr. Miller has been more assailed for believing that by a devout study of them, aided by the

Holy Spirit, he could understand them, than, for almost any other act. He has been told that they were not to be understood; that he should not pry into the hidden mysteries contained in the Word; that the secret things belong unto the Lord, and not to man; that no man can ever know; that he should ask his Bishop, and not pretend to decide on the meaning himself; and finally that it cannot be understood without a knowledge of the original.*HST March 6, 1844, page 39.3*

(2) It will be seen that it is admitted that the prophecies are to be *fully understood*. This, then, will do away with the argument that we can never know any thing respecting the various events predicted, or the times of *their fulfillment*. It will also be remarked that there is here no dispute with Mr. Miller respecting the termination of the prophetic periods He admits that Mr. Miller's chronology is not very *wide* of the truth, and that he is sustained by the most eminent divines in the conclusion, that those periods do actually terminate *about this* age of the world. The question is therefore narrowed down to the nature of the events which are thus to transpire.*HST March 6, 1844, page 39.4*

(3) It will be seen that the disciples of our Lord did not look upon the event of Christ's coming, as any evidence of a man's death, but the reverse.—In *John 21:21-23*, when Peter inquired of the Master what John should do, and our Savior replied, "If I will that he tarry till I come, what is that to thee," the disciples at once reported that John "should not die." They took it for granted that if he tarried till the Lord should come, he would live forever. They did not look forward to their death as the coming of Christ, but to the time when death should have no more dominion over them. Our Savior, however, did not say John should tarry till he came, or should not die, "but *if* will that he tarry," etc. John did live till after the destruction of Jerusalem, and then died. Our Savior did not then come. Again, had the disciples understood our Savior as saying that John might live till he died, they would not have supposed he would never die!*HST March 6, 1844, page 39.5*

(4) It seems, then, that the first great argument for rejecting Mr. Miller's view of the event is, that it is *irrational*; but as it is admitted that if Scripture for it exists, this argument must give way, we shall

not remark upon it as we otherwise should.—We fully, believe, however, that the restoration of this earth to its Eden state is the *only* one that can be reconciled *with* reason. If this earth was to cease to exist with the removal of the curse, the argument of the end of its creation being thus lost, would have more force. But when we contemplate, that in the removal of the curse, and its restoration to its Eden state, fitted for the eternal abode of the Saints, an *end* is attained *worthy* of its creation, and for which the 6000 long years of probation have only been an appropriate preparation; there is not only seen no luck of wisdom on the part of its "Divine Architect." but all other ends, where sin and crime and death will continue, strike our minds as thus reflecting, in proportion as the present dispensation is inferior to the glory which will follow. It certainly cannot be argued that the New Earth, as presented in the language of Scripture, is a view inferior to that where death will eternally reign. And therefore it will be necessary for Prof. Bush to refute his own argument on that point, or admit it as making against himself!*HST March 6, 1844, page 39.6*

(5) We cannot see the force of this objection;—the salvation of souls would be as great a motive, and the commands to go into all the world to preach the gospel to every creature, and to occupy till the Lord come, would be just as binding. That it does not strike at the root of such operations, but rather accolerates them, has been shown in the more energetic and devoted efforts, which have been made by the believers of this view, in the spread of truth.*HST March 6, 1844, page 39.7*

(6) If the prophecy is to be "fully understood," men ought to be able either to admit or reject any doctrine presented, purporting to be based on a thus saith the Lord. And men, who are not prepared to deny that Mr Miller's view is correct, certainly should not reject him for heresy in so believing.*HST March 6, 1844, page 39.8*

(7) Had the Prof. been such a "pretty dilligent reader" of the "Advent publications," as he supposes he has been. he could hardly have failed to notice, that the distinction between the world and earth has been fully observed and presented. In No. 26 of the Second Advent Library, pp. 12—14 this distinction is fully pointed out, and it is shown to be the end of the age; nor is it contended that it implies

"the *physical destruction of the globe*," on the contrary, it is contended that the *aionos* or age extends to the renovation of the earth. That this age extends to that period, was there argued from the use which our Savior in other places made of the same word, rendered world, the principle of which, was *Luke 20:33-37*, where it is said the children of this age marry and are given in marriage, but in the ace to come do neither, but are equal to the angels, being the children of God and of the resurrection. In view of that explanation, the disciples asked our Savior, what should be the sign of his coming, and end of the age, to the resurrection. We think there was injustice, but not designedly in this allusion.*HST March 6, 1844, page 39.9*

(8) It is no new thing to hear denied that this prediction has reference to time, and yet the argument that it does, is neither peculiar to, or original with Mr. Miller. His view of it is also sustained by those whose knowledge of the original would not be questioned. The more we examine the argument for this period, the more convinced we are of its importance; we have never yet seen an attempt to refute the whole of the argument. But as the time is not a point at issue, we will not dwell here. We would merely inquire if "*the slight difference of gender*" is not in this case a *material* difference?*HST March 6, 1844, page 39.10*

Mr. Miller at Washington

JVHe

Bro. Bliss:—We are now in the capitol of our beloved country, and have given, four or five lectures, on the glorious and all-absorbing theme of the Supreme Kingdom of the Messiah, soon to be established in all the earth. True, our rulers and political men are not yet ready to give up their power, but they are as much engaged in their political squabbles for the next Presidency, as if their little "brief authority," were to last forever. But, by the help of God's Word, the Holy Spirit, and the history of past ages, I will show them that an important revolution will take place before long, which will supersede the necessity of choosing a President by ballot; for the King of Kings will soon be inaugurated into the Chair of State, and that too, by acclamation, when all dominions shall serve and obey

him. I know the pride and bigotry of some of the most dignified part (as they would be called) of our legislative council, standing, as they do, upon their own dignity, will not give us a candid hearing. Yet I do hope that some of them will hear, be convinced, and prepare to meet in the general assembly, the church of the first-born in Heaven. Yet, from past experience, and the Word of God, we have but little expectation that many of the rulers will believe in this King Jesus, or receive honor from him, for how can they be servants of God, while they seek honor one of another. We have a duty to do to them, as well as others. They have souls, and can only be saved in the same manner as the most degraded menial in all the land: blood of high birth, riches, nor worldly honors, will ever introduce them into the court of the King of Kings. They must become humble and docile as a little child, or they can never enter the Kingdom of God.*HST March 6, 1844, page 39.11*

This place is being shaken. The common sense people who hear, go away convinced of the truth of our exposition of God's blessed book, and we have some advocates in every public place, even in the halls of justice, and some in the Legislative councils.*HST March 6, 1844, page 39.12*

Bro. Himes is scattering his papers and his tracts among them by thousands, and a more hungry class of anxious inquirers I never saw. They throng us constantly for papers, books or tracts, for information on this important subject, "*end of the world*." They send in from the vicinity, and from old Virginia, for papers or lectures. The one-hundredth part of their requests can never be complied with, unless God raise up more laborers to enter the field. I must say, although I am astonished while I say it, never have I been listened to with so deep a feeling, with such intense interest for hours; and never have the lectures done apparently so much in convincing the hearers of the truth of the doctrine we advocate, as on this tour; of Boston you know; in New-York it was more so than in your city; in Philadelphia, we obtained a most glorious victory through the truth and grace of God, And now in the capital of our country, the prospect is fair, yes, very fair; we shall triumph beyond our expectation. How can we account for this, while our opponents are shouting victory, because our time has run out, *as they say*. We are joined by scores and hundreds of the most intelligent and pious

people of God?. When the last trying moment has come, and our enemies supposed that the Advent cause would slumber in the tomb of by-gone days; behold from hill and dale, from village and hamlet, from city and country, from kingdoms and states, from continents and isles, a redoubled shout is heard, on! on!! To victory. Ah, this is God's doings, and marvellous in our eyes. All who are believers in this glorious doctrine, now, have girded on their armour for victory or death. If Christ comes, as we expect, we will sing the song of victory soon; if not, we will watch, and pray, and preach until he comes, for soon our time, and all prophetic days, will have been filled, and from the indications God is giving, I am fully satisfied God will give the victory to those who hold on by faith. The great men of the land begin to tremble, and priests begin to quail. They see their day is going by when they can rule the multitude, and now they cry for charity, when they see their flocks are leaving them by scores. They now want we should have charity! Oh charity, for what? Will they not remember how they have scoffed, and jeered, and called us all the names that their wicked hearts could invent, and spurned us from them, as though we were too vile to live, too base to be associates with them, in their churches., And now they claim charity of us, whom they have despised as they do the dust of the street, on which they tread. Of what hypocrisy men will be guilty, when they find themselves nailed to the wall? What have been our crimes? We are looking for Christ, this is our offence; then let me be an offender while I live; or, until he, the Savior, shall come.*HST March 6, 1844, page 39.13*

The clergy in this city, many of them, keep aloof from us, and stand on their dignity, and are "crying peace and safety, saying in their hearts, my Lord delayeth his coming." But the people are waking up, and I hope they may wake up their slumbering watchmen. I remain, as ever yours, looking for the blessed hope: Wm. Miller.*HST March 6, 1844, page 39.14*

Note.—We are now at the Oppollo, giving three lectures a day to good audiences. Bro. Miller speaks morning and afternoon, and Bro. Litch in the evening. I shall give an account in my next.*HST March 6, 1844, page 39.15*

J. V. Himes.

Washington, Feb. 28, 1844.

The Witness of the Spirit in the Work of Sanctification—with a Scriptural view of the Baptism of the Holy Ghost. By N. Hervey. Second Edition enlarged. To which is added a Letter from F. G. Brown, written expressly for this work. Also the beautiful hymn with the notes—entitled "A Pilgrim and a Stranger." 96 pages. Single, 10 cents.*HST March 6, 1844, page 39.16*

The above is for sale at this office. Also at Providence, at the Second Advent depot, in the Arcade—and at our depots generally.*HST March 6, 1844, page 39.17*

We commend this work to enquirers on the subject of entire sanctification, as among the best which has appeared on this important subject.*HST March 6, 1844, page 39.18*

We make a fews extracts from Bro Brown's letter:—*HST March 6, 1844, page 39.19*

My attention was not called to the subject again, until about-one year since, when, as you know, God, in his infinite condescension to my soul, poured upon me copious influences of his Spirit, so that I could say—I am enveloped in God—I am overwhelmed in the ocean of his love! From that moment passages in the experiences of certain Christians, that had always sounded strange to my ear, were written on my heart, incorporated into my own experience, and became like ravishing music to every chord of my soul. I now fully, understood the apostle, when he said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom *the world is crucified unto me, and I unto the world*" "Likewise reckon ye also yourselves to be *dead indeed unto sin, but alive unto God through Jesus Christ our Lord*." I could now pray Paul's prayer, recorded in *Ephesians 3:14-19*:—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and heighth; and to know the love of Christ, which passeth knowledge, that ye

might be filled with all the fulness of God." My experience was not unlike that of Mrs. E----, mentioned on page 51 of your little book. At first I could hardly be persuaded that any living mortal was standing with me on ground so choice, so elevated so near the very gates of bliss: I was delightfully surprised, however, to find that the grace of God was not restricted to one poor creature of earth alone, but that multitudes of almost every order of Christians had qualled from the same pure fountain, and been admitted into the glories of the same inner temple.*HST March 6, 1844, page 40.1*

Holiness makes the coming of our Lord desirable; which desire I must think but few of the professed disciples of Christ entertain. Both the doctrine of Christ's appearing and of sanctification are all important. I love the first—I love the last. To the praise of God's grace, and with deep humility in view of my insignificance and great unworthiness, I am happy to say, that I believe that I understand fully and by a blessed experience all of the terms which are employed for the purpose of representing the doctrine of sanctification. I believe in it as a prominent doctrine of the Bible, and as an experience to which hundreds of Christians can testify. I am glad that so much is said and written on it, even aside from its application to the Advent. I am happy to find *you* interested in it. I trust that in giving the public the view which you believe the Scriptures take of this doctrine, you have been prompted by a fervent desire to point out the way by which a holy character and life may be acquired, as preparatory to the speedy coming of the Lord. You appear to have given rather a clear and scriptural view of the *means*, *fruits*, *etc*. of sanctification. Perhaps it hardly could be expected that our views on this great subject should harmonize in every particular. Nevertheless, it strikes me that your book is calculated to call attention to the doctrine of sanctification. You have collected together no little light, by which the inquirer may be guided on his way to the summit of holiness.*HST March 6, 1844, page 40.2*

The doctrine of Holiness, even by some who profess to enjoy it, has not been clearly, perceived. I have heard of one individual, at least, who contended, probably, from their understanding of the apostles's language—"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ."—that the

members of the body—*this very flesh of ours—must be made holy in the same sense that the heart is*. You have correctly shown the different senses in which sanctification is used in the Scriptures; as found commencing on page 8, in the sense of the consecration of our physical and rational powers to God, and in the sense of the purification of the heart.*HST March 6, 1844, page 40.3*

Notice. The Conference advertised to be held in Nashua on the second Thursday of this month, is changed to the first Thursday, (March 6th) as a prior notice had been given to some to that effect.*HST March 6, 1844, page 40.4*

The state of the cause in Boston is very encouraging.*HST March 6, 1844, page 40.5*

"*The Prayer of Faith shall save the Sick*"*HST March 6, 1844, page 40.6*

We learn that Bro. F. G. Brown is quite sick at New Ipswich. Bro. L. Hersey, of this city, is also confined to his room with sickness. Bro. N. Southard's health, we learn, is being restored.*HST March 6, 1844, page 40.7*

NEW PUBLICATIONS

JVHe

"*The Herald of the Bridegroom*," by A. Hale. 61 cts.*HST March 6, 1844, page 40.8*

This, work, which we noticed a short time since, is well adapted for the present crisis. In it are condensed the plagues that await the enemies of the King Eternal. Also, the appearing of our Lord to gather his saints, is shown to be the *next* event before us, by a Scriptural exhibition of the order of the events from the fall of papacy down to the establishment of the everlasting kingdom. We have now on hand another edition, so that those who have been unable to obtain a supply, can now be accommodated.*HST March 6, 1844, page 40.9*

"*The Age to Come*." Price 121 cts.*HST March 6, 1844, page 40.10*

This is an elaborate work, by Lewis C. Gunn, of Philadelphia, in which is shown, that the present organization of matter called earth, in to be destroyed by fire at the end of this age or dispensation; and that, before the event, Christians may know about the time when it will occur. The various objections which are usually urged against these conclusions, are considered, and ably refuted.*HST March 6, 1844, page 40.11*

"*Words of Warning*."*HST March 6, 1844, page 40.12*

We have, the past week, issued another edition of one hundred thousand of these little winged messengers, so that any can now be supplied who have been disappointed in not obtaining them. The friends, thus far, have shown a disposition to scatter them like leaves of the forest. In Boston and many other places, they have been left at every door. Price 3 cts. a sheet, 18 on a sheet; or 2 cts. per dozen, 12 1-2 cts per hundred, and $1 per thousand.*HST March 6, 1844, page 40.13*

"*Prepare to meet thy God*."*HST March 6, 1844, page 40.14*

We have a still further supply of this excellent sheet, by L. Hersey. 37 1-2 cts per hundred.*HST March 6, 1844, page 40.15*

Neology.*HST March 6, 1844, page 40.16*

In about a week, if time continue, we expect a work by Prof Whiting, on Neology, will be ready for delivery. It traces, in a masterly manner, its rise and progress, and show how the churches, in following its teachings, have departed from the faith once delivered to the saints.*HST March 6, 1844, page 40.17*

"*The Southern Midnight Cry*."*HST March 6, 1844, page 40.18*

We have received the first number of this paper, issued at Washington City, D. C. After one more number, it is to be published at Baltimore, Md. as the wants of the cause may demand. The address of the paper will be, "J. Litch, Baltimore, Md. Second Advent Depot south west corner of North and Fayette Sis. up stairs."*HST March 6, 1844, page 40.19*

*Review of Prof. Chase's Remarks*HST March 6, 1844, page 40.20

On the Book of Daniel, by L. Hersey. This is being published in a pamphlet form, and will soon be out.*HST March 6, 1844, page 40.21*

Correspondence

JVHe

New Boston, N. H. BR. N. Trult writes:—"The Advent hand in this place stand firm in the faith that Christ will come this Jewish year. The work of grace is deepening in the heart, and we are all rejoicing in the blessed hope." He says, "Tell brother Brown, if be can come to this place soon, we should be glad to see him. There seems to be a door open."*HST March 6, 1844, page 40.22*

Albany N. Y.—Sister G. S. Miles writes very encouraging of the state of things there. The cause there was never more prosperous.*HST March 6, 1844, page 40.23*

Schenectady, N. Y. We learn that the leaven is working there.*HST March 6, 1844, page 40.24*

Newport, Me. Bro. Wm. H Ireland writes:—"Brother Himes, I wish to say through you, to my friends in the Advent cause, that I am still in the belief of seeing our blessed Lord between this and April next. I have been travelling east this winter, as far as the River St. Johns, and the Aroostook River; and I have seen the saints quickened and backsliders reclaimed, and scores, who had but a partial hope, came out boldly on the Lord's side, and are now rejoicing in the hope of soon enjoying the full fruition of God's love, in the everlasting kingdom of our Lord Jesus Christ. Our prayer is, Come, Lord Jesus, come quickly. O, my dear brethren, see to it that your lamps are trimmed, and your lights burning. Scoffers are multiplying, everything around indicates the immediate coming of the blessed Lord.*HST March 6, 1844, page 40.25*

Waterloo, Canada. Bro. H. A. Garlick writes,—"The brethren are stong in the faith, and in looking for their coming Savior, and are determined to wait and watch until he shall appear. One good sister

has recently died in this village, strong in the faith that Christ will come this year. O that all his professed followers may be fully prepared to meet him."*HST March 6, 1844, page 40.26*

West Hartford, Vt. Bro. N. Dutton writes,—"The Lord is with us; give all the glory to his name."*HST March 6, 1844, page 40.27*

Hartford, Cr. Bro. D Crary writes,—"Most of the believers in the speedy coming of Christ are now disconnected from their respective churches. Seventeen were read out of the Methodist church last Sabbath. We have good meetings at the hall, well attended. We want some one at this time very much, to come and help us. The churches are all as cold as an ice-house. I am told the work is going on well at Middletown."*HST March 6, 1844, page 40.28*

Low Hampton, N. Y. Bro. Wm. S. Miller writes,—"The Advent cause is firm as ever, and more so as the time draw, nigh."*HST March 6, 1844, page 40.29*

Vergennes, Vt. Br. C. Wines writes,—"With respect to the cause we advocate, I would just say, in this place and vicinity, it is onward; there is no looking back, by true believers. There seems in be an awaking up to the subject, especially among those that seem to have got their feet on the Rock. And as they near the heavenly inheritance, the world receder, fulfilling in some respect the saying, he that has this hope purifieth himself even as he is pure. We have the labors of brother Henry Allen at present, and expect he will remain in this region until the Lord come. He appears strong in the faith, and full of the Holy Ghost. We purpose holding in this and some three or four adjoining towns, a Conference alternately, of one or more days' continuance, as the Spirit may dictate, or circumstances require. Pray for us. And that we may soon meet to part no more, is the prayer of your friend in that blessed hope.*HST March 6, 1844, page 40.30*

West Wrentham, Ms.—Bro. J. D. Emerson writes: That through the labors of Rev. J. White, a goodly number were converted to faith. Bro. White was invited there by the Baptist church and pastor The pastor then expressed himself a convert; but has now turned bitterly against the speedy advent of the Lord. Bro. Emerson mid wife, for continuing steadfast in the faith, have been ex-communicated from

the church: the charges were, for forsaking our usual meetings and adhering to anti-scriptural doctrines, such as falling from grace, open communion, etc," the etc. probably being the doctrine of the Advent. Bro. E. adds, there are a number yet, who hold on to the faith once delivered to the saints.*HST March 6, 1844, page 40.31*

Carroll, N. H. Bro. John Howe writes:—There are a few Second Advent brethren in this place, who are striving to be ready; but we feel it important to keep humble and watch against every temptation.*HST March 6, 1844, page 40.32*

Letters received to March 2, 1844

JVHe

Horace Newton by C Tarbell $ 1,50; J V Himes pm Lynchburg, Va; Wm. H Ireland by pm $1; C E Follunsbee, by pm $1; Wm Williams, by pm $1; E L Philbrick by pm $1; Bible Reader by pm $5, we wish to know to whom it is to be credited, as we have no such name on our books; A Arnold by pm $1; S Lassal by pm $1; A Gilchrist by pm $1; Rosana Maines by pm $1; Ralph Rice by pm 50 cts; Ithamer Kenney by pm $1; pm Seaville Me; O B Fenner $1; J E Hazen by pm $1; B Schemerhorn by pm $; Thadrus Hubbel by pm $1, S S Moulton by pm $1; have no No. 11 Bible Examiner on hand; pm Newbury Vt, very well; H Littlefield by pm $3; David Ellsworth by pm $1; D Hart, Wm A Curtis and Mrs Mary Lewis, $1 each by pm; John Boutwell by pm $1; A Parmalee by pm $1; Lyman Whittier $1; pm Carliste Pa; Ira Marcial by pm $1; W F Falmestak & M Barringer, 50 cts each; C Newton by pm 50 cts; G Higgins by pm $1; pm Frankfort Vt; Nathan Cass by pm $1; Nathan Crosby by pm $1; E Davis by pm $5; Wm Rogers $15; Francis Whitton; D M Trickey by ex. $4, 50; J Nichols by pm $1, pays to end of vol 7, we send the paper regularly; Geo. Wheelwright by pm $1; J Turner; Wm Rogers; E Arnold by pm $2; Charles Ramsdell $4; John Curtis $2; S Hawley, Jr; E Clemens; E Brisbin by pm $4; S Joy jr by pm $1; John Rickets by pm $1 12; Mrs Sarah H Brown; John Johnson and Vasta Wheeler by pm $1 each; pm Warsaw N Y $2 for sundries; H Bush, A Bush, and F Lord $1 each by pm; L L Tuttle and A Y Culver by pm 50 cts each; E Mack with MSS; pm Mason N H; James Alexander by pm $1; Edward Fitts by pm $1; S V Williamson; Mrs E

Pame by pm $1; Andrew Tucker by pm $1; J Chandler $1; L F Sikes; J Morse $1; S Newcomb by pm $1; pm Brandon Vt; J L Couch by pm $1; Rev S Kellogg by pm $1; Horatio Graves by pm 1; John knight by pm $1; pm E Landaff; Robinson Jones by pm $1; W F A Luce; E Dunham; E Walker $3; Sally Bliss; L S Fuller; G T Stacy $5 for himself and $1 for J Taylor; F Gale by pm $1; pm Chestertown Md; S S Brewer; J M Thornbury by pm $1; A Merrill by pm $1; pm Oak Grove S C; W T Blake by pm $1; H Hacking $2; J Roberts; J. Weston; J V Himes; Wm Miller; Mrs A Winch by pm $1; W A Palmer by pm $1; D M Clough by pm $1, pm Richmond Vt; J Pearson by ex. $31; L Tarbell by pm 2; Geo S Worrall by pm $1; pm Plymouth Ms; Wm Luther by pm 1; C Beans by pm $20; pm Sterling Pa; C P Calkins by pm $5; A friend in Ohio Dft $33 by pm; J Whittemore; R Woodcock by pm $2; S I Hart $2; pm Mercer Me; Wm Small by pm $1; E Bradley $1 by A Warfield; C Hersey; A Bliss by pm $1; F Benden by pm $2; G Brown by pm $1, pays to end of vol 7, one dollar was received in December; S Bass by pm $1; S Fitts by pm $4; pm Hartford Ct; T Sanborn $7; F G Brown; G S Miles..*HST March 6, 1844, page 40.33*

Packages Sent

JVHe

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March 13, 1844

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Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

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JVHe

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A LITTLE WHILE

JVHe

Lo! Jesus says, “A little while,
And I will come again,
Then I’ll receive you to myself,
And ye shall with me reign!*HST March 13, 1844, page 41.5*

Fear not, my little suffering flock,

The kingdom shall be yours;
And every one shall dwell with me,
That to the end endures.*HST March 13, 1844, page 41.6*

Let not your hearts be troubled, soon
I will descend from heaven;
And then the mansions I've prepared
Shall to the blest be given."*HST March 13, 1844, page 41.7*

A little while! A little while!
O blessed Jesus, come!
Thy little flock are longing now
For thee to take them home!*HST March 13, 1844, page 41.8*

We're weary of the sin-cursed earth,
Laid up in judgment store;
We long to reach the better land,
Where sin will be no more.*HST March 13, 1844, page 41.9*

The "fleeting show," aye, let it pass
Away like dreams of night—
For we've enduring riches stored
Above in realms of light.*HST March 13, 1844, page 41.10*

We long to have our Jesus come,
And take his rightful throne;
We long to have him call us home,
And claim us for his own.*HST March 13, 1844, page 41.11*

e. c. c.*HST March 13, 1844, page 41.12*

Rochester, 29th Feb. 1844.*HST March 13, 1844, page 41.13*

"WATCHMAN, WHAT OF THE NIGHT?"

JVHe

Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.—*Isaiah 21:11, 12*.*HST March 13, 1844, page 41.14*

What of the night, O watchman? mark!
Look from thine high watch-tower;
The storm hangs low, the sky is dark,
Foes come at midnight hour.*HST March 13, 1844, page 41.15*

Watchman, what of the night? behold!
Earth's kingdoms totter round;
And aw'ul signs have late foretold
The clang of war must sound.*HST March 13, 1844, page 41.16*

The Watchman saith, The day is nigh:
Inquire with earned heed;
Plain is the word of prophecy,
And all who run may read.*HST March 13, 1844, page 41.17*

The morning cometh. when the Sun
Of Righteousness shall rise,
His ransomed church, all joined in one,
To summon to the skies!*HST March 13, 1844, page 41.18*

The night is coming, which will close
On all those faithless friends,
Who leagued are found with Jesus' foes
When he from heaven descends.*HST March 13, 1844, page 41.19*

Then Oh return! backsliders, hear!
Inquire while yet ye may;
Oh search God's word with holy fear,—
God's Spirit points the way!*HST March 13, 1844, page 41.20*

For blest are they, His Spirit says,
Who search the word revealed;
But searched without that Spirit's aid
The mystery is sealed.*HST March 13, 1844, page 41.21*

Both Sides,

JVHe

PROF. BUSH TO WM. MILLER.

(*Concluded*.)

A similar arbitrary and groundless construction you have given of the phrase “after that,” in *Daniel 8:1*: “In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, *after that* which appeared unto me at the first.” You interpret the words “after that,” to mean *according to that similar to that, having the like import with that*, than which nothing can be more baseless and fanciful. Not a particle of evidence can be adduced for such a sense. (Note 9.)*HST March 13, 1844, page 41.22*

Once more, in explaining the phrase *Daniel 8:13*: “Then shall the Sanctuary be cleansed,” you make it signify *the final purification of the saints in the resurrection of their dead bodies*, which is as remote from the truth, as the darkness of midnight from the light of noonday. It would be easy to specify a still larger number of instances where your explanations are equally at fault as in the preceding, but the above specimens will suffice to show the grounds which sensible people have for doubting your competency to be a safe guide in interpreting the prophecies (Note 10.)*HST March 13, 1844, page 41.23*

5. While I have no question that well-informed students of prophecy will admit that your calculation of *times*, with the above exception, is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken *the nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending. You have *assumed* that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation—that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead—and of the dissolution of the present mundane system. All this I affirm to be gratuitously and groundlessly asserted. Admitting, as I readily do, that we have arrived at a momentous era of the world, and that the expiration of these periods is to introduce by *gradual steps*, a new order of things, intellectual, political and moral. I still peremptorily deny that the Scriptures, soundly interpreted, warrant the expectation of any such sudden and miraculous disruption of the existing order of things, as yourself, and those usually termed Adventists are in the habit of teaching. (Note 11.)*HST March 13,*

1844, page 41.24

The great event before the world is not its *physical conflagration*, but its *moral regeneration:* and for one I am happy to think that by your own limitation, the question is so soon to be put to the test of indisputable fact. The 23rd of March—if that is the time—will soon be upon us, and the truth or falsehood of one part, at least, of your scheme will then be decided. But even if years or centuries were yet to intervene, I should still be strong in my grand position, that you had mistaken *the nature of the events.* (Note 12)*HST March 13, 1844, page 41.25*

Although there is doubtless a sense in which Christ may be said to come, in connexion with the passing away of the Fourth Empire, and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his spirit, and the glorious administration of his Providence.) (Note 13) This is the common and prevailing belief of Christendom, and I have no doubt the true one. I do not enter into the detailed exhibition of the proofs of this position, because nothing in the nature of the case *can* prove it to the mind of a Literalist but the fact itself. [Note 14] If you find that at the close of the present Jewish year, the sun, moon, and stars, and seven planets, hold on their course as usual, and continue thus to revolve as long as you and I, and all the present generation shall live to see them, you will, at least, admit an increasing probability that you have utterly erred in the construction put upon the language of the prophets. [Note 15.] Such is the dominant faith of all christian communities at this day, and to the *tribunal of time*, as the only arbiter they willingly refer its final decision. [Note 16.]*HST March 13, 1844, page 41.26*

But that you may not suppose that we are resting upon mere vague and traditional impressions in regard to this matter, let me briefly point you to some of the considerations by which our belief is sustained. In setting before us the wasting away of the fourth beast, or of the fourth great empire, (the Roman) the interpreting angel says to Daniel, “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an

everlasting kingdom, and all dominions shall serve and obey him."—Now, according to your theory, the burning up of the world—the Second Advent, and the resurrection of the Saints is to intervene between the passing away of the Roman Empire, and the establishment of the Kingdom of the saints. Now we say that if this be so, it is incredible that the prophecy should be so framed, as not to make the slightest allusion to such a stupendous occurrence. The plain import of the passage is, that the one power should be *gradually* abolished, and the other *gradually* introduced. [Note 17.]*HST March 13, 1844, page 41.27*

But again, upon your view, the risen righteous are to inherit the earth in their resurrection bodies. But Paul tells us that those bodies are to be *spiritual*, and how can *spiritual* bodies inhabit a *material* globe? [Note 18.] You will doubtless reply, that it is of no consequence whether we can either prove the possibility, or explain the manner of the fact, provided God has affirmed that so it shall be. True; but I deny that he has affirmed any such thing. I find nothing from Genesis to Revelations that incontestably teaches that this terrestrial sphere is ever to be the abode of the risen saints. Heaven is the appropriate habitation of glorified human beings, and heaven is, in its own nature, necessarily and eternally distinct from the material globe in which we dwell. [Note 19.]*HST March 13, 1844, page 41.28*

The theory is, however, plainly inconsistent with other predictions relative to the glorious future, as stated in the Apocalypse. That which you deem the Resurrection state, or true Millenium, is the same with the New Jerusalem; but of this state it is said that "the kings of the earth shall bring their glory unto that city," i. e. shall consecrate their riches unto the church, and that the leaves of the Tree of Life shall be for the healing of the nations (Gentiles, or heathens.) But what heathen nations remain to be healed in the New Heaven or on the New Earth, which you anticipate? I cannot enlarge in this prophecy, but it obviously refers to a state of things to occur on the present earth at some future period of its history, and one that is inconsistent with the great physical change for which you are looking. [Note 20.]*HST March 13, 1844, page 41.29*

6. The doctrine of a twofold resurrection separated by the space of

a thousand years, cannot be satisfactorily made out from a just application of the laws of prophetic interpretation. [Note 21.]*HST March 13, 1844, page 41.30*

7. The practical effect of the style of preaching prompted by your views, forms an inseparable objection against them. It addresses itself mainly to the passions. It aims to move men by exciting their fears of physical and miraculous judgments, instead of pressing upon the conscience the great moral sanctions of religion. The consequence is, that under the influence of panic terrors calm reflection is precluded, and the mind cannot soundly judge of the true nature of its emotions, or discriminate between the impulse of a wild enthusiasm, and a genuine pious zeal. It is no wonder, then, that is this feverish excitement, reason often loses its balance and Lunatic Asylums share with churches in the reception of those who have embraced the Advent doctrines. [Note 22.]*HST March 13, 1844, page 41.31*

These, I believe, are among the reasons which operate very extensively in the rejection of your sentiments among sober christians. It would be easy to enlarge the catalogue, but I do not wish to intrude unduly on the space allotted me. You will have seen that the amount of the objections is, that your theory regards *as certain and indisputable, the meaning of a multitude of prophetical texts, which reflecting minds consider as at least doubtful*, and consequently cannot but condemn as presumptuous, the term of unqualified assurance with which they are proclaimed by Advent preachers. [Note 23.]*HST March 13, 1844, page 42.1*

Very respectfully yours, etc.
Geo. Bush.

NOTES ON THE FOREGOING

JVHe

[9] In this, again, the Prof. is at fault. Mr. Miller may have given, in times past, such an interpretation to this passage: but we know not where to find it in any of his writings. But we do know that in his late lectures in the city of New-York, where Mr. Bush resides, he gave it

an entirely different interpretation, which is expressed by the following paraphrase of *Daniel 8:1*: “In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, [beginning] *after* [the commencement of] that which appeared unto me at the first [year of Belshazzar’s reign, which commenced with the Babylonian empire]”*HST March 13, 1844, page 42.2*

[10] Prof. Bush does not deny that the translation of this is correct. If Mr. Miller is in error, it is not therefore with respect to the original. If he is wrong in the application, it yet remains to be shown. If the above are not all the places where an inaccuracy in Mr. Miller’s view of the language can be shown, it seems they are the most prominent. And be it remembered, if the Bible is not correctly translated, the sin lies not at Mr. Miller’s door; but with King, James’s translation, which is no mean authority.*HST March 13, 1844, page 42.3*

[11] It is seen that the *nature* of the events is now the only question at issue. On this point let the arguments be closely scanned. Mr. Miller’s view of the events is called an *assumption*; then the presentation of evidence in support of any view is an assumption! If this change is to be thus gradual, where is the Scripture for it? The nature of this change is given by Adventists in Scriptural language: to disprove our views, it therefore remains to be proved that the Scriptures do not mean what they assert.*HST March 13, 1844, page 42.4*

[12] How can this be? Prof. Bush, until he admits that the time has expired, cannot consistently claim that Mr. Miller is mistaken in the event; and when he admits that the time has expired, it will be necessary for him to show that the event for which he looked has transpired, or he will also be convicted of having mistaken the event; for the time of the event must extend to the event. If there proves to be any variation in the exact time, as Prof. Bush intimates, Mr. Miller is surely as much entitled to it as himself, before be can claim that the time has convicted Mr. Miller of a mistake in the event.*HST March 13, 1844, page 42.5*

[13] The description which Daniel gives of what he saw in vision of this coming, likens it to “one like the Son of man,” who “came with

the clouds of heaven, and came to the Ancient of Days, and they brought him near before him: and there was given him dominion, and glory and a kingdom, that all people, nations, and language, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." "And this is explained by the angel to denote that "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." "And the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." If therefore it is *spiritual* coming it bears no analogy to the other parts of the vision; all the previous symbols used in the vision have been shown by their fulfillment to denote realities as much greater than the symbols, as the four great empires which have arisen were greater than the four beasts which symbolized them; to preserve the analogy it will be necessary that the reality of Christ's coming at the end of the forth kingdom, should be as much greater than what Daniel saw in vision, as those empires were greater than their symbols. It cannot therefore be a spiritual coming which is there symbolized, which would be infinitely less that the symbol used. It has never yet been shown in the Scriptures, where the greater is used to symbolize the less, but always the less the greater.*HST March 13, 1844, page 42.6*

[14.] Here is an admission that the Bible says nothing about a *spiritual* coming; for one such assertion between the lids of the Bible would be sufficient to convince any literalist. A literalist only requires a "thus saith the Lord;" a spiritualist is not satisfied with the plain word. That surely cannot be revealed, which must depend on its fulfillment for its *proof.**HST March 13, 1844, page 42.7*

[15.] Not so. We expect that the Sun, Moon, and planets, with the hosts of heaven, will ever continue to revolve. Nor will any lapse of time convince us that we are mistaken in believing the simple Word of God, until a spiritual coming shall prove the nature of the events to be not literal.*HST March 13, 1844, page 42.8*

[16.] If such is the dominant faith of the Church at this day, it was not the faith of our fathers who all understood the events to be

literal. This sad departure from the faith once delivered to the saints, is therefore only another evidence of the *literal* fulfillment of the prophecies in which are predicted, that “The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears;—and they shall turn away their ears from the truth and be turned unto *fables*.” *2 Timothy 4:3*. The sad result has shown that this was no *spiritual* prediction: it is even *now* being fulfilled to the *letter*.*HST March 13, 1844, page 42.9*

[17] If the one is thus to be “gradually abolished,” and the other “gradually introduced,” it is singular that the prophecy is entirely silent respecting that also. But the prophecy is not silent respecting what is to intervene between the two. Peter tells us expressly that the earth which is now, is “kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,” when it will be melted with fervent heat; after which there is to be a new earth wherein dwelleth righteousness,” *2 Peter 3:5-10*. Paul also shows us that this judgment is to be when Christ shall appear:—“Who shall judge the quick and the dead at his appearing and kingdom,” *2 Timothy 4:1*. He also assures us that at the same time, the saints of the Most High will be raised. *1 Thessalonians 4:16*.—“For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.”—These scenes are also all presented in the prophecy of Daniel before us, as intervening between the two events. There is the same appearing of Christ:—“One like the son of man come to the Ancient of Days.” There is the same judgment of the quick and dead—“the judgment was set, and the books were opened.” There are also the risen saints—“thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.” There is the same fire unto which the earth is reserved unto the day of judgment—“his throne was like the fiery flame, and his wheels as burning fire, a fiery stream issued and came forth before him;” and there is also the same kingdom—“and then was given him dominion, and glory, and a kingdom.”*HST March 13, 1844, page 42.10*

At the end of the fourth kingdom in the 2nd of Daniel, the same entire and total change is shown to intervene; the image is to be

smitten on its feet, become like chaff, and no place be found for it; which is explained to be the breaking in pieces, and consuming of all these kingdoms.*HST March 13, 1844, page 42.11*

[18.] The apostle has shown how spiritual bodies can inhabit a material world, by showing us that our spiritual bodies will not be etherial, but material also. Our Savior told his disciples to *handle* his spiritual body, which they found to be flesh and bones, as spirits without the body are not, *Luke 24:39*. Paul assured us that our vile bodies, to become spiritual, must be changed and fashioned like unto Christ's glorious body, *Philippians 3:20-21*; that God hath raised up the Lord and will raise up us, *1 Corinthians 6:14*, *2 Corinthians 4:14*; and that he which raised up Christ from the dead, will also quicken the mortal *bodies* of those who possess his Spirit, *Romans 8:11*. We also have the express assurance that the graves of the whole house of Israel will be opened, and they brought up out of their graves, *Ezekiel 37:12*. Job in his flesh expected to see God, after the worms had destroyed his body, *Job 19:25-27*; and Isaiah testifieth that the dead men who dwell in the dust will live and will arise with his dead body, *Isaiah 26:19*. As our spiritual bodies are to be material, it will be seen that they can inhabit none but a material world.*HST March 13, 1844, page 42.12*

[19.] It has never yet been shown that any other place than this earth has ever been promised to the righteous; and yet the possession of this earth is thus promised. Abraham and all his seed are promised its possession forever, *Genesis 17:8*, and *Romans 4:13*. Daniel is assured that the saints of the Most High, (not a part of them) will take the kingdom *under* the whole heaven, and possess it forever, *Daniel 7:27*. Ezekiel is told that Israel will be taken out of their graves and placed in their own *land*. David assures us in *Psalm 37*. that the wicked will be rooted out of the earth, but that the righteous will inherit it forever. Solomon assures us the same, *Proverbs 2:21-22*; *10:30*. Isaiah also repeats it, *60:21*. Our Savior also assures us that the meek shall inherit the earth, *Matthew 5:5*.—John saw this new earth, *Revelation 21*.; he heard the song of the risen saints, "We shall reign on the earth," *Revelation 5:10*.; and it was revealed to him that the kingdoms of this world will become the everlasting kingdom of our Lord and his Christ, when the dead will be judged, the servants of the Lord

rewarded and those that destroy the earth destroyed, *Revelation 11:15-19*. Every Bible reader should be able to “find” some of these many and repeated predictions of the abode of the righteous.*HST March 13, 1844, page 42.13*

[20.] The kings of the earth are seen by *Revelation 20:4*, to be those who reign with Christ—those who have part in the first resurrection, when our Savior says they will be equal to the angels, *Luke 20:27-40*; the nations are shown to be “the nations which are saved,” *Revelation 21:24*; not heathen nations, but those that are redeemed out of every kindred and tongue and people, and nation, who will be made unto God, *kings* and priests, and will reign on the earth, *Revelation 5:9-10*. This theory, instead of being inconsistent with, is the only one which can be shown to be fully consistent with this promise: for the promise is that all things are to be made new, that there shall be no more curse; nor death, nor sorrow, nor crying; that God will dwell with them and be their God, and wipe away all tears from their eyes and they shall be his people. A theory like that of Prof. Bush’s, which denies that God will dwell with them, and makes sin and death, sorrow and crying, tears and the curse still continue, and nothing created anew, cannot surely have the most remote resemblance to the glorious promise in question.*HST March 13, 1844, page 42.14*

[21.] We are willing to admit that in support of this, we have nothing to sustain us, but the express declaration of God, see *Revelation 20:4-6*. There is nothing in this view of it which is at all essential to the doctrine of Mr. Miller. It would have made no difference with his view of these great events, had God there predicted but one resurrection; yet there is the language of Scripture, and if it is not thus to be believed, where is the umpire, or the dictionary of terms to decide what God does mean, where the meaning is unexplained?*HST March 13, 1844, page 43.1*

[22.] Does this style of preaching present any motives, that are not presented in the language of the Scriptures? or do the Scriptures present motives which those who are commanded to declare the whole counsel of God are not at liberty to employ? If not, it will seem that this is an objection which bears against the Scriptures themselves, more than against “Millerism.” That the doctrine of the

Advent has had a peculiar agency in filling Lunatic Asylums, we deny in toto.—That a few minds predisposed to insanity may have lost their balance, need not be denied; and yet in all these cases, we have reason to believe, that not the belief of the coming of the Lord, but some wild notion, having no necessary connection with such a belief, has been the moving cause. If some few cases of this nature could be shown, they would be but as a drop in the bucket, compared with others who have become deranged from ordinary religious causes. Therefore if this is a valid argument for Christians to urge against the doctrine of the Advent, the same argument of the infidel against all religion, will be equally valid. This allusion was very unlike Prof. Bush.*HST March 13, 1844, page 43.2*

[23.] We have thus presented the reasons of Prof. Bush, for the rejection of the doctrine of the advent. We have examined his objections in the light of the Scriptures; and we are unable to discover in them any valid reasons for his conclusions. We must consequently still continue to believe the Word of God as he has given it to us, believing what God by all his prophets has spoken, until the event shall decide the nature of this momentous question.*HST March 13, 1844, page 43.3*

We will only add that the reasons why we who are looking for the Lord are shut out the pale of Christendom have not yet been given.*HST March 13, 1844, page 43.4*

Extract of a Letter from bro. A. Clapp

JVHe

Dear Brother Bliss:—The subject of Christ's speedy coming continues to be interesting to me. It fills my soul with rapture, while I anticipate the joys that await the righteous, which they will receive when he comes. Jesus in all his glory, with all his redeemed Israel that have been washed by his own blood, and gathered from every nation, kindred, tongue and people under the whole heaven, will then be in the New Jerusalem, on the New Earth, to go no more out forever. Then we shall behold him face to face, and be with him. Bless God for the promise that was given to Abraham, Isaac, and Jacob, and to their seed. Thank God that the apostle told us that

they died without receiving the promise, but died in the faith of receiving it at the resurrection, in the New Earth restored to its Eden state. If we are the children of God, we shall see them there; we shall see our righteous parents, brothers, sisters, and children there, and have eternal life.*HST March 13, 1844, page 43.5*

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves; lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof." It is said that twenty-five young men of this city, have fitted up a spacious hall for a nine-pin alley, for amusement and pleasure; and fourteen of them are professers of religion, members of the churches in this city!*HST March 13, 1844, page 43.6*

Hartford, Feb. 12th, 1844.*HST March 13, 1844, page 43.7*

A brother who has not yet embraced the doctrine of the Advent, exhibits much candor in the following remarks.*HST March 13, 1844, page 43.8*

I have never, as yet, become a confirmed believer in the doctrine or theory, that the "cleansing of the sanctuary," means the "end of all things at hand," and "at hand," means this year. But still I feel a deep solicitude for a knowledge of the truth as it is in Jesus; and am not able, through all the arguments brought against the doctrine by opponents, and by proofs adduced from the Scriptures, to say or attempt to prove, that your expositions of the visions of prophecy are incorrect. Therefore I am determined to explore the sacred ocean of divine testimony, and follow every stream that emanates or flows from it, in search of that invaluable pearl, until I am better satisfied. And as the promised 'Advent Herald," assuming a significant title, may be such a presagement to the world now, as "His Star" was to the shepherds in the east, I trust it will manifest a bold and harmless spirit, in its proclamations to the world. I will carefully search that stream also, if you will direct its course this way; and if I should not get more confirmed by its testimony, it will prove to be the water of life to the eyes my longing soul of my advent wife.*HST March 13, 1844, page 43.9*

England. Bro. Robert Winter writes, under date of Nov. 30th. He

says, “we had a camp meeting last week in the county of Norfolk, and thousands of people were present on the occasion. We meet with great opposition; the mob broke in upon us, and threw fire works among the people to break up the meeting; but we were protected without receiving much harm We are doing all we can to scatter abroad light and truth, as far as practicable; and we shall not be driven from the field by the breath of mortal man. I am fully persuaded that the cause we advocate is the cause of God; and that men nor devils can overthrow it. It is the privilege of all Christians to understand it; and of all ministers to preach it; although all who do, must encounter great opposition, both from the church and world. I believe those who oppose this doctrine are fighting against God; destroying themselves; denying the Holy Spirit; rocking churches to sleep, and causing thousands to believe a lie, and be damned. There is great happiness experienced in receiving this doctrine, and powerful effects result from the preaching of it. Let those who will, see if these things are not so. The Lord will soon finish the controversy of Zion.*HST March 13, 1844, page 43.10*

I feel it my duty to cry aloud and spare not; to lift up my voice like a trumpet, and do what I can to show the church and the world, the awful condition they are in, and what they must do to escape the damnation of hell. O that more of Zion’s watchmen would arouse from their slumbers, and do their duty in the fear of God, lest those who perish be required at their hands. Awful will be their condition if found asleep, or crying peace and safety when the Lord shall come. I have no time to spend in idleness while so many are sleeping on the borders of damnation. My duty is made plain, and my work is before me; and I must do it or perish. The harvest truly is great but the laborers are few. There are men enough in the field, but they had rather reign than have Christ come and reign. They care more for the fleece than for the flock; are dumb dogs which cannot bark; and greedy dogs which can never have enough: looking every one for his gain from his quarter.*HST March 13, 1844, page 43.11*

Notwithstanding the thousands of ministers which are asleep over the truths of the Bible, yet the Lord is raising several good, holy, and useful brethren, to give the midnight cry in many different and distant places; so that the cry has been heard and great revivals

have followed.*HST March 13, 1844, page 43.12*

This week Bro. Burgess and myself have been laboring in Lynn, Norfolk county; and the Lord was present to own and bless his truth. Sinners were converted, and backsliders reclaimed and made alive to God. The Lord has greatly blessed our labors in this town. Here are now many precious souls looking for that blessed hope and glorious appearing of the great God, and our Savior Jesus Christ. Many of our friends now see that the hand of God is with us, and crowds come flocking to hear.*HST March 13, 1844, page 43.13*

Extract from the Preface of Habershon's Historical Exposition of the Apocalypse—An English Work

JVHe

There appears little doubt but that events will soon transpire, which shall have the effect of imperiously and most solemnly turning the attention of all who have any respect for what God says, to more earnest inquiries on this subject, and to a deeper sense of its overwhelming and practical value. And how much better will it be, how much more reasonable it is, in our anticipations of the future, to bend the mind to this only true light "shining in a dark place," than, as we are all but too willing and ready to do, trust to our own fancies or wishes, and to say, "Peace, peace, when there is no peace." We are all of us naturally backward in believing that our own fond schemes, with regard to worldly or family affairs, or even with regard to our expectations in reference to the church, are to be broken in upon and frustrated. Nevertheless, we may be assured that such will be the case; and that few of us are at all aware, as it respects these things, of the precipice on which we stand. Who in the antediluvian world believed Noah, when he announced the flood? The inhabitants of Sodom and Gomorrah looked upon Lot as one that mocked: and none of the Jews, in the time of our Lord, believed Him when he announced the speedy destruction of their devoted city.*HST March 13, 1844, page 43.14*

It is the same voice that now speaks! And "God s not a man that He should lie; nor the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken; and shall He not make it

good?" Therefore it is well to attend to the admonition, "Despise not prophesyings." There can be no hesitation in saying, looking at the church in all its denominations, that they are yet, if not despised, neglected: so much so, that to many they are almost a prohibited subject.*HST March 13, 1844, page 43.15*

In addition to the arguments which are generally brought forward to prove that such conduct is both hurtful and anti-scriptural, there is one other consideration which appears to my mind most strongly to show the special value of both the prophecies of Daniel and St. John in the sight of God, and, by consequence, the greater sin of those who neglect them. This is, that both these eminent prophets are declared to be the peculiar favorites of heaven; for of the former it is said, "O man, greatly beloved;" and of the latter, that he leaned on Jesus' breast, and received other marks of affectionate regard. The very circumstance therefore of such being chosen to have these great prophecies and revelations given to them, appears to be for the purpose of conferring the greatest of all honors upon them; and in that proportion to express their vast and unutterable importance; and in that proportion likewise to impress upon us, instead of neglecting them, how very greatly we ought to prize and study them.*HST March 13, 1844, page 43.16*

Well therefore may it be said in reference to the Apocalypse, as a motto to the whole book, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand."*HST March 13, 1844, page 43.17*

Opinion of Mr. Fletcher in 1755

JVHe

He says:—"If we are mistaken in forming conjectures—the phenomena we hear of every where, are but common providences —if these things happen not to us, but to our children, (as they most certainly will, *before the third generation is swept away*) is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise.

Let us pray to God more frequently, that for the elect's sake he would still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to rejoice with Abraham, in seeing by faith the glorious day of our Lord, and to hasten, by our fervent prayers, that glorious kingdom, those happy days, when narrow shall be the way of destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested, in a great measure, to the material world; in a word, when Jesus will be all in all."*HST March 13, 1844, page 43.18*

"What a glorious prospect is this! let us often think of these words of our Lord, 'Behold, I come quickly, blessed is he that mindeth the sayings of this prophecy. Let us join the spirit and the bride, who say, Come! O let him that heareth say, Come; and let him that is athirst come; for he that testifieth these things says, Surely I come quickly Amen! even so come Lord Jesus."*HST March 13, 1844, page 43.19*

Advent Herald & Reporter

JVHe

"The Lord is at Hand."

BOSTON, MARCH 13, 1844.

*All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.*HST March 13, 1844, page 44.1

*Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.*HST March 13, 1844, page 44.2

*Subscribers' names with the State and Post Office should be distinctly given when money it forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST March 13, 1844, page 44.3

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker be fore the fall, and is to be the eternal abode of the righteous in their resurrection state.HST March 13, 1844, page 44.4

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.HST March 13, 1844, page 44.5*

III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.HST March 13, 1844, page 44.6

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.HST March 13, 1844, page 44.7

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.*HST March 13, 1844, page 44.8*

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST March 13, 1844, page 44.9

The Advent, the next Prophetic Event

JVHe

I.—This is shown from the fulfillment of the prophecies

“They are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall,” *1 Corinthians 10:11, 12*.*HST March 13, 1844, page 44.10*

1. History informs us that Babylon, Media-Persia, Grecia, and Rome, the four universal empires, symbolized by the gold, silver, iron and brass of Nebuchadnezzar’s image, (*Daniel 2*.) have successively arisen as predicted; so that we are now at the very toes of the image, which symobolize the divided state of the Roman empire, in the days of which, the God of heaven will set up a kingdom, symbolized by the stone smiting the image on its feet and dashing it to pieces, and which will destroy all these kingdoms and stand forever.*HST March 13, 1844, page 44.11*

2. History not only shows a fulfillment of the predictions of these great kingdoms, which are also symbolized in the 7th of Daniel by four beasts, a lion, bear, leopard and nondescript beast; but also the fulfillment of the more minute predictions in that chapter respecting them—the division of the Grecian empire into four kingdoms, and the division of the Roman into ten, with the coming up of the Papal horn among the ten, which subdued three of them, and has continued its time; so that we only wait for the judgment to sit, when these kingdoms will be given to the burning flame, and the saints of the Most High will take the kingdom; to possess the kingdom for ever: even forever and ever.*HST March 13, 1844, page 44.12*

3. History shows the fulfillment of the same events predicted in the 8th of Daniel; so that we are only waiting for the exceeding great horn to be broken without hand at the end of the 2300 days.*HST March 13, 1844, page 44.13*

4. History shows a fulfillment of all the events to precede the judgment, predicted in the 11th and 12th of Daniel; so that we only look for the standing up of Michael, the time of trouble, the resurrection of the dead, and the glory which is to follow.*HST March 13, 1844, page 44.14*

5. History shows the fulfillment of all the events predicted in, the 24th of Matt., to precede the sign of the Son of man in heaven; so

that we only wait for Christ to come, as the lightening shining from the east, even unto the west.*HST March 13, 1844, page 44.15*

6. History shows the fulfillment of the events predicted by St. Paul in *2 Thessalonians 2*., to transpire before that day—the falling away, and the revelation of that wicked one—so that we only wait for the Man of sin to be destroyed by the brightness of Christ's coming.*HST March 13, 1844, page 44.16*

7. We find by the historical fulfillment of the events predicted in *Revelation 1st, 2nd, and 3rd*, that we are living in the Laodicean state of the church, which is to be spued out of the mouth.*HST March 13, 1844, page 44.17*

8. We find by the historical fulfillment of the events predicted in *Revelation 6th*, that we are living under the sixth seal, at the close of which, the wicked will call upon rocks and mountains to fall upon them to hide them from the wrath of the Lamb.*HST March 13, 1844, page 44.18*

9. We learn from the historical fulfillment of the events predicted in *Revelation 8th, 9th, 10th and 11th*, that we are at the close of the sounding of the sixth trumpet, when the seventh is to sound quickly; and when it shall sound the kingdoms of this world will become the kingdom of our Lord and of his Christ.*HST March 13, 1844, page 44.19*

10. We find by the historical fulfillment of the events predicted in *Revelation 12th, 13th, and 14th*, that we only wait for the angels to reap the harvest of the earth, and to cast the wicked into the great winepress of the wrath of God.*HST March 13, 1844, page 44.20*

11. We learn by the fulfillment of the events predicted in *Revelation 16th, 17th, 18th, and 19th*, that we only wait for the fall of Babylon, the gathering of the elect, and the destruction of the wicked. And,*HST March 13, 1844, page 44.21*

12. We learn by the fulfillment of all the discursive prophecies, but those which have reference to the scenes of the last day, and the glory to follow, that the Advent of Christ is the next expected event.*HST March 13, 1844, page 44.22*

“But can ye not discern the signs of the times?” *Matthew 16:3*.*HST March 13, 1844, page 44.23*

1. The gospel of the kingdom is now being preached in all the world; which was to be a witness to all nations that the end should then be—see *Matthew 24:14*.*HST March 13, 1844, page 44.24*

2. Many are running to and fro, and knowledge respecting the end is being increased, as was predicted it should be at the end, *Daniel 12:4*.*HST March 13, 1844, page 44.25*

3. The increase of riches, and heaping up treasures together, which was to be done “for the last days,”—*James 5:1-3*.*HST March 13, 1844, page 44.26*

4. The unwillingness to hear sound doctrine, and the substitution of fables, *2 Timothy 4:1-4*.*HST March 13, 1844, page 44.27*

5. The multiplicity of scoffers, who walk after their own lusts, and say where is the promise of his coming, *2 Peter 3:3, 4*.*HST March 13, 1844, page 44.28*

6. The perilous times spoken of in *2 Timothy 3:1-7*.*HST March 13, 1844, page 44.29*

7. The departing from the faith, predicted by Paul, *1 Timothy 4:1-3*.*HST March 13, 1844, page 44.30*

8. The multiplicity of false teachers who make merchandise of the gospel, *2 Peter 2:1-3*.*HST March 13, 1844, page 44.31*

9. The abundance of mockers who walk after their own ungodly lusts, *Jude 1:18*.*HST March 13, 1844, page 44.32*

10. The universal cry of peace and safety, *1 Thessalonians 5:2, 3*.*HST March 13, 1844, page 44.33*

11. The prevalence of wickedness, so that it is indeed as it was in Sodom and before the flood, *Luke 17:26-29*.*HST March 13, 1844,*

page 44.34

12. The absence of faith that Christ will ever make his personal appearance, *Luke 18:8*.*HST March 13, 1844, page 44.35*

13. The wonders seen by this generation in, the heavens and in the earth, blood and fire, and pillars of smoke, *Joel 2:30*.*HST March 13, 1844, page 44.36*

14. The darkening of the sun, May 19th, 1780, and of the moon the night following, *Matthew 24:29*: *Revelation 6:12*.*HST March 13, 1844, page 44.37*

15. The falling of the stars, Nov. 13th, 1833, as a fig-tree casteth its untimely figs, when shaken of a mighty wind, *Matthew 24:29*: *Revelation 6:13*.*HST March 13, 1844, page 44.38*

III. The termination of the prophetic periods, also admonish that the coming of christ is the next expected event

"Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this *time*? " *Luke 12:56*.*HST March 13, 1844, page 44.39*

1. According to the most authentic chronologies, the 6000 years from creation, according to the Hebrew text, terminate about 1843.*HST March 13, 1844, page 44.40*

2. The seven times, or 2520 years, of Levit. 26., beginning with the reign of the Gentiles over the Jews, B. C. 687, terminate about 1843.*HST March 13, 1844, page 44.41*

3. The Great Jubilee, or 2450 years, commencing with the desolation of the land of Judea, B. C., 607, terminate about 1842.*HST March 13, 1844, page 44.42*

4. The 2300 days of *Daniel 8*, beginning with the 70 weeks of *Daniel 9*., at the going forth of the decree, *Ezra 7*., B. C. 457, terminate about 1843.*HST March 13, 1844, page 44.43*

5. The 1335 days of *Daniel 12*., beginning with the taking away of

the Pagan daily sacrifice, in A. D. 508, also terminate about A. D. 1843.*HST March 13, 1844, page 44.44*

We must, therefore, if we read the Bible aright, be near the termination of all the prophetic periods.*HST March 13, 1844, page 44.45*

This combination of evidence—the fulfillment of the prophecies, the signs of the times, and the prophetic periods—admonish us that the end of all things is at hand. Let us therefore be sober and watch unto prayer.*HST March 13, 1844, page 44.46*

CORRESPONDENCE

JVHe

We have received a communication from brother Francis Whitton, in relation to a statement in the Christian Herald, No. 42, Vol. 9, by Moses Howe, that the vestry of the second Christian house, in New Bedford, was granted to the Adventists, to hold meetings in once a week, and that the church passed a unanimous vote that the Adventists had the right to express their views freely upon any religious question in all their meetings; but not being satisfied with this, they withdrew and established meetings of their own. Brother Whitton gives as the facts in the case, that the church were holding two meetings in a week, and that at his request it was voted by the church unanimously, that there might be another meeting each week, called a Second Advent meeting. Soon after those meetings commenced, they were informed that it would be proper for them to pay $1 per week for the use of the house in addition to their share of the expenses of the church. To this the brethren agreed. The other members of the church then began to consider the Advent meetings as separate from the church; and the advent brethren also, who were obliged to hire the house, for that cause considered them so. Soon the introduction of it into the church meetings was objected to. Upon this the brethren held their meetings in private houses, which so affected the congregations of the church meetings, that the vote referred to, giving them freedom, was passed by the church. These meetings however being commenced, were continued. For this they were summoned before the church,

and the result was a disconnection from that body.*HST March 13, 1844, page 44.47*

He adds. We have a band of brethren and sisters here, who are bound together by that love which death cannot separate.*HST March 13, 1844, page 44.48*

Logic—The species of *logic* which is unusually put forth to disprove the nearness of the Advent, is sad evidence, that however the heart may be affected, the head has very little to do with such reasonings. There is so little of "Scripture or reason" in the defence of the Anti-Adventists, that it is seldom we find an argument to comment upon. We have however found the following; and on which its author is doubtless willing to rest, or he would not have presented it.*HST March 13, 1844, page 45.1*

"This business of finding out *when* the world is coming to an end, is likely to prove an unprofitable one People would be much better employed in mending their own ways, and doing good to others, than by striving to find out the precise *time* of an event which, it is plain from the contradictory conclusions at which men have arrived, God has no where revealed in the Bible."—*Chris. Sec.*HST March 13, 1844, page 45.2*

Now if this argument is a good one, it follows that no truth can be revealed in the Bible, respecting which men entertain contradictory opinions. As there are no truths but what are thus contradicted, it would follow from the reasoning of this editor, that the Bible is a fable. Why will men advance, arguments contrary to "Scripture and reason," which a moment's reflection would show to be fallacious?*HST March 13, 1844, page 45.3*

Notice.—Friends in the vicinity of Portsmouth, N. H., who may wish for publications, may find them at the store of Daniel Andrews, corner of Congress and Vaughn streets, Porsmouth.*HST March 13, 1844, page 45.4*

Extract from a Letter

JVHe

About fourteen months since, a friend put into my hand the “Signs of the Times.” This I read with a careful and prayerful attention, and I learned from God’s word, that this world’s History is portrayed in that sacred volume, and that as certain as God sits upon his throne in heaven, when those 2300 years expire, a voice out of the temple in heaven will be heard saying, It is done; the mystery of God is finished. In that hour, all earthly monarchs will loose their crowns; their thrones will be cast down, at the majestic appearance of him whose everlasting kingdom is to be set up. The gold, the silver, the brass, the iron and clay will melt away like wax before the sun. Oh happy hour! then will be heard the universal shout! the voice of the archangel, and the trump of God. Then will the parting cloud reveal to us our friend, our elder brother, our captain, our spiritual Joshua, our prophet, priest and King, coming with all the pomp and majesty of a God, with a retinue of angels, in flaming fire, speaking with a voice that will be as a voice of many thunders, as the voice of many waters; a voice that the dead will hear and obey, and who will come forth. He will come and not keep silence; a fire shall devour before him, and it shall be very tempestuous around about him. Oh! Behold him coming, not as a babe in Bethlehem, not as a man of sorrows, not as a condemned criminal at Pilot’s bar, not as one sold for 30 pieces of silver, the price of a pagan slave, or as one rendered below Barrabus, a seditious murderer; No, but as one before whom every knee shall bow, and every tongue confess him to be Christ to the glory of God the Father. Oh! joyful hour in which this mortal body is to be changed, and in a moment, in the twinkling of an eye, fashioned like unto the glorified body of him who is the brightness of the Father’s glory, and the express image of his person.*HST March 13, 1844, page 45.5*

J. Ricketts.
Webster, Ms. Feb. 25th, 1844.

Letter from Michigan

JVHe

Messrs Editors;—In taking up your paper of Jan. 24th, my eye rested on the following passage. “Brother O. Eastman has gone to the ‘GREAT WEST’ to labor in the vicinity of ROCHESTER.” Nov

although it is true that Rochester and western New York are west of Boston, and help to make up the immense regions of country this side of you, yet it sounds strangely to persons brought up in Michigan, Indiana, Illinois, Wisconsin, etc., to hear Rochester called as belonging to the great West, and even here, people who have come from beyond Rochester, hardly dare to think they have found the west, much less the "GREAT WEST." But let it be known to ministers of the gospel who are desirous of sounding the Midnight Cry in the "Great West," that there are villages and cities scattered over the states of Michigan, Indiana, Illinois a greater part of Ohio also, Iowa and Wisconsin Territories, where the people are willing to hear, and to whom great good might be done, were some of those able, talented and efficient ministers in the east to come among them. I know the time is short, and perhaps too short for any one to come to these regions; but I would suggest that these more peculiar western states have been peopled within a few years by what may be called the cream of the whole world, in respect of enterprise, intelligence, and what the world calls worth; that as a consequence, we have represented all the classes of society to be met with else where, though in a far less organized state; and that a man, to attract much attention, must be one who can acquit himself handsomely in the East, or who has a name there, and that these states have not to any extent been visited by ministers who believe, look for, and love the coming of our Lord. An uneducated man may attract some attention in the back and smaller places, but there are numerous places; where by such little, can be affected. While feeling this to be the case, and reading of the numbers of ministers and lecturers who are striving to affect something in those eastern cities, to whom the Midnight Cry has been proclaimed, until they have become perfectly case hardened, I am led constantly to enquire, why do not the ministers with you come West? To be sure last spring, brother Fitch preached in Detroit; and four and a half years ago brother Miller travelled in this state; but except these there have been very few persons who have lectured in this state, who have possessed sufficient note to call out many of the people in the large places.*HST March 13, 1844, page 45.6*

Were such individuals to come, in many of the large places, they could have crowded houses, and in many instances they might, I think, get access to the churches, when a small man cannot.*HST*

March 13, 1844, page 45.7

Would it not then be better if the ministers who lecture to those who have heard before, or in places where the people are too aristocratic to come out at all, should visit these western cities, and make it a point to hold protracted meetings in cases where it is practicable. As for myself I am but one individual, and I suppose the only individual in this whole state, who make it a whole and constant business to sound the Midnight Cry. Brethren Poor and Sargent crossed into Canada yesterday; they have been traveling in this state for the last six weeks, lecturing and scattering publications. I have been lecturing in the country and vicinity for the last 2 months, as I can get opportunity. Many have heard me joyfully, but “the wicked mock.” I frequently have crowded houses.*HST March 13, 1844, page 45.8*

There are many in these regions who are looking for the glorious appearing of our Lord, and who, I trust, also love the appearing, who, though they cannot be brought to exercise faith in the doctrine of the coming of Christ this year, yet are very friendly, and are willing to take sides against the scoffings of the wicked; and there are a few generally where I go, who seem to believe with their whole hearts that Christ will come this year. For my own part I think it cannot but be so; and I say, even so, come Lord Jesus, come quickly.*HST March 13, 1844, page 45.9*

Michigan, Feb. 3rd, 1844. Henry Hudson.

Letter from Brother J. Lenfest

JVHe

Dear Brother Himes:—I know of no reason why we should give up our hope, even supposing the time had run out, and we were really living in 1844, Jewish time. When coming in from sea, we often run out our reckoning some days before we make the land; but I never knew a ship’s crew to jump over board, because they did not make the land just as soon as they expected to; neither did I ever know a ship’s crew to put about and return to the port from whence they came; but they always keep on until they make the land. This is just

what we must do: continue to look for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. The nearer a ship gets to the land, the more danger there is. When a ship is out at sea, thousands of miles from land, they are in comparative safety; and the crew often times may be seen laying about deck, fast asleep in their night watch; and even the officers sometimes indulge, although it is against the rules of the ship. But when she draws near the coast, every man is required to be on the alert; every duty must be attended to with faithfulnes and fidelity; and the few days before making the land, are not unfrequently days of anxity and fatigue; and sometimes the crew are almost worn out with continued watching and labor. But by and by they gain the harbor; the ship is safely moored, and the weary crew are reposing safely in the bosom of their dear friends, and all their toils and hardships are forgotten. So it is with us; for some years past the churches have been sleeping; but now the word is given that we are rapidly approaching the heavenly coast, and every child of God is called upon to practice in his service. This is no time to sleep. Let not any one suppose that the victory is gained until we see our blessed Lord and Master coming in the clouds of heaven. There are rocks and shoals to the very gate of heaven, and the nearer we are to the heavenly port-the more active and vigilant we should be, lest after all our labor, we make shipwreck of our faith, and at last lose ourselves. There are some who complain that they do not make any head way in the good way; they seem too at the same time to associate with those that are filled with the spirit, and the sweet heavenly breeze is blowing around them, and the sails of their vessel are filled with the breeze; and yet they scarcely move. Now I will tell you what I think is the trouble; here is a ship bound across the Atlantic: her sails are all loosed; a smart breeze is filling them; the crew are all aboard, and the sails trimmed; but still she does not move. They look aloft and all around, and wonder what is the reason she does not move. You look astern, and there is the cause; they have a strong cable made fast to the wharf; and in order for the ship to go, this must be cleared. Well, some of them try to cast it off, but in vain; the rope has become entangled and all that they can do is to cut it. They do this, and the ship bears away on her course. This is the case with some of those that complain they do not get along in the good way so well as they desire. They have started, and are determined to go to heaven; the sails of their vessel are

filled; and they wonder that they do not move. But perhaps if they would look closely at their hearts, they would find there is some cord that binds them down to earth. Now it makes but very little difference what this cord is made fast to, if it holds them. But we must forsake everything that serves to take our affections from God and heavenly things. May God help us to cut the last cord that binds us unduly here to earth.*HST March 13, 1844, page 45.10*

The time has arrived when those that live religion, must make a sacrifice of every thing to God. This is no time to fold our arms in sleep; if we do, we shall, like Bunyan's pilgrim, sleep the sleep of death. Our motto should be, eternal life! eternal life!! Neither is it a time to hold on to our money; If ever there was a time when Christians should be active, it is now. Standing as we do upon the last crumbling inch of time, and millions around us going on to destruction as fast as the wheels of time can carry them, shall we look on unconcerned? Shall we hold on to our money with an iron grasp when there is so much that we can do? Shall we not rather take some of this money and scatter light and truth throughout the length and breadth of the land; and make an mighty effort to wake the sleeping virgins? The Lord is coming to reckon with his servants! Oh let us so live that when he comes, we may hear the welcome applaudit, well done good and faithful servant, enter thou into the joy of thy Lord. Yours in hope.*HST March 13, 1844, page 45.11*

James Lenfest.

"The Dark Day."

JVHe

Dear Brother Bliss:—I have been thinking of the strait to which the opposers of our blessed hope are driven, in order to evade the evidence of a coming Judgment; and the more I think upon it, the more grateful I trust I feel to God that I am not one of their number. If I err, let me err in receiving and proclaiming the Word of God as I find it, instead of being exposed to the dangers of the dark vale of mysticism. They believe, (being *compelled* so to do, in order to support their position,) that "*for ever, even forever and ever*,"

denotes only 1000 years, or, at the longest, (in order to case their conscience a little,) 360,000: and, that the angel that stands upon the sea and upon the earth, with hand lifted up to heaven, who swears by Him that liveth forever and ever, that *there shall be time no longer*," and, that "the mystery of God is *finished*," and, that then, at the sounding of the "seventh trump," (and consequently "the last," and if "the last," then, as Paul says, "the dead will be raised, and we shall become the kingdoms of our Lord, and of his Christ, and he will reign forever and ever; and the four and twenty elders will give him thanks that the nations are angry, and his wrath is come, and the time of the dead, that they should be judged, and that he should give reward unto his servants, and destroy them which destroy the earth;" they believe I say, that all this, and many more equally strong expressions denote, only the beginning of their temporal Millennium, or as Daniel terms it, "forever and ever." Thus, whilst "swallowing a camel," they will "strain at a gnat," and tell you that the year, and nothing about the time will be known, "because of that day and hour knoweth no man;" forgetting what they read, (if read it they did, instead of receiving it by tradition in their utter neglect and contempt towards this doctrine,) before they came to this, that we are there exhorted, if not commanded, to KNOW that one generation from the first sign, the darkness of the sun, will not pass away till Christ will be seen coming in the clouds of heaven with his holy angels, and a great sound of a TRUMPET, (John's "seventh," and Paul's "last one," I reckon,) to gather together his elect from the four winds, from one end of heaven to the other; and, they were to "KNOW" it too, as sure as we do that "summer is nigh, when we see the fig tree put forth its leaves."*HST March 13, 1844, page 45.12*

But to be brief;—I have before me a manuscript. Sermon by the Rev. Elam Potter, M. A., upon the "Dark Day of May 19th, 1780," delivered upon the 28th of the same month, before the first society in Enfield, Con.—Text, *Matthew 24:29, 30*.*HST March 13, 1844, page 46.1*

After mentioning some of the signs that preceded the destruction of Jerusalem, and stating that he considered that as a type of the end of the world, he mentions some of those that refer to the end of the world, and speaks of the "darkening of the sun," as follows:—*HST March 13, 1844, page 46.2*

But especially, I mention that wonderful darkness on the 19th of May, inst. Then, as in our text, “the sun was darkened;”—such a darkness, as probable was never known before, since the crucifixion of our Lord. People left their work in the house, and in the field. Travellers stopped; schools broke up at 11 o’clock; people lit up candles at noonday, and the fire shone as in the night. Some people, I have been told, were in a sort of dismay, and thought whether the day of Judgment was not drawing on.”*HST March 13, 1844, page 46.3*

A great part of the following night also, was singularly dark. “*The Moon*,” though in the *full*, ‘*gave no light*,’ as in our text.”*HST March 13, 1844, page 46.4*

“Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodiges foretold in the text; designed for our admonition, and warning,” etc, etc. Yours in the blessed hope. W. Barber.*HST March 13, 1844, page 46.5*

S. Hadley Canal, Mass. Jan. 26th, 1844.

Southwestern and Western Virginia

JVHe

Dear Brother Bliss:—I have been preaching to crowded houses at Winchester and at Woodstock. Here I commenced in the Court House. There was at first a most bitter opposition; but God opened the hearts of some of the most influential of this place, who procured me two churches; so they heard the cry, then I came to New Market, where the house was crowded. Next I went to Harrisonburg, where the Court House, churches, and all the public places were locked, bolted and barred, but I gave a short lecture in the tavern at night by wick light. This broke into some of their chaotic hearts who succeeded in getting me a place to speak the next night, to a crowded house. We must attribute the deadly

opposition manifested to the Second Advent cause, mainly to the clerical and editorial scoffing; but I find after the truth has been presented, and discriminating persons hear, there is great reverse in the favor of truth. O how prominent is that one feature among the black 'catalogue' in *2 Timothy 3rd. chapter* and middle of the 3rd verse, *false accusers*. My prayer is, the Lord have mercy on the Watchmen, and those seemingly very pious editors who have taken away the key of knowledge, *Luke 11:52*. I am now preaching to crowded houses in this place; great and serious interest is manifested. The peace and safety criers have not commenced their soothing strains, *1 Thessalonians 5:3*. O what a contrast between God's servants and them, compare *Joel 2nd. chapter*, first verse. The large Court House is a perfect jam. I have circulated some hundreds of publications all along the valley for nearly two hundred miles in every village, to travellers and many families. Yours in the hope of soon seeing the King. S. S. Brewer.*HST March 13, 1844, page 46.6*

Staunton, Va. Month. Adan. 24th, 1843.*HST March 13, 1844, page 46.7*

"Offend not in Word."—*James 3:2*

JVHe

We make the following extracts from a lengthy communication, which are worthy the consideration of all who "are looking for their Lord."*HST March 13, 1844, page 46.8*

We shall all stand before the judgment seat of Christ. Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling, block, or an occasion to fall, in his brother's way. "With what judgment ye judge ye shall be judged." Your course is plain. It is this, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in piety." Let us always fear to "speak grievous things contemptuously against the righteous." "What hast thou to do with another man's servant—to his own master he standeth or falleth." Let no communication proceed but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness and wrath, and

anger, and clamor, and evil speaking, be put away from you with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Foolish talking, [and] jesting are not convenient.*HST March 13, 1844, page 46.9*

What heart was ever softened by a sarcasm? What soul was ever brought to submit to Jesus Christ by words of levity? Not one will trace his convictions to such a cause. All are hardened by it. But some might say, "You must reply—you must repel attacks—and convince gainsayers." Yet show I unto you a more excellent way, "Resist not evil, but overcome evil with good." Refer your controversy to the blessed Savior, *Psalm 43:1*; *31:1*., and *1 Samuel 24:15*. Never wish to retaliate? It is the spirit of man's fallen nature. Here is a specimen. Lord wilt thou that we command fire to come down from heaven and consume. He turned, and rebuked, and said, ye know not what manner of spirit ye are of. My brother, take no heed to all words that are spoken.*HST March 13, 1844, page 46.10*

The spirit of this world is, "I will give my adversary a good sharp thurst." To this, inspiration answers, Be not conformed to this world. Its very friendship is enmity to God. Charity suffereth long and is kind. Charity enyieth not—vaunteth not—is not puffed up—doth not behave itself unseemly—is not easily provoked—rejoiceth not in iniquity—but rejocieth in the truth—beareth all things—hopeth all things, endureth all things—never faileth. What a treasure-house is this charity. I wish our hearts were full of it. Leave even slightly evil, or doubtful words to the children of this world. Presumptuous are they—self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord. Let your heart, full of tenderness, respond to them, while they speak evil of the things that they understand not. We have no permission to use a word even slightly injurious. Michael the archangel, when contending with the devil, durst not bring against him a railing accusation, but said—The Lord rebuke thee. God holds out the "sun." In his flood of light we will know more clearly, than you imagine, how the matter is between yours and the other camp. Let your "shield" ward off their bitter words. The "reward" is sure if you keep the word of his

patience. Now, my brother, this world abounds with rancour. Let us have none of it. Noah was singular. He stood alone. O that we could sufficiently imitate his example. Censure as little as possible. Condemn none. Remember Him who said, Vengeance is mine, I will repay, saith the Lord. Let your conversation be with grace, seasoned with salt. Let your conversation be yea, yea, nay, nay, for whatsoever is more than these cometh of evil. Utter the soft answer that turneth away wrath. We must account, not only for every pernicious word, but even for every idle, unkind or useless word.*HST March 13, 1844, page 46.11*

If your opponents place themselves in an awkward attitude, by their injudicious attacks, then make a self-denying use of their imprudent positions. What relationship have we to their course? For we dare not make ourselves of the number, or compare ourselves with some that commend themselves. Let your decision be not to answer again most of their attacks. For if you should, then you would be diverted from your appropriate work, by turning aside to vain jangling. Take one glorious rule. Being persecuted, we suffer it. Being reviled, we bless. Being defamed, we entreat. Salute no man by the way—still less jangle—when your proper business is, to proclaim—Behold the bridegroom cometh. Christ's example divinely shines. Let it be sought—contemplated—transferred to your heart—and infused in your soul. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. Likewise, the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. All may suffer from unrighteous allegations. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator. The Lord knoweth how to deliver the godly out of temptation. Endure chastening submissively, meekly, sweetly. You have no more right to murmur against the rod—than against him that appointed it. He says, as many as I love, I rebuke and chasten. If you are reproached, take it patiently. If you answer again, and scourge the opponent, then you take the decision out of the hand of God. Then you sit in judgment on the case. Remember that all judgement is committed to the coming King. To the pure and spiritual, all things shall work together for good. Meddle as little as possible with the distorted pratings of the enemies of truth. They may try to make merry—with their groundless accusations, sporting themselves with their own

deceivings; but their feet will slide in due time. Never stoop to throw back their idle charges. For our conversation is in heaven, from whence also we look for the Savior, the Lard Jesus Christ. Let him find our hearts full of the meekness of his wisdom. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. If ye forgive men their trespasses, your heavenly Father will also forgive you. All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Love your enemies—bless them that curse you—do good to them that hate you—and pray for them which despitefully use you, and persecute you. Give every one his portion of meat in due season. While you pray, Give us our daily bread, remember who said, the bread of God is he which cometh down from heaven, and giveth life. Evermore give us this bread. Blessed is that servant, whom his lord, when he cometh, shall find so doing. Socrates V. Williamson.*HST March 13, 1844, page 46.12*

Geneseo, N. Y. Feb. 24th, 1844.

Letter from Bro. Darius Sessions

JVHe

Dear Bro. Himes:—The seed sown in this place by you and brother Litch two years since, was not in vain. Although some seed fell by the way side, and some among thorns; yet we have reason to bless God that some fell on good ground, which has brought forth fruit to the glory of God. There are a goodly number in this vicinity, who are strong in the faith, looking for the coming of the Lord. We meet by ourselves, having had to separate from the church, in order to enjoy our faith, in looking for and speaking of the glorious appearing of the great God and our Savior Jesus Christ; but the Lord has been with us and blessed us. Our meetings are well sustained, and we have the unity of the spirit in the bonds of peace. There are more Advent believers in this vicinity, than there was one year since; and the cause is on higher ground. We are determined to wait for, and look for the coming of the Lord, until he shall appear. We are blest by the labors of Dr. Huntington, of Brooklyn, who is an able expounder of the word of God, and a theologian: and we hope to be able to sustain our meetings, until the Lord shall appear. We have

no thoughts of turning back, or giving up our faith. We feel that we are established on God's everlasting truth, which will stand when the earth shall melt with fervent heat, and the works that are therein shall be burned up. We regard the fundamental principles of the Advent faith to be too firmly established, ever to be overthrown: they stand like a rock in the waves of the ocean, which defies the surging billows. We defy the opponents of this doctrine to overthrow it; it is so clearly written in the word of God, that the opposers are obliged to acknowledge that there is a strong ground for our faith. Many no doubt think we shall soon give up our faith, and go back to the churches from which we have separated; but such I apprehend will be disappointed. We have no more thought of turning back, than Lot would have had of returning to Sodom, had its fate been spared a short period. The Lord deliver us from a cold, lukewarm, and infidel church. May the Lord sustain you, in your noble efforts to sustain this glorious cause till He shall come, whose right the kingdom is, and the Lord shall give it him, is the prayer of your friend, Darius Sessions.*HST March 13, 1844, page 46.13*

Pomfret, Ct., Feb. 21st, 1844.

THE GOD OF ABRAHAM. j. c. stoddard

JVHe

1. The God of Abraham praise, Who reigns enthroned a-bove; An-cient of ev-er-lasting days, And God of love; Je-hovah, Great I Am! By earth and heav'n con-fess'd;*HST March 13, 1844, page 47.1*

2. The God of Abraham praise, At whose supreme command From earth I rise—and seek the joys At his right hand: I all on earth for-sake, Its wisdom, fame, and power,

3. The God of Abraham praise, Whose all-suf-ficient grace Shall guide me all my happy days, In all his ways: He calls a worm his friend, He calls himself my God!

I bow and bless the sa-cred name, For-ev-er bless'd.
And him my on-ly portion make, My shield and tower.
and he shall save me to the end, Thro; Je-sus' blood.*HST March*

13, 1844, page 47.2

4

He by Himself hath sworn,
I on his oath depend,
I shall on eagles' wings upborne
To Heaven ascend:
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
Forevermore.*HST March 13, 1844, page 47.3*

second part

JVHe

Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The watery deep I pass,
With Jesus in my view;
And thro' the howling wilderness
My way pursue.*HST March 13, 1844, page 47.4*

6

The goodly land I see,
With peace and plenty bless'd!
A land of sacred liberty,
And endless rest;
There milk and honey flow,
And oil and wine abound;
And trees of life forever grow,
With mercy crowned.*HST March 13, 1844, page 47.5*

7

There dwells the Lord our King,
The Lord our righteousness,

Triumphant o'er the world and sin,
The Prince of Peace,
On Sion's sacred height
His kingdom still maintains;
And glorious, with his saints in light
Forever reigns.*HST March 13, 1844, page 47.6*

8

He keeps his own secure,
He guards them by his side,
Arrays in garments white and pure,
His spotless bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of paradise,
He still supplies.*HST March 13, 1844, page 47.7*

9

Before the Holy One,
They all exulting stand,
And tell the wonders he hath done,
Through all their land.
The listening spheres attend,
And swell the growing fame,
And sing in songs which never end
The wondrous Name.*HST March 13, 1844, page 47.8*

Belshazzar's Feast

JVHe

God had set the time. *Jeremiah 25:12*. It had been the theme of much prophecy. The learned of Babylon were not ignorant of this prophecy. They feared the God of Israel. They knew that he had accomplished wonders for his people. Babylon was made secure by three walls. The outer one 360 feet high and 80 feet through. The river Euphrates passed through this great metropolis of the world; and they had arched the wall over it. Why so much caution? such

high and strong walls? They had conquered the nations and carried their gods away captive to their temple in Babylon. They feared Israel's God. Though they had carried away the vessels of his temple at Jerusalem, and reduced his people to bondage, they had not carried him away. The seventy years were nearly up. They had made great calculations on a feast if Babylon passed this prophecy; for then they would have nothing to fear. But Cyrus had heard of the design of this, feast; and he laid his plan to enter in the midst of the confusion it occasioned, and subdue Babylon. He cuts a new channel, to turn the water-course of the river another way, that he might enter with his army under the arch, in the bed of the river. On the last day of the seventy years—the sun had set, and all was safe. "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand." *Daniel 5:1*. The common people followed the example. Their fear was over; and the guard laid down their watch, and joined in the general feast. It was a festive night. They felt that the word which had gone forth from Israel's God had failed. That night Cyrus, the nephew and general of Darius, let the water from the river into the channel, and entered the city with his army under the wall. Instead of finding a strong guard to contend with, he found the people wrapped in one scene of revelry and drunkenness, paying their devotions to their idol gods.*HST March 13, 1844, page 47.9*

What is now passing in the palace of the proud monarch of Babylon?*HST March 13, 1844, page 47.10*

The mighty golden palace is lighted with unusual splendor, where the host of the high ones are assembled. What thoughts of future greatness are now passing in the minds of the lords and nobles; while their proud monarch, whose grand-father had reduced Israel to slaves, to show his contempt of their God, orders the vessels once consecrated to the service of Jehovah, in the holy temple at Jerusalem, that they may together profane them, in drinking to the honor of their gods, and triumph in their uncircumcised hearts over the God of Israel. Exultingly they exclaim! What power shall harm us? None dares dispute the mandate of thy will, O Belshazzar. Thy reign shall be a triumphant and glorious one. The nations shall obey thy command, and pay homage at thy feet. Thy name shall be exalted with the holy gods. "Babylon is the glory of kingdoms." We

had none to fear but Israel's God, and his word has failed, and we have subdued his people.*HST March 13, 1844, page 47.11*

Where are God's suffering people, the Hebrews, during this feast? They took no part in it. "By the river of Babylon there we sat down; yea, we wept, when we remembered Zion." Their enemies now tauntingly inquire of the prophecy of the seventy years; demanding of them a song, in their merriment. "For they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, sing us one of the songs of Zion." (Read 137th Psalm.) "How shall we sing the Lord's song in a strange land? ... O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us." The poor Hebrews are now the servants of the servants, who carry the vessels of their Lord's house from the idol temple where they had been kept sacred, that "the king and his princes, his wives and his concubines, might drink therein," in this triumphant feast. O what a proud night for Babylon. In the height of their joy—"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."*HST March 13, 1844, page 47.12*

Silence reigned throughout the palace. All eyes are fixed upon the wall. O what has that unearthly hand written? Consternation filled every breast. Has not Israel's God awaked to fulfill his word? None of the king's wise men are able to read the writing. But Daniel, the Hebrew captive, is sought. He comes with the dignity becoming a prophet of Israel. He disdains the king's gifts and rewards, but boldly reproves him for his sins—and reads in the hand-writing before the king and his proud assembly (now chilled and deadly pale) the king's death warrant and Babylon's doom. That night Belshazzar was slain, and proud Babylon was humbled at the feet of the prince of Media.*HST March 13, 1844, page 47.13*

Reader, would you be glad to have the vision fail? Remember that those who love his appearing receive a crown of life. Are you calculated to take a part in that triumph? I know of but one sign to appear before "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God." That sign will not be mistaken. *Matthew 24:30*. "And

then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." Is not the last sign reserved for the hour of your triumph? When MENE will be written in the palaces of every monarch on earth. "God has numbered thy kingdom and finished it." And will not TEKEL be written upon thy forehead in the hour of thy triumph? "Thou art weighed in the balances and found wanting."—But "beloved," who love his appearing, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his *glory* shall be revealed, ye may be glad with exceeding joy." That we may be partakers in that joy, is the prayer of one who is expecting him who is our Life soon to appear.*HST March 13, 1844, page 47.14*

H. F. Hill.

Close of the Lectures at the Navy Yard in Washington. Mr. Miller closed his course of lectures at the above named place on Sabbath, P. M. Eternity alone will reveal the good accomplished; but some of its fruits are already apparent. The strong prejudice which existed against Bro. M. and his views of prophecy, have given place very generally to those of deep interest, and a fixed determination on the part of very many to search for themselves and know wether these things are so. During the week, a number of persons found peace in believing, and are now rejoicing in hope of the coming of that Savior, whom, having not seen, they love. The sound has gone out from thence to various parts of the land, and will, if time continues sufficiently long, be heard of by many who never before knew anything of the subject, but the scoffing and lying reports circulated by the public press. Several sceptics, who have rejected the Bible, have become fully convinced that it is a revelation from God, and now read its pages with delight. At the close of Bro. M's lectures, at the suggestion of the pastor of the church, Bro. Tindal, the crowded congregation, by a unanimous rise, gave expression to their thankfulness and gratitude to Bro. Miller for his course of lectures there, and of their confidence in his integrity in publishing this doctriue.*HST March 13, 1844, page 48.1*

*Southern Midnight Cry.**HST March 13, 1844, page 48.2*

The late Rev. Charles Buck, in his valuable Theological Dictionary, published above thirty years ago, under the article, Mahomet says: —"The four angels were loosed, says the prediction, *verse 18th*, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. This period, in the language of prophecy, makes 391 years, which being added to the year when the four angels were loosed, (prepared) will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire."*HST March 13, 1844, page 48.3*

Correspondence

JVHe

The State of the Cause. From every direction we hear most cheering intelligence of the faith of the friends and progress of the cause. For the encouragement of friends abroad, we would inform them that there is a good degree of interest in this city. The Tabernacle is well filled on the sabbath, and the prayer meetings during the week are well attended.*HST March 13, 1844, page 48.4*

New York City. We learn by the Midnight Cry that the interest continues, and the places of worship are fully attended. In Philadelphia the cause is also onward. And in Baltimore a good work is commenced.*HST March 13, 1844, page 48.5*

Holliston, Ms. Bro. A. Warfield writes,—"I think the Advent cause is manifestly on the increase here. A few of the Congregational Church are giving up the doctrine of a millennium in time. Opposition is also on the increase."*HST March 13, 1844, page 48.6*

Troy, N. Y.—Bro. C. Hersey writes,—"We are now in this city, giving a course of lectures at the Ferry St. Baptist Church, in connection with Bro. G. C. Chandler, with the flattering prospect of doing much good. May God bless us. Pray for us. We have just returned from Petersburg, where quite a number were led to give their hearts to God."*HST March 13, 1844, page 48.7*

Newark, N. J. Sister R. Cross writes,—"There is a happy band of Advent believers in this place, who are opposed by all the

denominations, and many of the ministers."*HST March 13, 1844, page 48.8*

Toronto, C. W. Bro. W. Hacking writes,—Bro. Caldwell is now in Toronto, lecturing to crowded houses, and God is manifesting his approbation by the awakening and conversion of many souls. All the large chapels have been closed against him, but God has put it into the hearts of those who love his appearing, to build a house which will contain about 1000, and it is filled to overflowing every night, with 20 or 25 forward for prayers."*HST March 13, 1844, page 48.9*

Cincinnati. We learn from the Western Midnight Cry that the cause, by the blessing of God, is onward in that city and vicinity.*HST March 13, 1844, page 48.10*

Rochester. The "Voice of Truth" reports a good state of things in that region.*HST March 13, 1844, page 48.11*

Montreal, C. W. Bro. R. Hutchins has again returned to that field of labor.*HST March 13, 1844, page 48.12*

Jackson, Mich. Bro. J. Whitmore writes,—We have a few in this place who are firm believers in the doctrine of the Advent; others, who are partial, and a mass of scoffers. We need a good lecturer in this region. He would be an instrument of much good."*HST March 13, 1844, page 48.13*

Hamonsport, N. Y. Bro. J. Lewis writes, Feb. 21,—"I live on Independent Hill, where God is pouring out his Spirit copiously, and we are at this present time rejoicing in hope, and looking for the coming of our blessed Savior. We meet on Tuesday and Friday evenings, and on Sabbath morning and evening, for Social prayer; and of a truth God is with us, and our faith is strong in the belief that the end of all things is at hand. Bro. Gillet is preaching about ten miles from here, in Avoca, and the Lord is with him, and the whole village is alarmed. Christians are praying for a deeper work of grace, and sinners are crying for mercy, the lukewarm are stirred up, and the backslidden are reclaimed.—*Mid. Cry,**HST March 13, 1844, page 48.14*

Rice Creek, Mich. Feb. 8. “The Second Advent interest is increasing in this place. Your paper has thrown much light on the subject.—Ib.*HST March 13, 1844, page 48.15*

Belvidere, Ill. Bro. C. C. Jenks writes,—“There are a few here who are daily looking for a new heaven and earth, wherein dwelleth righteousness, Eld Wm. Roberts is occasionally with us, but his health is such that he cannot labor much; yet he is strong in the faith; and could he have help, souls might be rescued, and the cause sustained.” Ib.*HST March 13, 1844, page 48.16*

Saugerries, N. Y. Bro. L. Seightmyer writes,—“I bless God for the benefits I have received from the perusal of those copies of the Midnight Cry you so kindly sent me. I hailed them as a message sent from heaven. I have perused them with intense interest, and the benefits that I have received from them I would not exchange for worlds. O how sweet the thought that Jesus is soon to appear to save those that love his appearing, and to gather together his elect from the four winds of heaven into his everlasting kingdom.” Ib.*HST March 13, 1844, page 48.17*

Patchougee, L. I. Bro E. H. Whiting writes, Feb 20,—“We have glorious meeting in this place. Bro. Gamage, (Congregational minister) has embraced the doctrine fully, and preaches powerfully.” Ib.*HST March 13, 1844, page 48.18*

Albany, N. Y. G. S. Miles writes, Feb. 19,—‘Elder Burnham lectured here three times yesterday, and baptized 15 happy converts in the Hudson.” Ib.*HST March 13, 1844, page 48.19*

To Correspondent. The continuation of the article “Our Church,” was received too late for this paper. It may appear in our next.*HST March 13, 1844, page 48.20*

For the Advent Hera’d.*HST March 13, 1844, page 48.21*

That thou doest, do quickly

JVHe

I have thought of the importance of those of our brethren who live in

the vicinity of Rail Road depots, to go to the cars and distribute some of the little tracts to the passengers. In this manner much good may be done.*HST March 13, 1844, page 48.22*

There are some brethren probably living near all our depots, if they are not able to buy and distribute, let some who have the means, send them the tracts to distribute. Let no one say, it will do no good.*HST March 13, 1844, page 48.23*

Those brethren who travel should always be supplied to offer to each passenger. I have practised this manner of distributing tracts for more than a year, and I think they have never been rejected but twice—One *minister* and one *professed infidel* refused to take a tract, but the infidel afterwards requested me, and I gave it him. My manner has been, as soon as the cars start, to pass through the cars and ask each gentleman and lady if they will accept of a tract? When a way passenger gets in, I go and offer him one. Go thou and do likewise.*HST March 13, 1844, page 48.24*

W. C

A SECOND ADVENT CONFERENCE

JVHe

Will be held, if he Lord will, in Lowell, to commence on Wednesday, March 20 and continue over the Sabbath, at the house where Elder Cole preaches. We shall try to entertain all of the friends who come to assist in giving the cry, Behold the Bridegroom cometh. Brethren Himes, Jones, Churchill and Plummer are especially invited to come and preach to us on the occasion, and all others who have the salvation of perishing sinners at heart.*HST March 13, 1844, page 48.25*

By request of the brethren,

OBITUARY

JVHe

Died, in Springfield. Vt., Sister SATIRA MILLER, wife of brother John Miller, Tuesday, Feb. 27, 1 4, aged 50 years. Her health had been feeble through the winter. She has finally fallen asleep in Jesus. Her husband very unexpectedly found her a corpse at his side in the night. My heart was truly affected while calling on Bro. Miller and his little family of five children, to see them how around the family altar, calm and serene, patiently waiting the return of the Bridegroom, and all the saints with him. This blessed hope bears us up under every trial. Sister Miller was firm in the faith of soon seeing her blessed Lord. We sorrow not as those who have no hope. I. H. Shipman.*HST March 13, 1844, page 48.26*

March 4, 1844.*HST March 13, 1844, page 48.27*

NEW PUBLICATION

JVHe

Origin, Nature, and Influence of Neology. By N. N. Whiting. This is No. 42 of the Second Advent Library, and is just published. Price, 10 cts.*HST March 13, 1844, page 48.28*

This work is designed to present, in a clear and concise manner, the rise and progress, in the church, of Neology and kindred fruits of the German Schools of Theology; with their effect on the churches of our own land.*HST March 13, 1844, page 48.29*

It was not until the blessed hope of the glorious appearing of the Great God and our Savior Jesus Christ was presented as an immediate event, to the professed followers of Him, who promised to come again, and was rejected by such with scorn, that it was even dreamed that the great body of the church had departed so far from the belief of our fathers, and from the “faith once delivered to the saints.” But the strong, Neological ground which the anti-Adventists have been obliged to assume, to ward off the doctrine of the immediate appearing of Christ, and the manner in which such views have been received, unrebuked by the great body of the church, have served to exhibit the extensive spread and deep root which the phylosophy of Germany has attained among the churches of our own land.*HST March 13, 1844, page 48.30*

These principles have crept in so insidiously—till now almost unnoticed—that their sudden maturity has caused a great call for information respecting their origin and progress, with the causes of so extensive a reception of them by the church. This call has here been most successfully met; and we cheerfully recommend it to all, as a work worthy the serious perusal, not only of those who love the appearing of Christ; but also of those who have drank deeply at the poisoned fountain.*HST March 13, 1844, page 48.31*

Letters received to March 9, 1844

JVHe

Daniel Snow jr by pm $1; pm New Market N H; Ruth Cross; pm Gilford NH; R E Ladd $2; Wm H Stat; P. Burnap $1, and C. Burnap $2 by pm; A N Bently, by pm $; pm Hillsborough N H; J Weston $1; H Childs; N. R. Morse $5, papers mailed regularly per order; Wm G Churchill by pm $1; E C Clemens; S Howland $10; J Loring by pm $1; I Chadwick by pm $1; N Laport by pm $1; Elder B Cilley by pm $1; pm Sharon Vt; Wm B Mason by pm $1; P Clough by pm $1; N T Withington by pm $2; A G W Smith by pm $2; R Miller by pm $1; Dr Smith by pm $1; S Mallory by pm $4; E Roberts $1; W Milton $1; Safford & Park; J A Barret $7; T L Tullock; B Lillibridge; T Cole; C Clapp by pm $5; Wm J Hart by pm $5; C A Gale by pm $1; Geo. Welch by pm $2; O Tillson by pm $1; S Cook by pm $2; J V Himes; S P Flanders by pm $1; pm Vienna Me; pm Dedham Ms; pm Waterville Vt; Elder Morse by pm $2; Alman Whiting and Silas Bowen by pm $3; C R Hamlin by pm $1; Stephen Gates and E Edgarton by pm $1 each; Eli Fisk by pm $1; I H Shipman; Susan Farnsworth and R B H Gould by pm $1 each W T Morse $3; J D Proctor $1; Jno Buck by pm $2; A Wand and A H Smith by pm $1 each; L D Thwing $1, postage 25 cts; Wm M. Reddington by pm $1; Z Dellano by pm $2; S D Howard by pm $1; Levi Wiswall $10; W Rutherford by pm $1; S Melton by pm $2.50; T L Tullock; E C Clemens; J Dean; R Polly by pm $1; S Silkworth by pm $2; T W Titus by pm $1; Wm Lathrop by pm $1; D Austin by pm $2; S S Snow; pm Reading, Ms; B H Albee $2; T Smith $1; S Weeks $1; J Towle $1; O W S Newport; A Lyford; J Patten by pm $1; Chas. Chase by pm $1; C Aldrich and J Aldrich by pm $1 each: L Wooster and Mary Bump 50 cts each; S Flagg by pm $1; N F Withington by

pm $1; J W Stewart by pm $1; F Wheeler and Amos Kimball by pm 50 cts each; E Straight by pm $1; D Smith Jr by pm $1; pm Louden N H; Geo Atkinson.*HST March 13, 1844, page 48.32*

Packages Sent

JVHe

Jno. Starkweather, Worcester Ms; J Weston, New Ipswich NH; F G Brown, New Ipswich N H; G S Miles, Albany; J V Himes, New York; J Litch, Philadelphia, 40 Arcade; N Bishop, Greenville NY, care of G S Miles, 67 Green st Albany; S Howland, Topsham Me; N T Withington Springwater NY; J O Barrett, Townsend M; J V Himes, New York; A G W Smith, Castleton Vt; C Clapp, Akron, O; T Cole, Lowell; Elder T Smith, care of L Johnson, pm Vienna Me; pm Yorkville, S C; S D Howard, Barre, Vt; Silas Bowen, Felchville, Vt; L Wiswell, Montgomery, Vt; Wm T Moore, Smithford, SC; C R Hamlin, Hudson, O; B H Albee, East Machias, Me.*HST March 13, 1844, page 48.33*

SECOND ADVENT DEPOTS

JVHe

Boston, Mass.—No. 16 Devonshire Street*HST March 13, 1844, page 48.34*

Address J. V. HIMES.*HST March 13, 1844, page 48.35*

New York City—No. 9 Spruce Street*HST March 13, 1844, page 48.36*

Address J. V. HIMES.*HST March 13, 1844, page 48.37*

Albany, N. Y.—No. 67 Green St.*HST March 13, 1844, page 48.38*

Address G. S MILES.*HST March 13, 1844, page 48.39*

Rochester, N. Y—No. 17 Arcade Buildings*HST March 13, 1844, page 48.40*

Address E. C. GALUSHA.*HST March 13, 1844, page 48.41*

Utica, Y.—(Agent please give street and No.*HST March 13, 1844, page 48.42*

Address HORACE PATTEN.*HST March 13, 1844, page 48.43*

Philadelphia, Pa.—Nos. 40 & 41 Arcade,*HST March 13, 1844, page 48.44*

Address J. LITCH.*HST March 13, 1844, page 48.45*

Cincinnati, Ohio—Third Street, few doors east of Walnut, south side, add. J. V. HIMES.*HST March 13, 1844, page 48.46*

St. Louis, Mo.—No. 88 Market Street*HST March 13, 1844, page 48.47*

Address H. A. CHITTENDEN.*HST March 13, 1844, page 48.48*

Louisville, Ky.—Jefferson House.*HST March 13, 1844, page 48.49*

Address Dr. NATH'L FIELD.*HST March 13, 1844, page 48.50*

Montreal, C. W.—No. 158 Notre Dame Street*HST March 13, 1844, page 48.51*

Adress R. HUTCHINSON.*HST March 13, 1844, page 48.52*

Portland, Me.—Casco St.—address J. PEARSON.*HST March 13, 1844, page 48.53*

March 20, 1844

Vol. VII. No. 7. Boston, Whole No. 151

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

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JVHe

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Dow & Jackson, Printers.*HST March 20, 1844, page 49.4*

THE WATCHMAN

JVHe

O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.—*Ezekiel 33:7*.*HST March 20, 1844, page 49.5*

Watchman on the walls of Zion,
Let thy warning voice be heard;

Blow the blast; for Judah's Lion
Soon will draw his vengeful sword;
Soon his rightful throne assume;
To pronounce the general doom.*HST March 20, 1844, page 49.6*

Watchman! mark the coming danger;
Blow the trumpet, warn the land,
Wake the slothful, rouse the stranger,
Lest their blood be on thy hand.
Turn, oh turn! why will ye die?
O Israel, to your Refuge fly!*HST March 20, 1844, page 49.7*

Watchman! sound a louder measure,
For thy people will not hear—
As a lovely song of pleasure
Fall thy words upon their ear.
Bid them seek the good old path,
Ere the awful day of wrath.*HST March 20, 1844, page 49.8*

Watchman, in the cleansing Fountain
Bid them wash while yet they may;
Vain their call on rock and mountain
To protect them in that day
When the Lamb on throne of ire
Shall unsheath his sword of fire.*HST March 20, 1844, page 49.9*

Watchman! 'mid that desolation,
Ask, Who then shall dare to stand?
Joyful shout! from tribulation,
Jesus brings his chosen band!
Grateful love and ardent praise
To his eternal glory raise.*HST March 20, 1844, page 49.10*

DESTRUCTION OF SODOM AND GOMORRAH

JVHe

And Lot said, Up, get ye out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. —*Genesis 19:14*.*HST March 20, 1844, page 49.11*

All things remain the same—
The sunbeams brightly shone—
When slowly forth from Sodom came
One family alone.*HST March 20, 1844, page 49.12*

Lot only, feared the word
The angel Savior spoke,
And at the mandate of the Lord
Those scenes of guilt forsook.*HST March 20, 1844, page 49.13*

Oh, who beside him dared
The scoffer's laugh to brave?
Who for the prophet's threatening cared,
And sought his soul to save?*HST March 20, 1844, page 49.14*

Not one of all that horde
The warning would obey!
Then down the brimstone deluge pour
And swept them all away!*HST March 20, 1844, page 49.15*

And now; how can it be
That none will turn and hear;
Now, when the Book of Prophecy
Shows awful times are near?*HST March 20, 1844, page 49.16*

O guilty world! too late
Thou wilt in hell repine—
For Sodom and Gomorrah's fate
Full surely will be thine!*HST March 20, 1844, page 49.17*

An Exposition of *1 Corinthians 15:24-28*

JVHe

Verse 24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power." The first question which arises on this verse is, What kingdom is that which is to be given up by Christ to the Father? I answer, it must be a kingdom on the earth, for there must be an opposition, rule, authority and power, which is to be put down in the territory of the kingdom. It is a reign

where enemies will be put under the feet of their king.*HST March 20, 1844, page 49.18*

Verse 25. “For he must reign, till he hath put all enemies under his feet,” in the place where death is an enemy. *Verse 26*. “The last enemy that shall be destroyed is death.” Now we cannot be mistaken in two things. One is that Christ is the king, and that the earth is the territory. And we may be as certain that it is in the present state of things; for the reason we have already assigned, death is an enemy there; Christ is represented as king now, over all the earth. *Psalm 2:6*. “Yet have I set my King upon my holy hill of Zion.” *Psalm 47:6, 7*. “Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding.” *Psalm 74:12*. “For God is my King of old, working salvation in the midst of the earth.” This verse shows that Christ has been King ever since salvation has been proclaimed upon the earth. Let the reader examine the 89th *Psalm 18 to 29 verses*. We are told where he sits as King, at the right hand of his Father. See *Psalm 110:1, 2*. “The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.” *Matthew 22:44*. “The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.” *Acts 2:34-36*. “For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.” Also, *Ephesians 1:20-23*. *Hebrews 2:8-15*. These passages show how and where Christ is now King, and that this Kingdom is to last untill he hath put all enemies under his feet. The question now may be asked, What is this kingdom called? I answer, it may be called the kingdom of grace. *Romans 5:21*, “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.” For where and when sin hath reigned unto death, grace reigns by Jesus Christ. And to me nothing can be more plain, than when Jesus Christ shall have finished the work his Father gave him to do, and gave him all power in heaven and earth to execute the work, Jesus Christ will give up the trophies of his grace to his Father, and

present his church without spot or wrinkle, holy and without blame before him in love. *2 Corinthians 4:14, 15*.. “Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.” *Colossians 1:22, 28*. “In the body of his flesh through death, to present you holy, and unblameable, and unreprovable, in his sight: Whom ye preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Jesus.” *Jude 24*. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” And this must be in the end of the gospel day, when Christ comes and raises the dead saints, changes the living, and presents them all before the throne of his glory. Then will cease the kingdom of grace, and the Kingdom of Glory will be set up, which will fill the whole earth, and stand forever.*HST March 20, 1844, page 49.19*

The great difficulty in the minds of many, concerning the “Kingdom of God,” is because they put a wrong construction on the text, *Daniel 2:44*. “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” They suppose this kingdom was “*set up*” in the days of the Casars: but this is not correct, for Daniel has carried us down beyond the time of the Casarss, into the “*divided*” state of the Roman Empire, and even into the feet and toes of clay and iron, which toes are evidently a figure of the last ten kingdoms of the Roman kingdom, or fourth monarchy, the last power on earth which is supreme, and what rule we have to apply the words “*these kings*,” to the Casars as an antecedent, when the Casars are no where mentioned, I cannot tell; but it is very evident, that the ten toes are a complete representation of the last statue of the image, and of the ten independent kingdoms, now in what was anciently the Roman empire—i. e. England, France, Austria, Spain, Holland, Portugal, Belgium, Italy, Sicily and Sardinia. I can see no propriety in the application to the Casars, but a perfect propriety in the latter. Again, to “*set up*,” in Daniel means to make, or be, the supreme power. Now, the supreme power on earth is not the kingdom of grace; for

the kingdoms of this world exercise lordship over the subjects of grace, as Christ tells us; but when Michael stands up for his people, when he takes to himself his great power, he will rule the nations with a rod of iron, and dash them to pieces like a potter's vessel. Then he will have finished his conquest by his power over death, and all the kingdoms of this world, and will then present his kingdom of conquest, and trophies of grace, to God even the Father; and Christ, taking the throne of David, will be our God and Immanuel forever and ever; and of course God will be all and in all.*HST March 20, 1844, page 49.20*

We are now in a state of controversy, it is a time of war, death and sin, against life and grace, the devil and his angels, are fighting against Michael and his angels, *Revelation 12:7-10*. "And there was war in heaven: Michael and the angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him: And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night"*HST March 20, 1844, page 49.21*

1 Corinthians 15:27. "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." In this verse we are taught, that by the power of God all things are put under the feet of Christ. And, *verse 28*, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Then Christ, as Mediator and intercessor, will be swallowed up in his power as God and King, having now put down all rule and authority, opposed to God on earth, the territory of his kingdom, he sets up his everlasting kingdom, and reigns supreme over all, "*that God may be all in all*." And then we may say, "*Thanks be to God, which giveth us the victory through our Lord Jesus Christ*" I remain yours, waiting in hope to be presented with you, and the whole house of the Israel of God in the kingdom of grace.*HST March 20, 1844, page 50.1*

Wm. Miller.

Our Church; or DR. ORTHODOX AND DEA. HOPEFUL

JVHe

PART II

Continued.

The subject of the article here continued is not a mar *fancy* sketch. Ed.*HST March 20, 1844, page 50.2*

Dark brooded the clouds over our church; some of its sleeping members had been startled into new life by the midnight cry—they had arisen and were trimming their lamps, and going forth to meet the Bridegroom; that is, they rejoiced to hear he was so nigh, and they looked into their Bibles with faith in God, and into their hearts to see that all was right there, (for this truth leads to searching, self-examination,) and the consequence was, that they pursued a different course of life. This troubled the church. That immaculate body was at a dead stand—in opposition to further light, beaming from the Word of God. Settled and grounded in the supposed Millenium faith, what had she to do with the Lord's coming, save to ridicule, and bring the very thought into contempt—a crisis has come—the honor of the church must be vindicated—her divinely constituted authority must not be lightly set aside—her infallibility must not be questioned.—She has decided that man cannot be in "the narrow way to life," unless he remain in her worldly-wide enclosure. So with commendable zeal, she sets herself to the work of disciplining the wandering members.*HST March 20, 1844, page 50.3*

At a special meeting of the session, duly called and appointed on the Sabbath, in consideration of the alarming tone affairs were assuming, and the threatening aspect of the times, Dr. Orthodox presided. First, a full and lengthy summation of heretical views, on the part of the troubles in Israel, was given by Dr. Smalltalk, an orderly and obedient satellite of the pastor. With inconceivable volubility and despatch, this gentleman gave, what he considered to

be, decided symptoms of a heretical attack of the body ecclesiastic —and wound up by recommending a salutary external application to the hard cases, in the form of a plaster, if they would bear it— otherwise, if they were so much diseased, that this had no effect, it was suggested that they be cast forth without the camp, as unholy and unclean, and considered henceforth as leprous persons, as heathen, and publicans. There was a pause.*HST March 20, 1844, page 50.4*

Dr. O. The brethren will speak their minds—do not wait one for another. Esq. Prudent, we should like to hear, from you. That gentlemen then spoke, “The question seems to be, what shall we do with the covenant breakers? Now I think, first of all, we must visit them, and try reasoning and judicious measures, to bring them back to the fellowship, watch, and communion of our church; it was only to-day that I was mildly reproving a wanderer from the fold, for covenant breaking, when he retorted by saying that we were covenant breakers, in not going to them and telling them their faults. We have, it is true, in some instances, sent for some of the sisters, to meet our session at the church, but it seems to me, that this is “casting our pearls before swine,” for they do not seem to appreciate the honor at all, but “turn again and rend us,” by quoting that justly obsolete passage of Scripture, “If thy brother offend thee, go and tell him his fault between thee and him alone,” and these sisters, whom we have condescended to summon before us, say, if the Bible exhorts to visit offending brothers, much more does common civility and gallantry inculcate that the sisters be visited. My advice is, that without further delay, we have a committee appointed, for the purpose of visitation, that the heretics may not retort on us, by calling us covenant breakers—and say, they have as much right to excommunicate us from the church, as we have to cut them off.*HST March 20, 1844, page 50.5*

Dr. O. “Dea. Lagging, as Dea. Hopeful is absent, we should be pleased to hear from you.”*HST March 20, 1844, page 50.6*

Dea. L. I don’t know as I have any thing new to offer. I never differ from my brethren. I am ready to agree to any thing the majority decide upon.*HST March 20, 1844, page 50.7*

After several had held forth on the question, at last it was resolved, that two of the church, viz., Dr. Orthodox and Dea. Hopeful, be constituted a committee to visit the offenders, and treat with them as circumstances seem to demand.*HST March 20, 1844, page 50.8*

[And now let us accompany the committee on their visits of mercy]*HST March 20, 1844, page 50.9*

The Sabbath passes away, and early Monday morning, with great eagerness they commence the work. After a walk of half a mile, they stop at the sweet little cottage of Sister Humble-Mind.*HST March 20, 1844, page 50.10*

Dr. O. Good morning, sister Humble-Mind; how are you?*HST March 20, 1844, page 50.11*

Sister H. M. Very well, thank you. I hope you are well; good morning, Brother Hopeful.*HST March 20, 1844, page 50.12*

Dr. O. Well, how is your faith in the Lord's coming! ha! ha!*HST March 20, 1844, page 50.13*

Sister H. M. My faith is as strong as ever, sir.*HST March 20, 1844, page 50.14*

Dr. O. Oh nonsense, sister; come, confess you'll give it up, root and branch, and come back to us, if the Lord does not come in April; wont you?*HST March 20, 1844, page 50.15*

Dea. H. Yes, you'll come and labor with us as you used to, after April.*HST March 20, 1844, page 50.16*

Sister H. M. I trust I shall look for the Lord until he does come—the coming of my Savior, and the setting up of God's Everlasting Kingdom, is the next event, and God forbid that I should turn traitor, if he does not come as soon as I believe.*HST March 20, 1844, page 50.17*

Dr. O. You are a rank fanatic!*HST March 20, 1844, page 50.18*

Dea. H. Exactly.*HST March 20, 1844, page 50.19*

Sister H. M. If I have done anything worthy of death, I refuse not to die.*HST March 20, 1844, page 50.20*

Dr. O. None of your perverting Scripture, if you please.*HST March 20, 1844, page 50.21*

Dea. H. Unstable souls wrest the Scripture to their own destruction.*HST March 20, 1844, page 50.22*

Dr. O. What sort of a church do you suppose we should have, if all the members followed your example?*HST March 20, 1844, page 50.23*

Sister H. M. We should all adjourn to the Advent House of Prayer—be strong Adventists—be entirely free from the yoke of bondage—we should have no creeds—no confessions of faith, or manmade scripture—firmly believing that the word of God is an unerring rule of faith and practise—we should make no attempt to add to it. If all the church followed my example, "the mark of the beast would soon fade from the right hand and forehead."*HST March 20, 1844, page 50.24*

Dr. O. Enough! enough! you are a fit subject for the Insane Retreat, and we shall have you forwarded accordingly.*HST March 20, 1844, page 50.25*

Dea. H. Yes. Have you forwarded accordingly.*HST March 20, 1844, page 50.26*

Sister H. M. Articles, Creeds, Catechisms, etc. have had their day: being merely stepping stones to lead out of Papacy, into the liberty of the Gospel, and when we are free, why should we retrace our steps to the "beggarly elements."*HST March 20, 1844, page 50.27*

Dr. O. Outrageous! I tell you there can be no church without a creed.*HST March 20, 1844, page 50.28*

Dea. H. Exactly. No church without a creed.*HST March 20, 1844, page 50.29*

Sister H. M. What was the creed of the early christians who waited

in the Upper Chamber for the promise of the Father? Paul says “the church that is in thy house”—their creed was the Bible.*HST March 20, 1844, page 50.30*

Dr. O. Then you reject all the devoted labors of the great and learned of *our church*?*HST March 20, 1844, page 50.31*

Dea. H. You forget how “rich” our church is in literature, and how she is increased in theological goods!*HST March 20, 1844, page 50.32*

Sister H. M. The Bible is my only rule of faith and practise.*HST March 20, 1844, page 50.33*

Dr. O. Let me tell you that you are not capable of understanding the Bible without the commentaries of the learned of our church, or the assistance of your appointed spiritual advisers. Why, I have been a close student of theology for thirty years, and there are several passages which I do not consider myself capable of explaining—and you a woman—a weak sister in the church, with no system of theology in your head, and dost thou think to teach us—we’ll cast thee out, as the Scriptures say.*HST March 20, 1844, page 50.34*

Sister H. M. But you cannot make me “blind” again.*HST March 20, 1844, page 50.35*

Dr. O. It is the height of presumption for you to attempt to read your Bible for yourself—hence this fearful wandering from the fold. Had you continued in my Bible class where God placed you, the state of things would now be very different. But explain yourself: what do you mean by your hints about the mark of the beast. We must inquire into this matter a little.*HST March 20, 1844, page 50.36*

Dea. H. That is best, certainly.*HST March 20, 1844, page 50.37*

Sister H. M. Since you request it, I will give you my views, I find in *Revelation 13*. a beast described, which is to succeed the emblem of the Papal power. “It comes up out of the earth, having two horns like a lamb, speaks like a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was

healed. Protestantism does not profess to be any thing but a reformed Catholicism, it is still a corrupt Christianity—fearfully fallen from the primitive simplicity and purity. At the reformation, the beast with the lamb's horns arose. The two horns may represent the civil and ecclesiastical power of Protestantism, which were less arbitrary and domineering than Catholicism. But the lamb-like beast *spake as a dragon*. The daughters of *Mystery Babylon the Great*, had a little of her spirit notwithstanding they professed to be quite different, they were decidedly dragonic in their influence—and gradually fell into some of the peculiarities of the mother from whence they sprung.*HST March 20, 1844, page 50.38*

Dr. O. Pshaw! but proceed.*HST March 20, 1844, page 50.39*

Sister H. M. Very soon after the reformation, the church showed a persecuting spirit, and history shows that the Protestant church has done her part of blood work even the puritan band are not entirely free from this reproach—they put to death inoffensive Quakers. *Spake like a dragon*. As to the mark on the right hand, and in the forehead, that may mean sectarianism and subscribing to Articles of Faith, Creeds, and man-made Scriptures.*HST March 20, 1844, page 50.40*

Dr. O. What you have said is enough to consign you to everlasting perdition. You are a "wandering star, for whom is reversed the blackness of darkness forever." You may consider yourself kindly treated, without more ado, to be cast out of our church.*HST March 20, 1844, page 50.41*

Dea. H. Yes. Cast out into outer darkness.*HST March 20, 1844, page 50.42*

[Exeunt Dr. O. and Dea. H.]*HST March 20, 1844, page 50.43*

Sister H. M. sings—*HST March 20, 1844, page 50.44*

Here o'er the earth, as a stranger I roam,
Here is no rest—is no rest:
Here as a pilgrim I wander alone,
Yet I am blest—I am blest.*HST March 20, 1844, page 50.45*

For I look forward to that glorious day
When sin and sorrow will vanish away;
My heart doth leap, while I hear Jesus say,
There, there is rest—there is rest.*HST March 20, 1844, page 50.46*

[Next, we turn a square, ring a bell, and are ushered into Dea. Faithful's comfortable parlor. After cordial salutations on both sides, Dr. Orthodox begins to feel the pulse of his mind in regard to our church.]*HST March 20, 1844, page 50.47*

Dr. O. We consider, my good brother, that the cause is suffering very much from your absence from our church.*HST March 20, 1844, page 50.48*

Dea.F. How so.*HST March 20, 1844, page 50.49*

Dr. O. Why your influence, permit me to say, is all on the wrong side of the question.*HST March 20, 1844, page 50.50*

Dea. F. Perhaps. I might for a time, remain in the church, if I could be permitted to express my views in regard to the kingdom about to be set up.*HST March 20, 1844, page 51.1*

Dr. O. Oh, I dare say some arrangement can be made; which will satisfy you. But why do you wish to express yourself on the subject? Your belief is universally known, and I am confident that if you keep silent in regard to it, your indirect influence will be incomparably more effectual, in bringing about the state of things you desire, than if you should speak much of the Lord's coming.*HST March 20, 1844, page 51.2*

Dea. F. Are you anxious as I am, that all should be looking for the Lord?*HST March 20, 1844, page 51.3*

Dr. O. For his immediate personal coming? Oh no, certainly not.*HST March 20, 1844, page 51.4*

Dea. F. Then why do you wish me to take the most effectual means (according to your views) to bring it about?*HST March 20, 1844, page 51.5*

Dr. O. Simply because I am disinterested in this case, and for your sake, am willing to suffer wrong. My esteem and love for you is such, brother Faithful, that I am resolved by all means, to win you back to the enviable position you have so long occupied among us. I am impressed with the thought that God has a great work for you to do in our midst. Think of your great possessions, unbounded influence, and superior abilities, all consecrated to doing good in the church, and then decide, if you can, to leave it. You cannot, I am persuaded, do this—you have too noble and generous heart to bring such confusion and anarchy into our church. You cannot take upon yourself the responsibility of bearing consequences so disastrous. The destiny of immortal souls rests upon your decision —but, placing implicit confidence, as we do, in your correct views of duty, and the superiority of your judgment—we feel scarcely a doubt, that you will return to your duty and station, and all will yet be well.*HST March 20, 1844, page 51.6*

Dea. F. It is and has been my privilege, to pray earnestly for the church, even while I am absent.*HST March 20, 1844, page 51.7*

Dea. H. I fear then you have not prayed in faith, for we have had terrible times in our church.*HST March 20, 1844, page 51.8*

Dr. O. It is not so much the prayer as the authority, good order and discipline that preserves a church, in my apprehension.*HST March 20, 1844, page 51.9*

Dea. F Bro. Hopeful, perhaps you'll think I have prayed in faith, when I tell you for what I have prayed.*HST March 20, 1844, page 51.10*

Dea. H. Well, brother.*HST March 20, 1844, page 51.11*

Dea. F. Why I have prayed that every device, movement, or plan opposed to the will of my blessed master, might be sent headlong to destruction, and from the overturnings and commotions of which I hear, I doubt not the Lord has answered my prayer.*HST March 20, 1844, page 51.12*

Dr. O. (Angrily.) You had no earthly right to offer such a prayer. It was inspired by Satan.—Why you are praying that the church may

be overthrown—that the light may be extinguished her efficiency cease—her clergy be scattered and leave the flock to perish. If you persist in this course, I shall say you are deranged. Already I begin to believe the notorious stories about you. Why they say that you go out on the roof every night—mount the chimney, and pray, "now, Lord, I am ready to be taken up,"—they say—*HST March 20, 1844, page 51.13*

Dea F. "Blessed are ye when men shall say all manner of evil against you falsely, for my sake," said the Savior—what the wicked say, is of little weight with me.*HST March 20, 1844, page 51.14*

Dr. O. But I tell you this is not what the wicked say, but the words of our best church members—those who are most active in circulating these reports are those who are in "good and regular standing" in our church.*HST March 20, 1844, page 51.15*

Dea. F. "By their fruits ye shall know them." They bear false witness against their neighbor.*HST March 20, 1844, page 51.16*

Dr. O. Beware! beware! I charge you beware. Would you condemn all? Would you condemn as good a man as Dea. Hopeful here?*HST March 20, 1844, page 51.17*

Dea. F. I can only judge of him by his fruits—if he reports evil of me without good authority, why I must say he is guilty of bearing false witness.*HST March 20, 1844, page 51.18*

Dea. H. I *had* good authority for saying that it took six men to hold you when your crazy fits came on, and that you rode on to Sodom mountain every night, and on the very pinnacle prayed the Lord to take you up. I had good authority for saying that, I tell you!*HST March 20, 1844, page 51.19*

Dea. F. Ah! you had—pray what was it?*HST March 20, 1844, page 51.20*

Dea. H. Why Miss Tattle had it direct from Mr. Newsmonger and all his family, who overheard Dr. Smalltalk giving an account of all the circumstances to Mr. Credulity, at Esq. Prudent's party. I had it from Miss Tattle's own mouth, and Mr. Trumpet stood by and swore to

every word that she said, and a great deal more, which he advanced himself. Now we read that in the mouth of two or three witnesses, every word shall be established. I ask, then, it I had not good authority for saying what I did of you.*HST March 20, 1844, page 51.21*

Dea. F. That will be decided when every one of us shall give an account of himself to God.*HST March 20, 1844, page 51.22*

Dea. H. Well, I said as little as possible, out of regard to your feelings. We have been yoke-fellows in the church this twenty years, and it is natural that I should feel a kindness and sympathy for you; so I did not *begin* to tell *all* that they said.—Why at that party, the principal subject of conversation was the strange doings of the Millerites.*HST March 20, 1844, page 51.23*

Den. F. Undoubtedly.*HST March 20, 1844, page 51.24*

Dr. O. When we see such men as you, brother Faithful, scorning the holy church, it is true, we are prepared to believe almost every thing of them. But this is not to the point. Our errand is to find the position you are prepared to take, that we may proceed accordingly.*HST March 20, 1844, page 51.25*

Dea. F. My position is that the church has fearfully fallen from the primitive faith, which was to look and watch for the speedy appearing of God's Son from heaven—she has turned aside to fables—she is in her Laodicean lukewarm state, and she will very soon be spued out of the mouth of Jehovah, for thus the Lord hath spoken. My position is to hasten and come out of her, lest I be a partaker of her plagues.*HST March 20, 1844, page 51.26*

Dr. O. God help us! Where will the heresy end? You are as great a heretic as sister Humble-Mind, whom we are to cast out and anathematize.*HST March 20, 1844, page 51.27*

Dea. F. Do you consider that sister Humble-Mind is a christian, and accepted of God?*HST March 20, 1844, page 51.28*

Dr. O. Accepted of God? why yes, I suppose so, as she is a meek, humble sister, a follower of the Lamb; but she has embraced such

“strange and erroneous doctrines,” so violated her “ecclesiastical obligations,” that we are constrained, for the sake of the prosperity and extension of our church, to make a public example of her, and cast her without the camp, as unholy and unclean—a withered branch, and under the fearful frowns of the Almighty. If we did not do this, others would follow her example, and where will the mischief end?—Why, in auother year, our church would not pay its own expenses. There is a stern necessity in the case, I tell you. We are driven to an extremity.—What would become of the pastors, when new light breaks into the church, it we did not hasten and put it out? Why we should be left as shepherds not having a flock, hirelings without wages, so there is an unavoidable necessity for us “to lord it over the heritage,” which also “we are forward to do.”*HST March 20, 1844, page 51.29*

Dea. F. Your remarks are extremely in point, and illustrate my position admirably. From your own confessions, the christianity you possess, is corrupt. What do you suppose the apostle meant when he said, “Prove all things—hold fast that which is good?”*HST March 20, 1844, page 51.30*

Dr. O. Meant! why he meant that we reject all new and ultra things to be heretical forthwith, and hold on to the old tried doctrines. He meant us to be orthodox in the fullest sense of the term! Why how long, I desire to know, shall we be sound Presbyterians, if we should entertain every new opinion that came along, even if it were only for examination. Why there would be no assuaging the flood of error which would overwhelm us. The only safe course to maintain our sect, is to abide by our creeds, confessions of faith, and covenant, and then we shall be able to put to silence all the advocates of new doctrines.*HST March 20, 1844, page 51.31*

Dea. F. The Bible is a perfect rule of faith and practice, and I prefer to take that for my creed and confession of faith.*HST March 20, 1844, page 51.32*

Dr. O. Then you are a heretic! a child of hell! and opposed to that holy church which is graven on he palms of the Savior.*HST March 20, 1844, page 51.33*

Dea. F. With one’s faith fixed to a creed, I see not how one is in a

position to receive any new light from God's word.*HST March 20, 1844, page 51.34*

Dr. O. Exactly. We do not want any new light. It would not be orthodox to receive it.*HST March 20, 1844, page 51.35*

Dea. H. Exactly. We have light enough.*HST March 20, 1844, page 51.36*

Dea. F. You consider the puritan fathers good authority.*HST March 20, 1844, page 51.37*

Dr. O. Certainly—and we adopt their faith—we are not so assuming and presumptuous as to suppose we can find any thing new iu so old a book as the Bible, which our good fathers certainly read as much as we do. How ridiculous is the very thought that we can find any thing new in that which every body has been poring over for ages. It is too silly and foolish to be mentioned by one possessing any common sense or sound judgment.*HST March 20, 1844, page 51.38*

Dea. F. As you profess to abide by the puritans, you will permit me to read then, Rev. Mr. Robinson's farewell address to the pilgrims, as they were about to embark for America. You will recollect that he was the pastor of the little band—sound in the faith, and dearly beloved by his flock—and his exhortation breathes a noble spirit of Christian liberty, and a charity and liberality "truly apostolical."*HST March 20, 1844, page 51.39*

"Brethren," said he, "as we are now quickly to part from one another, and whether I may live to see your faces on earth any more, the God of Heaven only knows, but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.*HST March 20, 1844, page 51.40*

"If God reveal any thing by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry. For I am verily persuaded—I am verily confident, that God has more truth yet to break forth out of his Holy Word For my part, I cannot sufficiently bewail the condition of the reformed churches, who are

come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw, and whatever part of his will God revealed to Calvin, they will rather die, than embrace. And we Calvinists, you see, stick fast, where they were left by that great man of God, who saw not all things.*HST March 20, 1844, page 51.41*

"This is a misery much to be lamented, for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace any farther light, as that which they had just received.*HST March 20, 1844, page 51.42*

"But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth, before you receive it. For it is not possible that the Christian world should come so lately out of thick anti-christian darkness, and that perfection of knowledge should break forth at once." So you see, brother, this is the explanation Elder Robinson would give of the passage "Prove all things—hold fast that which is good."*HST March 20, 1844, page 51.43*

Dr. O. All trash—too fanciful for me, entirely—this is not to the point. I take this stand—there is no church without a creed.*HST March 20, 1844, page 51.44*

Dea. F. Others say there is no church without a bishop. One position is about as tenable as the other. If there could be no church without a creed of man-made scripture, our Savior would most certainly have mentioned it, and given rules for the formation of that creed. As it is, he has given God's Holy Word a "perfect rule of faith and practice."*HST March 20, 1844, page 51.45*

Dr. O. Then you condemn, in toto, every creed and confession of faith.*HST March 20, 1844, page 51.46*

Dea. F. I do, unless expressed in Scripture language; if so many passages of Scripture could be selected as would express, in a concise view, the main truths of the Word of God, I could form no objection to subscribing to them. Of all articles in a church

covenant, this which I find in a pilgrim church, is the least objectionable, viz: “That we will be ready to receive whatever truth shall be made known to us, from the written Word of God.”*HST March 20, 1844, page 51.47*

Dr. O A very effectual way to open the flood gates, and let in error and heresy. Very well; so you are ready to forego all the honors our church can confer, and be cut loose from our fellowship and communion, and henceforth to swing off from all orthodoxy; to be blown about at the mercy of “every wind of doctrine.” Sad! sad, indeed, will be your fate. I little thought it would come to this. How are the mighty fallen!*HST March 20, 1844, page 51.48*

Dea. F. I am a freeman. The truth has made me free, and God forbid that I should become entangled with the yoke of bondage. I well know what the honors of the church are. I know one may be in good standing in her sight—yet utterly abominable in the sight of God. If the broad mark of the church, is stamped on one, all men will speak well of you. To be in high estimation in the world, one only need be a worldly, fashionable church member in good and regular standing—to be truly popular, one must worship the beast, and receive his mark in the forehead, or right hand. The Lord himself, will soon descend from heaven with his mighty angels, to gather his elect from the four winds of heaven, and I choose to be found out of Babylon, for I do not wish to be a partaker in her plagues.*HST March 20, 1844, page 51.49*

Dea. H, Shocking, shocking! you do not think that all church members will be lost, if they do not [original illegible]*HST March 20, 1844, page 52.1*

Dea. F. Far from that; but I do believe that all *lukewarm* professors, will God spue out of his mouth—they will assuredly perish; as for the faithful servants of God, who have light on this subject, they cannot remain clogged with the corruptions of the daughters of Babylon—they will not look behind them; nor stay in all the plain, but will escape to the mountain, for the Lord knoweth those that are his, and he will guide them by his counsel, and afterwards receive them to glory.*HST March 20, 1844, page 52.2*

Catharine.

To be continued.

Advent Herald & Reporter:

JVHe

"The Lord is at Hand."

BOSTON, MARCH 20, 1844.

*All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.*HST March 20, 1844, page 52.3

*Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same*HST March 20, 1844, page 52.4

*Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST March 20, 1844, page 52.5

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST March 20, 1844, page 52.6

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New*

*Earth,wherein dwelleth righteousness.*HST March 20, 1844, page 52.7

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST March 20, 1844, page 52.8

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST March 20, 1844, page 52.9

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST March 20, 1844, page 52.10

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST March 20, 1844, page 52.11

Editorial Correspondence

JVHe

Dear Bro. Bliss:—We finished our work in Washington on the 3rd of March. Bro. Miller gave nineteen lectures, and Brn. Litch and Himes gave fifteen, in all, thirty-four. These were given to crowded and deeply attentive audiences, composed of almost all nations and denominations. The truth has taken a deep hold on the public conscience. The subject has become a serious one with all who have heard, who before treated it with contempt. As we expected, the humble and pious members of all the churches, who gave us a full hearing, embraced the doctrine. Men of the world who heard us, told us that Mr. Miller had been misrepresented, and that whatever his opponents might say about him, it would be difficult for them to disprove the doctrine by the Bible. We have advocates of our views, in the circles of the high and low. And although we never visited a place where we saw so *few Bibles*, yet every Bible there is, seems to be in good demand. The Bible has been read more generally

within a few weeks, than for years before. A distinguished Senator said to one of the reporters, while we were lecturing at the Apollo, “Are the Millerites in town?” “Yes,” said he, “they are holding forth in Penn. Avenue every day.” “I thought so,” said the Senator, “for I never heard so much singing and praying in Washington before.” A watchman at the Navy Yard said to us, “You have made me a great deal of trouble.” “How so, said we.” “Wh; before you come I found it difficult to introduce the subject of the Advent to the soldiers and officers of the Navy, but now they are all upon me: I have as much as I can do to hear and answer questions.”*HST March 20, 1844, page 52.12*

Although the ministry there, as elsewhere, stand upon their dignity, and hang the issue of the whole question upon “Antiochus Epiphanes,” yet many of their best members have come into the light. It will not be an easy matter to extinguish it; they believe the Advent is at hand, and will prepare for it.*HST March 20, 1844, page 52.13*

In the course of our lectures, while we were endeavoring to give the warning, and, if possible, in a quiet and humble way direct the heads of the nation to consider the words of Daniel, the prime minister of Babylon; God was pleased, in the midst of their hilarity, to speak to them in awful judgment. The dreadful catastrophe on board the Princeton, called all to a most serious consideration of preparation to meet God. The event has had a great influence upon the public mind, and has aided us essentially in our work. It is hoped that it will be instrumental in preparing many for the sounding of the “Last Trump.”*HST March 20, 1844, page 52.14*

We are now holding meetings at the Egyptian Saloon in this city. The interest is as great as ever to hear the word. I will give you some account in my next.*HST March 20, 1844, page 52.15*

Yours, in the hope of soon seeing our King.
Baltimore, March 5, 1844. J. V. Himes.

The Jewish Year

JVHe

The question is often asked, When does the Jewish year terminate? The general impression has been, that it only extends to the 21st of March.—This opinion, however, is only in accordance with the *present* method of reckoning time, in use among the *Jewish Rabbins*: but in this they have, departed from the requirements of the Mosaic law. According to the 23rd of Levit. the year was to commence with the *appearance* of the New Moon *nearest the barley harvest*, which, in Judea, is one *entire Moon later* than the one at which the Rabbins commence their year.*HST March 20, 1844, page 52.16*

Originally, the Jewish year, as shown by Dr. Prideaux, was entirely inartificial, and continued thus so long as they remained in their own land, before their enemies began to reign over them. A few hundred years before Christ, they used an astronomical cycle of 84 years, with a certain number of intercalary years, containing thirteen moons each, instead of twelve, the usual number. This was found to be *faulty*, and Meto's cycle of 19 years, was substituted for it. To remedy its defects the Jewish calendar in its persent shape was struck out by Rabbi Samuel without its being perfected; it was improved upon by Rabbi Adda, and afterwards perfected by Rabbi Hillel, about A. D. 360. (See Prideaux Con. vol. I, pp. 49-54.) According to this calendar, the Jewish year ends with the first new moon after the vernal equinox, which this year is March 21st. But according to the Caraite Jews, the *true year* cannot commence till the appearance of the *next new moon* in April.*HST March 20, 1844, page 52.17*

That the Caraite Jews are correct, is plain from the 23rd of Lev., which requires that the *barley* shall be *ripe* at the passover, on the 14th day of the first month, and which, at Jerusalem, is *one whole moon* later, than the Rabbins keep the passover, and who pay no attention to this requirement of God.*HST March 20, 1844, page 52.18*

One of the Caraite Jews, Rees, in his Encyclopedia, says:—*HST March 20, 1844, page 52.19*

"Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the

whole nation."*HST March 20, 1844, page 52.20*

Calmet thus writes:—*HST March 20, 1844, page 52.21*

"*Caraites*, a sect of the Jews, implying persons consummate in the study of Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions." "The Caraites pass for the most learned of the Jewish doctors."*HST March 20, 1844, page 52.22*

The Caraite Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabinnical calculation; since barley is not in the ear, at Jerusalem, until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in Palestine, in an article published in the American Biblical Repository, for April, 1840, says:—*HST March 20, 1844, page 52.23*

"At present the Jews in the Holy land have not the least regard to this season appointed and indentified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the abovementioned feast although the *chedesh haabib* may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraite Jews observe it later than the Rabinnical, for they are guided by *Abib*, and they charge the latter with eating unleavened bread during that least. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow."*HST March 20, 1844, page 52.24*

In an "Economical Calendar" of Palestine, which has been prepared

with the greatest care, is the following remark under the month commencing with the new moon of *April*. “Wheat, zea or spelt and *barley*, ripen.”*HST March 20, 1844, page 52.25*

Jahn in his Archaology, says, p. 111, 112, that Moses “obligated the priests to present at the alter on the second day of the passover, or in the sixteenth day after the first new moon in *April*, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year.*HST March 20, 1844, page 52.26*

The Jewish Rabbins say, that March and Sept. instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably *owing to the example of the Romans*, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by *Josephus*, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat, de Mensibus Hebraorum in Soc. Reg. Goett,—1763—1768, p. 10.et. seq.*HST March 20, 1844, page 52.27*

It will thus be seen that the true Jewish year, extends to the New Moon in April. Those, who would pursue this farther, are referred to No. 16, Vol. 6, of this paper, where the structure of the Jewish year is more fully shown.*HST March 20, 1844, page 52.28*

It was the supposition that the Rabbins date correctly the commencement of their years, which first pointed to A. D. 33, as the time of the crucifixion. In that year the first full moon after the vernal equinox fell on *Friday* on which day of the week our Lord was crucified; so that if the Jews then commenced their year as they now do, it would prove the crucifixion to have been in that year. But if the passover was at the full moon *following*, which could not fall on Friday, the same astronomical calculation demonstrates that A.

D. 33, could not have been the year of the crucifixion.*HST March 20, 1844, page 53.1*

Kepler, Usher, and Lydiat, deny that the Jews used any other than *a* solar year; but they do not claim one that was an *accurate* measurement of time, but an approximation to it. Dr. Prideaux however, shows that such a year could never be made consistent with the Mosaic law, and could not have been in use; but that the year "was purely lunar, and could no otherwise; than by an intercalary month, be reduced to the solar: and there being a necessity of making this intercalation for the keeping of their festivals to their proper seasons, by this means, it comes to pass that the beginnings of their months cannot be fixed to any *certain day* in the Julian calendar; but they fell always within the compass of thirty days sooner or later therein," vol. I, p. 53. As the Jews that lived out of Jerusalem had no means of ascertaining the *precise* day of the feasts, they kept *one* day more than the law required. Says a distinguished Jewish writer:—*HST March 20, 1844, page 53.2*

"They that lived in places far distant from Jerusalem, whither timely notice could not be conveyed, were obliged to keep the feasts a *day more* than otherwise was to be kept; on account of not being able to know certain whether the new moon was consecrated on the 30th, or not observed till the 31st; which was the reason of their keeping the passover *eight* days, the feast of Pentecost *two* days, and that of Tabernacles *nine* days; whereas, in Scripture, we are commanded to keep the Passover seven, the feast of Pentecost one, and that of Tabernacles eight days. And, notwithstanding there is, *at present*, a certain calculation, yet we that live out of Jerusalem still retain the former practise." *Abendana's Polity of the Jews, p.* 176. *Mod. Juda, p*. 376.*HST March 20, 1844, page 53.3*

Jahn says:—*HST March 20, 1844, page 53.4*

"The days of the new moon were not ascertained by astronomical calculations, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Caraites." Further, "The Talmudists speak of the *signs* of the appearance of the new moon, and it is clear that neither Philo nor

Josephus knew any thing of the distinction between the astronomical and the *apparent* new moon." *Arch. p*. 446.*HST March 20, 1844, page 53.5*

Tholuk, in speaking of the time of the *crucifixion*, says:—"We must not forget that the days were reckoned not by the sun, but according to the appearance of the moon." *Trans. by Dr. Ed. Robinson, late Prof. in the An. Theolog. Sem. Bib. Repos* 1834 *p*. 115.*HST March 20, 1844, page 53.6*

This inaccuracy in the measurement of Jewish time continued till the time of Rabbi Hillel, about A.D. 360.*HST March 20, 1844, page 53.7*

Allen, in his History of the Jews, says p. 378:—"The present Jewish calendar was settled by Rabbi Hillel about the middle of the 4th century of the Christian era."*HST March 20, 1844, page 53.8*

Again, "Rabbi Hillel, in the 4th century, secured an approximation to astronomical exactness, never equalled among Christians *till the* 16*th century*; when it was at length exceeded by the correction and improvement of the Julian calendar of Pope Gregory."*HST March 20, 1844, page 53.9*

Dr. Prideaux says—*HST March 20, 1844, page 53.10*

"*Since the Jewish calendar has been fixed* by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; *but this cannot be done for the time before*; because, while they went inartificially to work in this matter, by the phases and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein.—And this latter having been their way through all the times of which this history treats, *we cannot, when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus, reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month. sooner or later*." Prideaux Hist. Jews, Vol. 1, p. 53*HST March 20, 1844, page 53.11*

These considerations show, that as it is proved that the first full moon after the vernal equinox came on Friday, A. D. 33, the next full moon must have come on a different day, and therefore, the crucifixion must have been *earlier* in the 70th week than we formerly supposed. Dr. Hales, in his elaborate work, which, as Dr. Jenks remarked to us a few days since, “is the book of books for settling a chronological point,” fully refutes Usher’s date for the crucifixion. Dr. Hales having the most ample materials at his command, and writing long after Usher and others had written, was enabled to see and avoid many of their *errors*. And he always gives the *reasons* for his conclusions, which is better than any man’s *ipse dixit*.*HST March 20, 1844, page 53.12*

Adventists

JVHe

Why adopt that name?

Some of our brethren complain of us as being quite too uncharitable, in assuming, as they allege, to be the only true believers in the Advent now to be found.*HST March 20, 1844, page 53.13*

We are always willing to apologise and explain, even if the demand for it may be of such a character as to justify entire silence on our part; but in this case the basis of our position, the great question on which we are at issue with our brethren, is involved, and we frankly and truly give the explanation, as we view it.*HST March 20, 1844, page 53.14*

Convenience and propriety demand that we should have a name that will convey to the world as true an idea of our position as distinct from that of our opponents, as may be. We have no particular objection to being called “Milierites,” the current name applied to us by those who are in the habit of using nicknames, in speaking of their neighbors; but there are many of our number who do not believe with Mr. Miller in several important particulars. It is also his special wish that we should not be distinguished by that appellation.*HST March 20, 1844, page 53.15*

“Believers in the coming of Christ at hand”—which would express the true idea, is quite too long. *Adventists*, the personal advent (or *coming*) of our Lord Jesus Christ being understood, is both convenient and proper. Its convenience is sufficiently apparent. It is also proper, because it marks the real ground of difference between us and the great body of our opponents.*HST March 20, 1844, page 53.16*

We are fully aware that they have endeavored to keep the question of time before the public as the obnoxious and heretical point, (and we fully believe the time to be as distinctly revealed as any other part of the subject. On that account we have defended it, and thus it has become so prominent,) still that is not, nor has it ever been, the only, or the main question in dispute. In fact, there is a greater difference between us and our opposers on the *nature of the events* predicted, than upon the interpretation of the prophetic periods, or their termination; for some of them believe these periods terminate about this time, only they are looking for different events from those which the Adventists expect; and those who give the periods a different termination, while they differ more widely upon the events predicted, are more positive in asserting their termination, though entirely without proof, than Mr. Miller has ever been. With the first of these two classes of his opponents, the crime lies in expecting the *wrong events*; with the other it consists, not in explaining the prophetic periods, nor even in doing it with too much confidence, (i. e. if their consistency would allow them to see that the sin which they charge upon him, in this respect, lies at their own door,) but in explaining them to *terminate as he does*.*HST March 20, 1844, page 53.17*

Our great work is to proclaim to the world that the events, which the word of God has said should come at the end of man’s probationary state, are now *at the door*; and to call upon our fellow men to prepare for them. The *great* event, which gives to all the rest their terrible or glorious interest, is this; *The Lord cometh* (literally and personally) *to execute judgment*.*HST March 20, 1844, page 53.18*

That this event is to take place, we have the most direct and clear and ample testimony of the word of God, sustained by the uninterrupted confession of the church, ever since the disciples,

who witnessed the ascension, were relieved by the angels as they stood gazing up into heaven, with these unpervertable words, "*This same Jesus, whom ye have seen go into heaven*, shall so come in like manner *as ye have seen him go into heaven*." We believe this event will take place just as God has declared, and as the church, down to our own times, have believed. But a new era in the faith of the professed church of Christ, on this doctrine, has arrived. The word of God, the recorded faith of the church, the oldest and most learned works on the prophecies, which have been to the faithful in Christ, for centuries, what the cloud and ark of the Divine Presence were to the ancient church battlements behind which they have fought for God and for us, and for eternity doubted, and denied, and rejected, as if there was nothing sure in the oath and promise of God, nothing worthy of *our* confidence, where those of whom the world was not worthy, have trusted and triumphed against *the violence of fire*, and *the edge of the sword*, "not accepting deliverance that they might obtain a better resurrection."*HST March 20, 1844, page 53.19*

Of the great body of the professed church, it may be truly said at this moment, as to this department of their faith,*HST March 20, 1844, page 53.20*

"Old chaos has come back again."*HST March 20, 1844, page 53.21*

And from this chaos, the presiding geni, (adopted as the Israelites adopted "the calf which they had made," instead of the God of Abraham) are evolving new creations which are as fanciful, and ridiculous, and diverse, and impious as heathenism or infidelity could desire. It would seem that the spirit of unbelief had rested down upon the church, to misinterpret all the appointed signals of communication between her and her guiding angel, and to close up all the avenues through which she may get a glimpse of her future and final rest.*HST March 20, 1844, page 53.22*

Has not the *Christian scepticism*, (paradoxes have ceased in our days) which has so generally disdained to inquire whether *the time* of the great event is made known to us and so often expressed itself in this form, "*what if it don't come*?"—a question, by the way, that never should be pronounced in reference to what God has

spoken, and what he has not spoken is not worthy of so much interest as to call it forth—has not this scepticism palsied the faith of the church in reference to *all* that lies in the future? If it should speak out, would it not speak in terms like these? What if *the resurrection* don't come? What if *the judgment* don't come? What *if eternity* don't come?*HST March 20, 1844, page 53.23*

Bold and startling as these questions appear at first sight, we doubt if they are too much so to be at par with the faith of the church in the Advent, for the fate of that is the fate of all its kindred questions.*HST March 20, 1844, page 53.24*

In the midst of this "shipwreck" of "the faiths" it is a question of the most serious importance.*HST March 20, 1844, page 53.25*

Who are true believers in the Advent?*HST March 20, 1844, page 54.1*

Nor is the question a difficult one to answer. *They only are true believers in the Advent, who believe all that God has spoken in reference to it*.*HST March 20, 1844, page 54.2*

The unbelievers may be arranged under the following classes. 1. Those who doubt or deny that "the Lord himself" will *ever* "so come again, in like manner as he was seen to go into heaven." 2. Those who profess to believe in the coming of Christ, but apply those prophecies which speak of it in a spiritual or providential sense, in the past or in the future. 3. Those who profess to believe in the coming of Christ, but deny that *anything* may be known of the time, and speak of it in a manner to defeat entirely its practical influence.*HST March 20, 1844, page 54.3*

There are others who believe in the event as not far distant in the future, and are ready to favor every means for promoting the work of preparation. More or less of them are found in nearly all the churches. From them we receive no opposition, and we have no strife with them.*HST March 20, 1844, page 54.4*

Of the first class of unbelievers are the Swedenborgians, most or all of the Friends and the Transcendentalists, with the Shakers. We should also add that this form of unbelief prevails in all the churches

of the land, particularly in New England at this moment. This is the deadly poison that runs through the “Hints” of Professor Stuart, which has been extoled, and quoted from by nearly all the religious and other journals of the country; and has been a sort of text-book for at least half a score of other productions on the prophecies, by those who considered it glory enough to open humbler channels to convey the stream struck out by our modern Moses, without stopping to inquire whether his rod was that of the old prophet or one of the magicians. The oracle has spoken the word, great is the company of them that publish it, that it is doubtful whether Christ will ever come again, as he went into heaven Our readers are familiar with these works. The multitudes who listen and believe, are likely to be no better off than those who would follow their calf into Egypt. The immortality of the latter depended on the duration of Egyptian phylosophy inscribed upon her pyramids, that of the former depends on the nature of German “hermeneutics.”*HST March 20, 1844, page 54.5*

The second class consists of the Universalists, many, if not all of them, and a very large portion of the evangelical denominations, so called, who are not prepared to place themselves in the first class, and deny that Christ will ever come again; and at the same time are so desirous of effecting the death of “Millerism,” that they apply the plainest predictions of the advent to almost anything but the advent —to death, military conquests, revivals, etc. In the most literal and unequivocal sense, these deny “the promise of his coming,” it is not in the word of God, and they are as truly “the scoffers” of the last times as the first class. Both classes agree with the discription of the Apostle, (*2 Peter 3:3, 4*,) so exactly that the light in which we should regard them, is placed beyond a doubt.*HST March 20, 1844, page 54.6*

For if such portion of the word of God, as *Daniel 7th*, and *Matthew 24th and 25th* do not speak of the coming of Christ, it is not spoken of at all; therefore those who apply these and similar portions to any other event, can have no authority from the word of God for believing in the advent. Their faith is vain. Indeed *it is not faith*, inasmuch as “the evidence of things not seen” is wanting. It is at best but superstition; and we cannot consider them adventists. They “wrest the scripture to their own destruction.”*HST March 20,*

1844, page 54.7

The third class is made up chiefly of enemies in disguise. They may preach the doctrine as nearly as possible in the true form; but always so as to avoid “the offence of the cross.” They may do it even “of contention and strife.”*HST March 20, 1844, page 54.8*

And though we may herein rejoice that the truth is thus preached only in part, still we should “beware of evil workers, beware of the concision.”*HST March 20, 1844, page 54.9*

Some familiar specimens will illustrate the class. The following conversation is by no means all fiction. It took place quite recently on a Sabbath, between one who heard the sermon referred to, and an Adventist.*HST March 20, 1844, page 54.10*

Adventist. Well, who preached for you *to-day*?*HST March 20, 1844, page 54.11*

Anti. Brother M. and he gave us a real advent sermon. His text was, *Matthew 24:44*. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.*HST March 20, 1844, page 54.12*

Ad. Why, I should hardly thought he would dare to have preached an advent sermon, your folks are so much opposed to the doctrine. Did he say he thought the event was near?*HST March 20, 1844, page 54.13*

Anti. O no. He said he had read the views of a dozen or more writers on that point, and he knew nothing about the time; though he thought he knew *as much about it as any body*.*HST March 20, 1844, page 54.14*

It needs no prophetic skill to comprehend the design of such an exhibition of the subject. And it is not only unauthorized by any apostolic example; but it is worse than shunning to declare that part of the counsel of God, which points out how we may “know when he is near, even at the door.”*HST March 20, 1844, page 54.15*

A second case, founded also in fact, will furnish a different

specimen of the same class.*HST March 20, 1844, page 54.16*

Inquirer. Well, brother, according to what we heard yesterday, the end is a good way off yet. You've made a mistake of 120 years.*HST March 20, 1844, page 54.17*

Adventist. Ah, indeed! If that is the case, we shall be very glad to know it. Who has discovered the mistake?*HST March 20, 1844, page 54.18*

In. Father P. *says so*.*HST March 20, 1844, page 54.19*

Ad. Then Father P. knows all about it, does he?*HST March 20, 1844, page 54.20*

In. O, no. He says *nobody knows anything at all about the time*.*HST March 20, 1844, page 54.21*

Thus it is that the enemies of the truth fulfil the prophecies by opposing it.*HST March 20, 1844, page 54.22*

These are not Adventists. They don't believe what God has spoken. Nay, they even give the lie to the God of truth. A remark will make it perfectly plain. Suppose the same position had been taken among the early disciples in reference to the fate of Jerusalem. Christ had told them plainly. "When ye see Jerusalem encompassed with armies, *then know that the desolation thereof is* NIGH." Now suppose some one professing to be a disciple, had stood up among the disciples on the appearing of the armies about Jerusalem, and, while the words of the Savior were under consideration, had asserted, "the event, it is true, will come, but *nothing can be known of the time*." Do you think he would have been looked upon as a believer of Christ? The question need not be answered.*HST March 20, 1844, page 54.23*

Now the position of this class does not involve a disbelief of our particular views merely, but the disbelief of the word of God. They do not reject the idea that we know when the Lord is coming only; but that it will ever be known till he comes. They deny that God has given us any means of knowing it in his word, in opposition to what the Lord himself has plainly declared. They pretend to believe the

truth, only that they may oppose it in its most important practical bearings.*HST March 20, 1844, page 54.24*

Our brethren should, not complain. God has marked every section of the field; we must take our position, and we must choose it for ourselves.*HST March 20, 1844, page 54.25*

He only who believes what God has spoken on the advent, is an Adventist. H.*HST March 20, 1844, page 54.26*

The Seven Times

JVHe

We find the following able argument on the chronology of the seven times, in the prophetic writings of M. Habershon—an English writer of considerable distinction. This will show that this prophetic period, is not peculiar to Mr. Miller, and that those who are familiar with the Hebrew, do not all reject it.*HST March 20, 1844, page 54.27*

"In the book of Daniel as well as the Revelation the word time is used to express an acknowledged chronological period of a determined and unequivocal duration, the meaning of which has been already explained; and to my mind, after a very close consideration of the subject, the perfection *of calamity* which has fallen upon the whole Jewish nation, has a perfection of duration attached to it, in the clear intelligible, and divinely accredited term of seven times, named in four several places in this important prophecy of the 26th of Leviticus: "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you, also in fury; and I, even I, will chastise you seven times for your sins." (*verses 27, 28*; likewise 18—21, and 24). And although the Hebrew term here used is not exactly the same expression, as *seven times* in the latter prophets; yet, I conclude, from the peculiarity of its phraseology; and from its standing in this remarkable position, that, although the term is rather more obscure than that which is subsequently employed, yet, notwithstanding, it has a direct reference to a determined period.*HST March 20, 1844, page 54.28*

The celebrated Joseph Mede, who wrote very largely on this subject about two hundred years ago, and whose name is increasing in estimation with students of prophecy, was of opinion that the three times and a half of Daniel, and the same as brought forward by St. John, are but the bisection of a complete number of seven times, which he considered, and I think truly, as the Sacred Calender, or the great Almanac of Prophecy; and to which he thought all prophetic mention of *times* in the Scriptures has reference. He also recognises the captivity of Israel under the four successive Gentile monarchies, as forming this complete period, or great calendar of prophecy; and this he does simply by reasoning *a priori*, and without any reference that I know of to any distinct or definite prophecy connected with the subject. The learned Mr. Faber also recognises the same principle, and assumes as a datum the mention of "*seven times*" in Nebuchadnezzar's dream of the great tree, which he justly regards as intimating the whole period of the four tyranical monarchies, giving his work the title of "The Sacred Calender of Prophecy." The Rev. Mr. Digby, Mr. J. A. Brown (author of the "Eventide,") and other writers, also consider the great period of "three times and a half" as only *an incomplete period*—the half of "seven times;"—and all who have thus noticed it, have likewise agreed that the complete period refers either to the duration of Israel's captivity, or, which amounts to the same thing, the duration of the Gentile monarchies.*HST March 20, 1844, page 54.29*

As a complete period under the designation of "seven times" thus appears to be acknowledged, comprising an almanac or calendar in which other chronological predictions are involved—though it appears, like some great discoveries in science, to be recognised rather by induction than by actual demonstration—I will now proceed to give those reasons which have led me to conclude that the often repeated mention of the term in *Leviticus 26*., as well as in *Daniel 4*., must have a chronological signification.*HST March 20, 1844, page 54.30*

First. From its being mentioned in this place in immediate connection with Israel's and Judah's awful punishment;—and it is reasonable to suppose, that, if it were noticed any where, it would be in such a connexion. It is frequently named in other places, as

seeming to have a reference to something important. Our attention, for instance, is drawn to the circumstance of the meeting of Esau and Jacob,at which the latter, representing the house of Israel, bowed himself “seven times” before the former, who represented Edom as head of the Gentiles;—and again to the Israelites encompassing the walls of Jericho “seven times,” ere God (on the sound of the trumpet) miraculously appeared in their behalf, and gave them possession of the first city in the land of Canaan;—also to Elijah’s sending his servant “seven times” before the appearing of the “little cloud,” like a man’s hand, indicative of another miraculous interference in their behalf;—and to similar passages.*HST March 20, 1844, page 54.31*

Secondly. There exists a great probability that this “seven times” has a chronological import, when we further consider the actual length of ages to which the event it represents has already run, in connexion with the signs of the times, and with the general expectation of the Church.*HST March 20, 1844, page 54.32*

Our second chapter has, according to the best chronology, fixed the exact time of Israel’s final captivity to have taken place in the year before Christ 677 or 676; consequently, by adding to this date that of the present year (now 1842 after Christ), it will make this captivity to have already lasted 2518 or 2519 years. Now as “seven times,” or 7 multiplied by 360, is 2520, the number of natural years imported by this term, it follows, that at present only three or four years remain to the expiration of this stated period. And as there are such manifest indications of great changes being at hand, and that we are living “in the latter days;” the presumption is strong that this expression is in the highest degree significant and ominous!*HST March 20, 1844, page 55.1*

Thirdly. This probability is greatly increased by the fact, that the great national shocks which preceded, portended, and hastened Judah’s and Israel’s fall and captivity, have, after the lapse of “seven times,” or 2520 years, been correctly answered, or responded to, by *corresponding shocks*, portending and hastening their deliverance, and the downfall of the nations by which they have been oppressed.*HST March 20, 1844, page 55.2*

Among these he instanced:—*HST March 20, 1844, page 55.3*

1. The calling in of Tiglath Pileser, king of Assyria, by Ahaz king of Judah, to assist him against Rezin king of Syria, B. C. 740. This was responded to in 1780, at the end of 2520 years, in the commencement of Infidelity in France, which finally shook Europe to its centre.*HST March 20, 1844, page 55.4*

2. The invasion of Palestine by Shalmannezar, B. C. 731, which was 2520 years prior to 1789, another remarkable year in the progress of the French revolution.*HST March 20, 1844, page 55.5*

3. The captivity of Israel by Shalmanezer, B. C. 727, which corresponds to A. D. 1793, another remarkable year in French history.*HST March 20, 1844, page 55.6*

4. The siege of Samaria by Shalmanezer B. C. 724, just 2520 years before the first appearance of Bonaparte in A. D. 1796.*HST March 20, 1844, page 55.7*

5. The second siege of Samaria, by Shalmanezar B. C. 722, which corresponds with A. D. 1798, when the Pope was first taken prisoner.*HST March 20, 1844, page 55.8*

6. The invasion of Judea by Sennacherib, B. C. 714, which was responded to in A. D. 1806, when the Emperor of Germany was obliged to resign his imperial headship of the western empire, and Bonaparte was crowned king of Italy.*HST March 20, 1844, page 55.9*

7. The loss of Sennacherib's army, before Jerusalem, B. C. 708, or 2520 years before A. D. 1812, when Bonaparte lost his army in the snows of Russia.*HST March 20, 1844, page 55.10*

8. The next great event in the history of God's people, was B. C. 677, when the Jews lost their independance, and their enemies reigned over them; and we may therefore expect it will be responded to about this time.*HST March 20, 1844, page 55.11*

Again, he says:—*HST March 20, 1844, page 55.12*

Fourthly. Another reason which has led me to regard the expression "seven times," as strictly chronological, has been deduced from the present "signs of the times."*HST March 20, 1844, page 55.13*

This he particularizes to some extent, which our limits oblige us to omit. He then adds:—*HST March 20, 1844, page 55.14*

Fifthly. The last reason which has induced me to consider this term o f *seven times* as strictly chronological, is, that its termination, calculated from the final captivity of the Ten Tribes according to the date inferred in the second Chapter, will happen in the year it is required it should happen, to *harmonize with other unfulfilled prophecies*. This will be immediately perceived by a reference to the chronological chart in this work; and still more particularly by the explanations subsequently given of the different periods to which it refers. These are the "forty and two months," or the "twelve hundred and sixty days," connected with the Papacy: and the period which includes these, namely, the *two thousand three hundred days*, and which latter likewise includes the *hour, day, month, and year* belonging to Mahometanism. And it will be found, as this work proceeds, *irrespective of all chronological calculations*, that the end of Mahometism, the end of Papacy, and the end of the Jewish dispersion, are all to transpire at one and the same time, and to be dependent one upon another. Such being the case, and when in addition we see how the different chronological periods, without being at all forced, tell the same tale; and how the finger of their respective dials is pointing to the same division of time [original illegible] that we suffer our attention to be turned away from them. If we do, it may well be asked what sort of evidence or demonstration we require? what is it that will satisfy us? Sure I am that upon this as well as other important questions, *if Moses and the Prophets be neglected, neither shall we believe, though one rose from the dead; or though an angel spoke to us from heaven*? The bottom of all the mischief appears to be this, that we have schemes and plans of our own, which we do not like to be broken in upon. We are full of activity and bustle, anticipating a thousand great things from our own exertions, which we consider must succeed, and to which we attach one degree of importance, whilst God attaches another I allude, it will be perceived, to the different religious Societies; to all of which the most abundant success, in any way that may really

tend to the glory of God and to the salvation of souls, must be gratifying in the extreme to every Christian mind; still, as far as they are a sign of the times, the finger of the dial points exactly to the same momentous period as above explained. Our Lord hath told us, that "this Gospel of the kingdom shall be preached in all the world for *a witness* unto all nations; *and then shall the end come*:"—a sign which, it will be found in *Revelation 14:6, 7*, is still more distinctly indentified, not with the conversion of the world, as it is vainly imagined, but with the *hour of God's judgments*. We shall do well, therefore, in this as in all other cases, to submit our wisdom to that of God, and humbly defer to "the law and the testimony;" else we shall find that, *as snares*, these prophetic events will come upon us at a time when we are totally unprepared for them.*HST March 20, 1844, page 55.15*

May we all, therefore, "watch, ... and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."*HST March 20, 1844, page 55.16*

It may be proper to add, that one great event for which Mr. Habershon is looking in common with most of the English Literalists, is the restoration of the Jews. This renders his opinion respecting the chronology of this period, none the less imporportant. 1844 is his time for the termination of the prophetic periods.*HST March 20, 1844, page 55.17*

Letter from Sister Sarah H. Brown

JVHe

Dear Bro. Bliss,—I have never given you my humble testimony for the truth; but as time hastens to a close, and I have nothing to gain or lose except the approbation of my God, I yield, to what appears to me, duty; if what I communicate has not been too often repeated, or if it will in any way advance the cause of Christ, it is most cheerfully offered. For nearly a year I have been settled and grounded in the belief of Christ's speedy coming: still almost every day brings new proof to my mind, and I am actually astonished at the repeated evidences from the Bible that about 1843 is the time

appointed when the end shall be. Recently, from listening to Bro. Miller's lecture on *Daniel 12:7*; I was led to study the Bible relative to the "seven times," parts of which are referred to in the book of Daniel. The result has been the confirmation of my hopes by the light reflected from this single point, if we should yield up the 2300 days and the 70 weeks. These, however, are but fractions of the 7 times: for as they begin B. C. 457, and the 7 times B. C. 677, the difference is just 220 years, 2300-|-220=2520, 490-|-220-|-1810=2520. Thus we see that none of the *numbers* in the book of Daniel, are arbitrary, all springing from the 7 times; like streams diverging from a fountain we have still one *mighty bulwark* immovable as the pillars of heaven, for the *oath* of the Almighty hath *established it*.*HST March 20, 1844, page 55.18*

We find the threatenings of God to disperse his people, in *Leviticus 26:27-28*.—"And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." These threats began to be executed in the days of Manasseh, 677 B. C. *2 Chronicles 33:11*, and because of Manasseh's sin. "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem."*HST March 20, 1844, page 55.19*

They were to be scattered and trodden down by the Gentiles for a "time, times and an half," and when he shall have accomplished to scatter the power of the holy people all these things shall be finished, *Daniel 12:7*, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. *Revelation 11:2*, we infer also that the Gentile power shall be in exercise over God's people to the end of all things. See *Luke 21:24*, "And Jerusalem shall be trodden down of the Gentiles until the *times* of the Gentiles be fulfilled. Also *Romans 11:25, 26*, blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel shall be saved," *Ephesians 1:10*, that in the dispensation of the fulness of *times* he might gather together in one all things in Christ. Both which are in heaven and which are on earth, even in him."*HST March 20, 1844, page 55.20*

Another *power* is to tread down the saints of the Most High, and is

to continue a “time times and half,” *Daniel 7:25*, *Revelation 13:5*. This power does not continue to the end. See *Daniel 7:26*, “But the judgment shall sit and they (the kings) shall take away his dominion to consume and destroy it *unto the end*.*HST March 20, 1844, page 55.21*

From 677 B. C. to 508 A. D. God’s people were subject to nations observing pagan worship alone; a period of 1185 years, leaving just 1335 years to the end of the 7 times, or the 2520 years. See *Daniel 12:12*. For 30 years after the daily was taken away until Papacy was fully established, the same power oppressed the saints, making in all 1215 years. In the A. D. 538, ecclesiastic, and civil power were united in the Pope. Consequently the saints were delivered into his hands for a time times and an half, or 1260 years, down to 1798, when this form of government was demolished, the popes dominion was taken away, and the saints passed again into the hands of Gentile governments. They had already been subject to these powers 1215 years, and the appointed “times of the Gentiles” being 1260 years, then 45 added to 1215 must be the “fulness of times;” these last 45 years beginning A. D. 1798, must end about A. D. 1843. “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left unto heaven, and swear by him that liveth forever, that it shall be for a *time, times* and an *half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” *Daniel 12:7*. In this verse we have the *oath* of God relating to the *time*, and also to the *scattering* of the *power* of the *holy people*. We understand about the time and believe the last days of that time are just closing; but the *power* of the holy people must be scattered before all is finished. Who are the holy people? The carnal Jews? Jesus told them they were of their father the devil. *Vers, 8, 44*. Until the Jews rejected Jesus Christ, they were, as a nation, God’s people; but now none *are Jews*, or God’s people, but they who believe and trust in his Son Jesus Christ. Is the professed christian church here called the holy people? It might have been, in years gone by, but *not now*, for she, in *her turn*, is rejecting Christ and his sayings. With in the last 45 years, she has aroused herself; many here “run to and fro, and knowledge has been increased,” but whenever she began to act *efficiently*, some difference of opinion or minor points of doctrine has sundered her

members, paralyzed her efforts, and left her cause a reproach to the enemy. But at present she seems to have yielded all, and gone over to the enemy, entered into league with him, and will, we awfully fear, share his fate, when her insulted Lord shall come. Who then are the holy people now existing. Sure, those humble, self-denying, cross-bearing, oppressed and persecuted ones, who are loving and confidently looking for the speedy coming of their Lord? Is their power scattered? Hundreds, yea thousands, have heard and believed that "the Bridegroom cometh." The cry has gone on the wings of the wind, throughout the earth; and if the faith and efforts of God's people had been united, it would seem as though all mankind would have believed. But what is the aspect of things among us? Why, error, in all its forms, extravagances of every description, are flooding our ranks, and seeking shelter under our wide-spread banner. The devil has translated himself into an angel of light, and is now using all his cunning to destroy the truth of God, scatter the power of his people, and thus prevent the advancement of his cause. We live in perilous times; dangers and pitfalls are on every hand; our only hope is in God; but in him we have all to expect; instead of being disheartened or faint, our faith should greatly increase as we see this *last sign* of the end of time. We must be tried and purified; let us abide the furnace, so that we may stand before the Son of Man. Trials come just when we do not expect, and are of a character entirely new and unthought of; but out of them all our lord will deliver us. Every eye should now be directed to its Maker, or we fall amid false theology and false professions. The elements of Christianity, so called, are in perfect conflict; a tremendous hurricane threatens all before it; but planted on the "Rock of Ages," having the certain truth of God, we'll stand unharmed till our great deliverer appears. Sarah H. Brown.*HST March 20, 1844, page 55.22*

Letter from Bro. B. H. Albee

JVHe

Dear Brother Himes:—In the providence of God, I am still an inhabitant of this sin-polluted world,—a pilgrim and a stranger. But thanks be to our Father in Heaven, I am looking for a better, even an heavenly and a glorious city, whose foundation, builder, and

maker, is God. I feel that if any cause demands a remuneration for services, it is the one in which you are engaged. The cause I verily believe to be a good one: one on which God has placed the seal of approbation. And I feel willing to sacrifice any thing for its propagation. We feel the need of a well-qualified lecturer in this barren and unfruitful land, for we are truly suffering a spiritual drought here for the pure Word of Life; I mean that portion which has been so much neglected, or else perverted from its true meaning. The ministry in this region almost universally, are opposed to the Advent doctrine, and they have almost as much influence over the people as the Pope of Rome has over his churches.*HST March 20, 1844, page 56.1*

I have distributed the publications I received from you last Spring, gratuitously, to all that would receive; and I have done what I could for my Master, in my weakness, to diffuse a knowledge of his coming to judgment this year. But I have been opposed, despised, and rejected; but I can say that I rejoice in being despised for Christ's sake. I know of no place in what we call our civilized world, according to the number of inhabitants, where the Little Horn, Paul's man of sin, rules with such absolute sway as here. The love of truth and the exposure of error, induces me to warn you once more with my pen, to heed not his insinuations, nor hearken to his devices. War a little while longer; wield manfully the shield of faith, and ward off his fiery darts a few days more; Jehovah has told us that his body shall soon be destroyed, and given to the burning flame. And now, dear reader, permit me to ask you a few solemn and momentous questions respecting his end, upon which I hope you will not decide, without deliberate consideration.*HST March 20, 1844, page 56.2*

Like an individual man, the world of nature and of human character, in the aggregate, has the character of a progressive and limited existence. The times indicate its maturity and dissolution. The prominent symptoms are those of dissolution, oppression, fraud, avarice, pride, licentiousness, and all the forms of vice, are brought to maturity in craftiness, refinement and outrage. In all of them the world manifests the incorrigibility of old age—[original illegible] judgments of heaven. We believe they will soon break upon it. All nations now existing seem to have arrived at a maturity for

universal dissolution and destruction. We believe the present calm to be the precursor of the lowering storm—the lingering sunshine of the day of grace, quickly to close in the dark, terrific night of just retribution.*HST March 20, 1844, page 56.3*

Why should not that day soon close, and the night soon set in upon the world? Has it not had time enough to repent? Has it not hardened its heart enough? shed blood enough? wrought misery and wrong enough? Has it not sown sufficiently for its harvest? Is it not ripe, just ready for the thrusting in of the sickle to the gatherings for the wine press of the wrath of Almighty God? Has not this earth been possessed by the wicked long enough, and made by them a theatre of murder and all crimes and miseries? Is not the time now near for the righteous, its lawful heirs, to possess it?*HST March 20, 1844, page 56.4*

Is not the time now near, for Satan's kingdom to give place to the reign of Christ and his saints?—Do not the times indicate it? Whatever primitive christianity now exists, is no more than that little spark of faith which our Lord foretold would be found on earth by him, when he should come to the ending of the existing state of the world.*HST March 20, 1844, page 56.5*

Then, dear friends, heed these loud calls and warnings from high heaven; and prepare for the coming event that awaits us all: give up the world—renounce it totally and forever—forsake all for Christ—let go all hold upon the pleasures, the possessions, and the honors that are seen, for those which are not seen; to do this fully, enduring unto the end, is a trial of the heart and the soul to the utmost. But what earthly pleasure or treasure will one not give up when hailed with such overwhelming joy, as "the end of this sin distracted and conconvulsed world, and the beginning of a new creation, in which, as christians, all hope to participate. New Heavens, illumined with a never-setting sun of ineffable glory, spangled with stars far brighter than our present sun; a new earth surrounded with an immortal atmosphere, filled with unfading freshness; sweetness and beauty, decorated with charms incomparably superior to those of Eden and its ancient Paradise; animated, too, with the presence of Natures eternal and immortal King, and his celestial train; the eternal home of the saints, where—*HST March 20, 1844, page 56.6*

‘Sickness and sorrow, pain and death,
Are felt and feared no more.’*HST March 20, 1844, page 56.7*

I say, who would not gladly exchange a sin emaciated face, a shattered constitution, sown thick with the seeds of death, for a spiritual and immortal frame; a shipwrecked earth, filled with unquenchable fires, convulsed with interminable agony, all covered with floods of water, that have washed and drenched its deeply furrowed face with a thousand mountains and valleys, for a new earth, never to be trodden by the profane foot of a prodigal during the ceaseless ages of eternity.”*HST March 20, 1844, page 56.8*

And now I will close by setting before you St. Luke’s admonition to us all. *Luke 21:34*. “Take heed to yourself, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.*HST March 20, 1844, page 56.9*

From one who wishes your salvation.
B. H. Albee.
E. Machias, Jan. 20, 1844.

Correspondence

JVHe

Thornton, N. H. Bro. A. Lyford writes,—That they have a little band in that place, who are waiting for the Lord. We are denounced as heretics because we read the Bible for ourselves, and exhort others to be ready for the coming of the Lord; but we have no fear while God is on our side.*HST March 20, 1844, page 56.10*

Cincinnati, O. Bro. H. A Chittendon writes very encouragingly of the state of the cause in that city and vicinity. He says, “This place is filled with souls whose hearts beat high in the prospect of a glorious immortality. College Hall is filled to its utmost capacity; in fact no place in the city is sufficiently capacious to accommodate those who wish to hear on this question. Bro. Stephens is laboring in St. Louis. The labors of Bro. Jacobs have been much blessed in the Lord.*HST March 20, 1844, page 56.11*

Milwaukee, W. T. Bro. Samuel A. Stratton writes, “Should some of the Advent brethren be disposed to come to this place, they would find more than one welcome home.”*HST March 20, 1844, page 56.12*

Worcester, Ms. Bro. F. E. Bigelow writes,—“We had Bro. Osgood to preach for us yesterday, and in the evening he gave an account of his labors in New York, and it was very encouraging. He has returned on account of his health.*HST March 20, 1844, page 56.13*

To a Correspondent. “A Spectator.” should have given his real name.*HST March 20, 1844, page 56.14*

Correction.—The stove, which we stated Mr. Miller had purchased last winter, at the cost of $20 was purchased by his sons, who carry on his farm, for $25.*HST March 20, 1844, page 56.15*

ADVENT

JVHe

And is there a last day?—and must there come
A sure, a fix’d inexorable doom?
Ambition! swell, and, thy proud sails to show,
Take all the winds that vanity can blow:
Wealth! a golden mountain blazing stand,
And reach an India forth in either hand;
Spread all thy purple clusters, tempting Vine!
And thou, more dreaded foe, bright Beauty! shine.
Shine all, in all your charms together rise,
That all, in all your charms, may despise,
While I mount upward on a strong desire,
Borne, like Elijah, in a car of fire.
Religion! O thou cherub, heavenly bright!
O joys unmix’d and fathomless delight!
Thou, art of all; nor find I in the whole
Greation, aught but God and my own soul. Young.*HST March 20, 1844, page 56.16*

Letters received to March 16, 1844

JVHe

L Bullough $1; C L Farnum $1; M O Pray $10; James P Baxter; O Wyatt $2,37; P Jack by pm $1; D Westgate $2, and S Stone $1 by pm; David Bates $5; J Pettinger by pm $3; J Nichols 2nd by pm $1; L L Woodruffe by pm $1; pm Middletown, Ct; R Miller $1; Seth Billington by pm $1; M Betty by pm $1; Wm Pearce by E Longfellow $1; pm Eastford Me; pm Bangor Me; A Spectator; J R Moore by pm $3; C S Brown by ex. $11; T M Preble by ex. $15; Z Baker; C B Hotchkiss; F E Bigelow $7; SP Davis by pm $2; H H Smith by pm $1; F Pascal by pm $1; C Perkins by pm $1; pm Montpelier, Vt; E Hall; Benj Libbey by J A Cole $1; Rev Wm Arthur by pm $2; S J Madison by pm $1; J G Meder by J Haselton; $1; T Fish by pm $1; O Bates by pm $2; S A Stratton $1; H A Chittenden; Wm Smith $1, and J V Teft $2, by pm; J Turner $15; Levi French 35 cts; E G Colby Esq. by pm $1 and C Swasey by the same $1; M E Stone; GS Miles; J W Spalding; pm Brooklyn Ct; M Wilson by pm $1; James Smith by pm $1; N P H; H Busell; J Randall; L M Hersey; H Busell. R Garland $1; J Cain et al; J Barlow; O Burnham, and O Moody by pm $1 each; J King by pm $1; pm Leominster, Ms; S K Baldwin $10; T Grandy $2, E G Stagg $2, and E Holcomb $1 by pm; Dr Atwill by pm $1, all right; MD Farnsworth, $1; W Moore $1; S Weed by pm $1; F Ripley and I Smith by pm $2 each; J Crosby by pm $1; Nancy Bartlett $1; pm Harford, Ct; pm Bradford Ms; Chs Chandler by pm $1; pm Farmington Me; A Crocker by pm $1; pm Ossipee N H; A Atwood by pm $1; J C Vesper by pm $1; Wm S Miller $1; C R Wood, L Woodworth, Lucinda Hubbard, J E Darling and L Briggs by pm $1 each; F E Bigelow; Thomas Woodward $1 for vol 7; Tho. Smith; C Gilman by pm $1; H W Pray by pm $1; E Newal 2nd by pm $1; D H Gould by pm $1; *HST March 20, 1844, page 56.17*

Packages Sent

JVHe

L F Wooster and Mary Bump, Campton N H; Gen. Atkinson, Ashburnham. Ms at Knight's tavern; O Wyatt, Dover, NH; M O Pray, Providence R I 78 Arcade; J Litch Phila. 41 Arcade; J V Himes 9 Spruce St New York; Z Baker, New Bedford Ms; Mr Baldwin,

Meredith Bridge, NH; F E Bigelow, Worcester; Thos. Fish, Water-Valley, Eric Co N Y; Samuel Stratton, Milwaukee W T; T Cole, Lowell; T M Preble, Manchester NH: Levi French, N W Bridgewater, Ms; D Bates, Russell depot, W R R: Eld T Smith, Vienna, Me; E C Galusha, 17 Arcade, Rochester, N Y; Ezra M Griffin, Walpole NH; N Hervey 78 Arcade, Providence, R I; G S Miles, Albany N Y; M D Farnsworth, Peterborough NH; W Moore, Windsor, Vt; Chas. Hersey, Albany NY, 67 Green St.*HST March 20, 1844, page 56.18*

New Works

JVHe

"Review of Prof. Chase's Remarks on the Book of Daniel," by L. Hersey, a shoemaker and city watchman. 4 cts.*HST March 20, 1844, page 56.19*

This is a good illustration of wisdom perishing from the wise. To it is also appended a short synopsis of the evidence of the Advent being the next event.*HST March 20, 1844, page 56.20*

"First Principles of the Second Advent Faith," by L. D. Fleming. 6 1-4.*HST March 20, 1844, page 56.21*

This is a collection of Scriptures illustrating the various points of our belief, which is much needed at the present crisis.*HST March 20, 1844, page 56.22*

Our late Publications

JVHe

NOS. OF THE LIBRARY

38. The Chronology of the Bible. By S. Bliss 6 1-4*HST March 20, 1844, page 56.23*

39. The Herald of the Bridegroom. By A. Hale. 6 1-4*HST March 20, 1844, page 56.24*

40. A Warning to Watchfulness. By F.G. Brown. 6 1-4.*HST March 20, 1844, page 56.25*

41. “The Age to Come.” By L.C. Gunn. 12 1-2.*HST March 20, 1844, page 56.26*

42. Origin, Nature, and Influence of Neology, by N.N. Whiting. 10 cts.*HST March 20, 1844, page 56.27*

43. First Principles of the Second Advent Faith. By L. D. Fleming. 6 1-4 cts.*HST March 20, 1844, page 56.28*

ADVENT TRACTS

JVHe

1. Address of the Tabernacle Committee. 3 cts.*HST March 20, 1844, page 56.29*

2. Reasons of our Hope. By S. Bliss. 3 cts*HST March 20, 1844, page 56.30*

3. Paraphrase of *Matthew 24*. and *25*., with the corresponding passages in *Mark 13*. and *Luke 21:3* cts.*HST March 20, 1844, page 56.31*

4. Breakers Adead! a Warning from the Faithful Pilot. By A. Hale. 3 cts.*HST March 20, 1844, page 56.32*

5. Picture of Christendom; extract from a Sermon by Robert Atkins, of Europe. 3 cts.*HST March 20, 1844, page 56.33*

6. Review of Prof. Chase’s Remarks on the Book of Daniel. By L. Hersey 4 cts.*HST March 20, 1844, page 56.34*

“Words of Warning,” 2 pages each 18 on a sheet; 3 cts. per sheet; or, 2 cts. per. dozen, 12 1-2 cts per hundred, $1 per thousand.*HST March 20, 1844, page 56.35*

“Prepare to meet thy God.” By L. Hersey. 37 cts pr 100.*HST March 20, 1844, page 56.36*

March 27, 1844

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Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME
HIM!!!

NEW SERIES VOL. VII. NO. 8. BOSTON, WEDNESDAY, MARC
27, 1844. WHOLE NO. 152.*HST March 27, 1844, page 57.1*

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JVHe

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Dow & Jackson, Printers.*HST March 27, 1844, page 57.4*

THE IDOL SHEPHERD

JVHe

In his days Judah shall be saved, and Israel shall dwell safely—and this is his name whereby he shall be called, The Lord our Righteousness.—*Jeremiah 18:6*.*HST March 27, 1844, page 57.5*

Woe to the idol shepherd, woe!
Who leaves the flock of Christ to die;

Awake, O sword, against him!—lo!
The Lord of hosts in wrath is nigh.*HST March 27, 1844, page 57.6*

Wo to the pastors false, who leave
Their wandering sheep afar to stray,
Where beasts devour, and wolves deceive,
And make the tender lambs their pray.*HST March 27, 1844, page 57.7*

O shepherds, woe to you who feed
Yourselves, and who the failings slay;
Who eat and drink, nor ever heed
The lost ones in the cloudy day!*HST March 27, 1844, page 57.8*

Prophet and priest are all profane;
Their guilt hath made my house abhorred;
The souls of men they sell for gain—
Shall I not visit!" saith the Lord.*HST March 27, 1844, page 57.9*

But, little flock, oh, fear not ye!
Be not dismayed, though whirlwinds rise;
For 'tis your Father's fixed decree
To crown you with the conquerer's prize.*HST March 27, 1844, page 57.10*

One Shepherd then shall rule one fold—
One King shall reign, the earth to bless;
And gladdened nations shall behold,
And hail The Lord our Righteousness*HST March 27, 1844, page 57.11*

The Loaves and Fishes

JVHe

religous tea parties

The period seems to have arrived in which we should express our views at some length, upon the new fashion of raising money, which has lately been introduced among us. Our friends at a

distance will regret to learn that the fashion is progressing, and that several Baptist churches have already yielded to its contagion. The principles which apply to such matters ought, therefore, to be carefully examined, and correctly understood.*HST March 27, 1844, page 57.12*

It will be admitted by all, that the religion of our Lord and Savior, is not worldly or sensual, but heavenly and spiritual—that its legitimate effect is, to promote equality in the participation of religious privileges, and to discountenance on religious occasions, distinctions wholly dependent upon money. We think it capable of proof that in all these respects, religious tea parties violate the principles of Christianity.*HST March 27, 1844, page 57.13*

They conform to the world. They are, and are called, “Tea Parties,” to which people assemble in large numbers to partake of refreshments in common. Having “houses of their own to eat and drink in,” they break up domestic life to eat and drink in common. This they do, not from necessity, but voluntarily, and thus set an example to their families to attend large parties, wasting time and money, and abandoning domestic comfort for public dissipation. The occasion furnishes all those opportunities for *dress* and *show* and *joviality*, which are the chief inducements, for attending worldly parties.*HST March 27, 1844, page 57.14*

If in all this, there is no conformity to the world, no approximation to its fashions, we must acknowledge that our intellectual vision is more than usually confused.*HST March 27, 1844, page 57.15*

The kingdom of heaven is not sensual. It consists not in meats and drinks. From the time in which the apostle of the Gentiles denounced the festivities which the Corinthians connected with the Lord’s Supper, good men have been afraid of mingling eating and drinking with public religious services. They have not approved of commending godliness by *an appeal to the appetites*. Even the end, they have not regarded as sanctioning the means.*HST March 27, 1844, page 57.16*

It is a good object, all will admit, to pay off the debts of a church.*HST March 27, 1844, page 57.17*

And it is undoubtedly a good practice to attend prayer meetings.*HST March 27, 1844, page 57.18*

Some men and women will not come and contribute their quarter of a dollar a piece for the liquidation of the church debt, unless they are tempted by some good things to eat and drink. Where is then the harm in making a supper or a tea party for them? Will their money be less valuable because we have tempted them by an appeal to their sensual appetites?*HST March 27, 1844, page 57.19*

And why not extend the temptation, and draw them to the prayer meeting? A number of dainties to pamper them, would probably entice a crowd to our prayer meetings, or the public services of the Lord's day. And who knows how much good might be done? How many a poor wretch, who cannot now be drawn to the house of God, might be tempted by the savor of a good dinner?*HST March 27, 1844, page 57.20*

Brethren, be not deceived. If the principle be good in one case, it must be in the other. If it be right to obtain money for religious purposes by pampering the appetite, it is certainly right to allure men to the house of God by a similar means. The one object is as good as the other.*HST March 27, 1844, page 57.21*

When thou makest a feast, invite—whom? Plainly all the good people who will pay well, and thus enable us to liquidate our church debt. "The resurrection of the just" is rather a distant matter, and while waiting until *that* time for our recompense, in the mean while we will be pressed for interest on our mortgage. Therefore we cannot admit the poor—that was well enough to preach in days of yore—before we travelled to the celestial city by railroad, and Mr. Make-it-easy acted as agent. *Money, money*, is the principal thing. Get money, and with all thy gettings, get the cash to pay church debts. What if a poor brother or sister should look in, and see the church enjoying themselves with the good things of this life, at the same time perhaps listening to the edifying discourse of some spiritually minded man, who is congratulating them on the disinterestedness of their charity?—Alas! *poor* brother or sister, you cannot join in the godly festival, unless you can beg or borrow *money* enough to satisfy the church of your merit.—*Bap. Ad.*HST

March 27, 1844, page 57.22

Our Church; or DR. ORTHODOX AND DEA. HOPEFUL

JVHe

PART II

continued.

The subject of the article here continued is not a mere *fancy* sketch. Ed.*HST March 27, 1844, page 57.23*

[Farmer Steadfast we visit next, who lives one mile from the city. The good man has just commenced lecturing about the Lord's coming, and we find him writing a letter to the editor of the Advent Herald, giving information respecting the good cause in his region.]*HST March 27, 1844, page 57.24*

After the usual preliminaries, Dr. O. says, "So we hear you are in fine business! lecturing at school houses! You'd better stay at home and assort your seeds, and repair your farming utensils, for, in my apprehension, you will have time enough yet to use them."*HST March 27, 1844, page 57.25*

Steadfast. The common sense which God has given me, and by which I judge, from the face of the sky, what the weather will be, has led me to discern the signs of the times, and I know that the Son of man is near, even at the door.*HST March 27, 1844, page 57.26*

Dr. O. Just as near as he always has been, for those signs have always existed—he is no nearer now than he was 1800 years ago —all things remain as they were from the beginning. It's amazing to me, how a man of your sense and discrimination, can fall into so fanciful a delusion. Why, I have graduated at a Theological Institution with its highest honors, and of course may be supposed to know some little more of the Bible than yourself, and I plainly tell you that I cannot, after much research, find any promise of the Lord's Coming! I don't think he ever will come, as you suppose; I

believe its a spiritual coming.*HST March 27, 1844, page 57.27*

Steadfast. I bless the Lord that I know where the promise of his coming is—and that through his rich and abounding grace, I am not left to ask with unbelievers and scoffers, “Where is the promise of his coming?” You are yourself, a sign of his speedy appearing, in your unbelief.*HST March 27, 1844, page 57.28*

Dea. H. You have not the audacity to say that the pastor does not preach the whole truth?*HST March 27, 1844, page 57.29*

S. I certainly have; and I solemnly warn him, if he would be a true watchman, to find out the indications of the times, to ascertain what time of night it is, before he cries so loudly “all’s well.”*HST March 27, 1844, page 57.30*

Dr. O. Better keep at your own business—assort your seeds, and get your farming utensils in order. This preaching of yours is the veriest nonsense under heaven. You will ruin your reputation, and then you will be in a very desirable predicament, truly. You will be so unpopular that you will never be able to get into any office.*HST March 27, 1844, page 57.31*

S. I am not toiling for an earthly crown. If all who profess to be shepherds, were faithfully warning the flock, I might not be called upon to labor quite so hard in the cause; but in view of the fallen state of the nominal church, and the hasting judgment, I shall cry aloud and spare not. A wonderful and a horrible thing is committed in the land: the prophets prophesy falsely, and the priests hear rule, by their means, and my people love to have it so; and what will ye do in the end thereof? These are the words of the Lord.*HST March 27, 1844, page 57.32*

Dr. O. We should like to know what you mean, by prophesying falsely?*HST March 27, 1844, page 57.33*

S. Crying peace and safety, when sudden destruction is about to burst upon us. Saying that my Lord delayeth his coming, and there must be a millenium, and great temporal prosperity given to the carnal Jews, by way of rewarding them for crucifying and rejecting the Savior, and saying “his blood be on us, and on our children,”

before the Lord can come. This is what I call prophesying falsely.*HST March 27, 1844, page 57.34*

Dr. O. Oh, nonsense, you are deluded and entirely fanatical; but what are your views with regard to our Church?*HST March 27, 1844, page 58.1*

S. Very different from what the formerly were. I have thanks to the Lord, got the mark of the beast quite effaced from my forehead and right hand, and am made a freeman by the truth.*HST March 27, 1844, page 58.2*

Dr. O. Mark of the beast! Pray what do you mean?*HST March 27, 1844, page 58.3*

S. I believe the last beast described in *Revelation 13th*, arising with Lamb's horns, and speaking like a dragon, is protestantism—*verse 16*, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The mark is, laying stress on belonging to a sect—clanism under a religious cloak. I am a Presbyterian, says one, *that*, then, is his mark, the name by which he is known. A stranger calls on you, and expresses a desire to preach for you; you wish to see his mark—the credentials that he is a preacher, in good and regular standing in your denomination. He tells you that he has not seen fit to connect himself with any of the popular sects of the day—yet he feels the love of Jesus animate his heart, and he would do his will—and preach salvation to the perishing.—You would doubtless say, Preach for me! No indeed; you may think yourself well treated to be dismissed without further ceremony. You cannot buy or sell truth with us. You cannot "trade in spiritual things here." Why, what presumption to attempt to do it without our mark!*HST March 27, 1844, page 58.4*

Again—when about to commemorate the Savior's dying love, it is customary to say, "All members of evangelical churches, in good and regular standing, are invited to participate with us in this ordinance;" that is, those who have the mark, may buy and sell—may sit at the Lord's table, while all others are excluded, however

the love for the Savior may be burning in their souls.*HST March 27, 1844, page 58.5*

Then too, when an individual changes his place of residence, he must take credentials with him, testifying that he is “in good and regular standing”—bears well the mark of the beast, else the church to which he goes will tell him that he cannot buy or sell with them. I am well convinced that these things have no foundation in Scripture. The nominal church is heavily shackled with wordly trappings—as if the counsels of heaven were not sufficient to form a religious organization, the wisdom of the earth is called into requisition to give her aid, and the consequence is, that the church is all in confusion, and hence very justly called Babel or Babylon.*HST March 27, 1844, page 58.6*

Dr. O. I see plainly Satan is helping you, but let me hear your idea of a true church.*HST March 27, 1844, page 58.7*

S. When sinners are subdued by the love of Jesus, they trust him as their Savior, with unreserved and childlike confidence—all is joy and peace in believing. How delightful it is, to see a band of young converts, their hearts beat in unison, the bond of love binds them together. If they believe and are baptized, take up their cross daily, they are a part of the body of Christ—a part of his church—whether acknowledged by any of the prevailing sects or not. It is a Babylonish idea, that one may not celebrate the Savior’s dying love, without receiving the mark of the beast on the forehead—without they can say, I am of Paul, and I of Apollos, and I of Cephas*HST March 27, 1844, page 58.8*

The spirit of the different sects is Anti-Christ—it is the spirit of disunion—hence called Babylon, which means confusion. If those loving the Savior had never known any bond but the bond of love, there would have been complete unity. As it is losing sight of the great truths of scripture, to watch for their Lord, they fix their affections on the worldly plan of making our church great—lose their joy and peace in believing, and get estranged from their first love.*HST March 27, 1844, page 58.9*

Dr. O. With your heretical views, you would disgrace any church, and of course, to be consistent, you will ask for a letter.*HST March*

27, 1844, page 58.10

S. To be consistent, I shall not ask for a letter.*HST March 27, 1844, page 58.11*

Dr. O. Not ask for a letter! and why not, pray?*HST March 27, 1844, page 58.12*

S. Why, that would simply certify that I had the “mark,” which I hope and pray I have not.*HST March 27, 1844, page 58.13*

Dr. O. Well, you have one mark, if it is not ours—and you will be a laughing stock—a thing to be pointed at from henceforth. You never will be able to get up in the world again.*HST March 27, 1844, page 58.14*

S. Never mind—the Lord is on my side—if earthly hopes are cut off, it is that heavenly ones may be grafted in.*HST March 27, 1844, page 58.15*

Dr. O. You are quite sure, are you, that you do not want a letter of recommendation from our church testifying to your good character?*HST March 27, 1844, page 58.16*

S. How could you do that when you tell me plainly that I am a heretic and a disgrace to the church?*HST March 27, 1844, page 58.17*

Dr. O. True, true, how could I! Yet, for the sake of the cause, for the sake of maintaining the authority and reputation of our church, and I may say for the sake of your welfare, I can do violence to the strict truth, so far, as to give you a letter—yea, I am very anxious so to do. For there are only two courses for us to pursue—we must either excommunicate you in a disgraceful manner, as “a terror to all evil doers,” or give you a letter which will operate as a “praise to all them that do well;” now we had much rather do the latter, and the sooner we do it the better.*HST March 27, 1844, page 58.18*

S. If, after all that has been said and done, you choose to give me a letter, I certainly cannot object, for it is quite a matter of indifference to me—the letter I should not value, as I shall not feel that it confers

any honor on me. If you really feel as you express yourself about my views, I think you would sin quite as little by quietly crossing out my name from the church record, without saying much for or against me.*HST March 27, 1844, page 58.19*

Dr. O. It strikes me that the most effectual method of hushing this heresy will be, to cut you off, as a withered branch. However, if the Lord should not come as you suppose, you will, doubtless, feel it your duty and privilege to come back to us, and confess your error.*HST March 27, 1844, page 58.20*

S. After the Savior has so graciously led me into the precious truth, to look for his speedy appearing, I trust I shall not turn traitor, if he should *not* appear quite as soon as I believe. His coming to destroy the works of the devil, and set up his own everlasting kingdom, is the next great event, and for that I shall earnestly pray until it comes.*HST March 27, 1844, page 58.21*

Dea. II. What a hard heart you must have to pray that the wicked may be destroyed!*HST March 27, 1844, page 58.22*

S. I love my Savior more than the wicked, and I cannot pray thy kingdom delay coming, but “thy kingdom come, thy will be done on earth as it is in Heaven.” His will cannot there be done, as long as there is the least sin committed on earth, and there always will be sin until the end of the world, for we read that the tares and wheat are to grow together until the harvest. A power is to prevail against the saints till that time. Iniquity will always abound until Jesus comes and reigns personally; for Daniel says, at the time of the end. “the wicked shall do wickedly,” and Jesus says, when the Son of man cometh, it shall be as in the days of Noah—as in the days of Lot. When he cometh, shall he find faith on the earth? The great proportion will be unbelieving, and will perish in the great day of the Lord. These views, which you must allow are Scriptural, do not at all impair my usefulness. I labor more whole-heartedly than ever, to bring my fellow men to accept salvation. I feel that the time is hastening, and I will no longer delay, and the great question with me is, Lord, what will thou have me to do? How can I most effectually serve my Savior?*HST March 27, 1844, page 58.23*

Dr. O. Satan is leading you blindfold to ruin!—Why, how strange

you cannot see, in this wandering away from your appointed means of grace; you are in the broad road to death. Let me tell you, your own church never has explained the scriptures as you do, and you are consequently in a great and dangerous error.*HST March 27, 1844, page 58.24*

S. Have you read any of the writings of the Second Advent authors?*HST March 27, 1844, page 58.25*

Dr. O. Certainly not. I take this stand. The Lord is not coming, at, all events, and why should I poison my mind, by their sophistry, so that I could not successfully argue against it? How can I pray to God to lead me not into temptation, and run headlong into its deepest depths.*HST March 27, 1844, page 58.26*

S. Have you ever attended any lectures on the Advent question.*HST March 27, 1844, page 58.27*

Dr. O. Attended lectures! You must be beside yourself to ask me such a question. I, a Doctor of Divinity, attend lectures on the subject of the Lord's coming, when I know he cannot come for a thousand years at least. I have too much regard for my reputation, and that of our church, which it is my delight to honor, to be seen at an Advent meeting. In such a case, even if I had a wish to go, I should immediately suppress it. What right have I to encourage such evil and designing persons, by meeting among them—even once, to gratify curiosity? I have too much self-respect—too much love for the Lord to do that.*HST March 27, 1844, page 58.28*

S. Then you will not accompany me once to the Advent meeting.*HST March 27, 1844, page 58.29*

Dr. O. Most certainly not—stay. I will go once, as wrong as it is, if you will agree to give it all up and preach no more.*HST March 27, 1844, page 58.30*

S. No indeed; my religion does not permit me to do evil that good may come—this expediency, this looking at consequences—how abominable must it be in the sight of God!*HST March 27, 1844, page 58.31*

Dr. O. Let me caution you to beware how you tread. We are, in all our ways, to proceed prudently and judiciously. God has given us reason and judgment to use, not to lay up and rust. And, before we make any movement, even in religion, we are to see ahead and look at the consequences.*HST March 27, 1844, page 58.32*

S. Our great inquiry should be, what is present duty—when we have found out what that is, we are to go ahead fearless of consequences, in the performance of it, and leave the event with God; so did Noah, Abraham, all the patriarchs, apostles, prophets, martyrs, and all of those who have lived and died in faith; duty was theirs: the event was God's. Without this principle there is no true faith. Those who profess godliness now, in too many cases, make an idol of their reputation, and fear to make any movement in any one of the great moral enterprises of the day, lest they shall injure self, in the world's eye. If they express to you privately an opinion, a little in advance of the popular belief, they will attempt to put its light under a bushel, by charging you not to mention it. All those who truly live by faith in the Son of God, count not their lives dear unto themselves, they are willing to sacrifice ease, health, reputation, aye, life itself for the truth's sake. They alone will possess the truth, those who fear to come up to its searching light will be permitted to grope in darkness, to their heart's content. God will give them their desire, and send leanness into their souls.*HST March 27, 1844, page 58.33*

Dr O. Really, you are quite eloquent. I guess I shall have to get you to preach for me. Ha, ha. An interesting world we should have truly, if all possessed your fanciful dogmas!*HST March 27, 1844, page 58.34*

[The Prudential committee finding farmer Steadfast and those of like faith, unwavering in their belief and course of conduct, are in great trouble.—They retire from the house without attempting to pray over the wanderer. On the way home, they condole with each other about the fearful state of things in our church, and more especially about the distressing departure from sound doctrine in their own families, that is, the rejection of the millenium fables, by those sensible and discerning christians, Mrs. Orthodox and Mrs. Hopeful.*HST March 27, 1844, page 58.35*

The committee conclude it will be the best plan to go home, and persist in their attempts to cause those so dear to them to backslide on to reasonable, churchlike ground.*HST March 27, 1844, page 58.36*

Let us accompany the doctor to his study. Foiled in the objects of the visitation, he does not feel strong enough in his faith, to meet the arguments of his wife, if he should immediately commence discipline with her; so by way of recreation, he betakes himself to his literary pursuits. They are, as we shall see, strongly tinctured with the “wine of the wrath” of his opposition to the Lord’s coming. He feels to make light of the call to the marriage supper of the Lamb, and says in a thousand ways, “I pray thee have me excused.” We leave him in his study, writing a sermon.]*HST March 27, 1844, page 58.37*

Catharine.
To be continued.

Reasons for Withdrawing from the Church

JVHe

1. Simultaneous with my conversion to the Advent faith, I was overwhelmed with astonishment to find in what perfect confusion the religious world was, so that I involuntarily cried out. “O what a Babylon, what a Babylon we are all in!” For a long time my soul was like a fountain of waters, which every view of the backslidings, captiousness, and infidelity of the professed church and ministry, seemed to open afresh. Since that time, almost every day has furnished me with some new proof that the dear brethren with whom I have heretofore been associated, have erred from the faith, and departed from the simplicity of the gospel. The most prominent among them, have, in my humble opinion, adopted rules of interpreting the scriptures in common with Unitarians, Universalists, Papists, Sceptics, and Infidels: of course I solemly believe that they have, as a general thing, and to a greater or less extent, gone over to Unitarianism, Universalism, Papacy, Scepticism and Infidelity. I say this, not in the way of reproach, but with the deepest pain, and because I conscientiously and before God believe it to be true. I feel

therefore that as an Evangelical Christian, and as a teacher of religion, whose duty it is to "contend earnestly for the faith which was once delivered unto the saints," (*Jude 3*.) to publish my unqualified dissent from all such expositions of God's word; and lest I should be thought to wink at such gross perversions of the plainest Scripture, I do hereby dissolve my connection with such, heeding what I believe to be applicable to the present case,—*2 Corinthians 6:14, 15*.—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"*HST March 27, 1844, page 58.38*

2. Both among the ministry, and the laity, I have been grieved to find many, who deny the doctrine of the resurrection of the body, (*Philippians 3:21*.) the second personal, glorious appearing of Christ: (*John 14:3*.) and who question at least, the doctrine of the final destruction of this earth, (*2 Peter 3:10*) with other kindred truths. These individuals are in the fellowship of the church, and are suffered to remain there unmolested, while those who are guilty of believing in the pre-millenial advent of our Lord, under the slightest pretext, are arraigned, tried and thrust out. Knowing therefore the contagious influence of being associated with those who wrest the Scriptures unto their own destruction, I must deem the following holy advice addressed to me, *2 Peter 3:17*.—"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."*HST March 27, 1844, page 59.1*

3. I verily believe that they have "a form of godliness," but deny the power thereof. "They profess the power of God, but in works they deny him." This is evident everywhere and in everything. They have publicly ridiculed the idea of arriving at the doctrine of the Lord's coming by means of prayer, and the teachings of the Holy Ghost, so as in some few instances at least, to shock every sentiment of the soul. "From such" Heaven calls upon me to "turn away."—(*2 Timothy 3:5*.)*HST March 27, 1844, page 59.2*

4. I cannot think otherwise than that very many of them are the scoffers, and the false teachers who were to arise in the last days, and impiously to demand "Where is the promise of his coming?" (*2*

Peter 3:4) and to say—"Peace and safety." (*1 Thessalonians 5:3*.) In this general cry I dare not join, lest "sudden destruction" overtake me, and the blood of souls be found on the skirts of my garments. My duty is made clear therefore from *2 Corinthians 6:17, 18*. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*HST March 27, 1844, page 59.3*

5. They are eating and drinking with the drunken, and thereby furnishing alarming evidence of their character and doom. The counsel of the apostle is now applicable to me, *Ephesians 5:11*. "And have no fellowship with the unfruitful works of darkness, but rather reprove them."*HST March 27, 1844, page 59.4*

6. They have beaten and smitten their fellow-servants, who have been watching for their lord's return, and proclaiming his coming. They have opened their pulpits for the discussion of almost every other subject, and thrown open their houses of worship for feasts, and a variety of public entertainments, but have prohibited God's ministers from proclaiming in the same, "The hour of his judgment is come." They have thereby taken away our *licence* to preach, and cast contempt upon us. Our affections are therefore alienated from them, and I can no longer regard them as the body of Christ. My duty is therefore pointed out in *2 Thessalonians 3:6*. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."*HST March 27, 1844, page 59.5*

7. They have excommunicated members for worshipping God apart by themselves, when they were neither allowed to pray, sing, or speak in relation to Christ's coming, or to hear the doctrine preached in their respective houses of worship. Therefore, recognizing the gospel principle, *Matthew 25:40*, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,"—I feel agonized, and desire to go with my persecuted brethren, and to be a companion with them in tribulation, and in the kingdom and patience of Jesus Christ. (*Revelation 1:9*.) 8. In addition to the wide disparity in our religious

views, they have virtually divorced us from communion, in cases where they could find no plausible ground for openly cutting us off. Why, therefore, should we seek any longer to preserve a union, which after all is only nominal? “How can two walk together, except they be agreed?” *Amos 3:3, 9*. If, as they represent, we are fanatics, crazy, deceivers, lying vagrants, why should they desire longer to retain us? “A little leaven leaveneth the whole lamp.” (*1 Corinthians 5:6*.) Their good, therefore, on their own assumption, demands of us to do for them, what as yet they have failed to do for themselves, viz. *1 Corinthians 5:7*, “Purge cut therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.” 10. They are known to have evil designs in store for all who remain incorrigible in regard to the Lord’s appearing, should the present Jewish year expire, and as it is my purpose to look for the Lord until he come, and as I wish to save them from incurring more of Jehovah’s wrath by any future acts of rebellion, I do hereby proclaim myself no longer subject to their supervision. *Proverbs 22:3*. “A prudent man [original illegible] the evil, and hideth himself: but the simple pass on, and are punished.” The principle apparent in *Proverbs 23:6*, must govern my conduct—“Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats.”*HST March 27, 1844, page 59.6*

11. I honestly and solemly believe the nominal church to be in its Laodicean state, as set forth in *Revelation 3:14-18*. That Christ has already spued it out of his mouth, and that he will not own it as his bride when he shall appear. I desire therefore for one, to be “zealous and repent,” and to urge on all, the necessity of *watching*, of trimming their lamps, and of going forth to meet the Bridegroom.*HST March 27, 1844, page 59.7*

12. My views of truth, of the awful state of the church, and of the world, together with what I believe to be my duty as an ambassador of Christ, require me to speak and write as it is not consistent for one to do, who still retains his connection with the church. I therefore withdraw from it, that I may more freely execute my responsible duties. *2 Timothy 4:2-5*. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not

endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."*HST March 27, 1844, page 59.8*

13. If Christ is "at the door" as I confidently believe, then there is no good reason why my name or influence should any longer be with those who have cast Jesus and his humble followers out of their midst: I can no longer benefit them, nor they me. Any further union with them would only disqualify me for meeting my Lord, "for whom I have suffered the loss of all things. (*Philippians 3:8.*)*HST March 27, 1844, page 59.9*

14. Whether *Revelation 18:4*, refers to the present organized religious sects, and furnishes instruction for our present guidance, there is Bible enough independant of that to direct to the course I now undertake, and render it as clear and as imperious that I should withdraw from the church, as that I should profess my faith in the Lord's immediate coming.*HST March 27, 1844, page 59.10*

I have now discharged the most painful duty that I ever undertook; it has been like cutting off a right hand, or plucking out a right eye. But God has seemed to require it at my hand, and I did not dare to disobey. My prayer to God is, that he may have mercy on them that believe not the truth, but have pleasure in unrighteousness. A crisis has arrived when something ought to be done, if by any means they may be aroused from their apathy, and rescued from their opposition to the Lord's coming. May God enable us all to see that it is our duty to be formally separated from them. F. G. Brown.*HST March 27, 1844, page 59.11*

Feb. 14th, 1844.*HST March 27, 1844, page 59.12*

The Theolgy of our Fathers

JVHe

A voice from the church yard

Extract from the epitaph on the tomb stone of Dea. Thomas Bidwell, in Canton, Ct.*HST March 27, 1844, page 59.13*

“Thou tomb shall safe retain thy sacred trust,
Till life divine re-animate his dust.”*HST March 27, 1844, page 59.14*

Conn. Hist. Col. p. 71.*HST March 27, 1844, page 59.15*

Extract from the epitaph of Rev. John Merriman, in the grave yard, Southington:*HST March 27, 1844, page 59.16*

“Here lies the body Death has bound,
Whose soul with ministerial gifts was crowned,
His life his Master’s doctrine did adorn,
And waits his last reward till the auspicious morn.”*HST March 27, 1844, page 59.17*

Ib. p. 107.*HST March 27, 1844, page 59.18*

From the epitaph on the stone of the Rev. Samuel Hall and wife, in the Cheshire grave yard:*HST March 27, 1844, page 59.19*

“A friend to God, a guide in Christ,
Do here repose their peaceful dust,
To rest in darkness in the tomb,
Till Gabriel’s trumpet wake the just.”*HST March 27, 1844, page 59.20*

Ib. p. 196.*HST March 27, 1844, page 59.21*

From the tomb stone of Rev. Benj. Trumbull, in the North Haven grave yard:*HST March 27, 1844, page 59.22*

“Firm, humble, and devout, he sustained with dignity all his relations in life, and died a firm and joyful believer in his God and Savior; anticipating, with expressions of praise, the coming of the Lord.”*HST March 27, 1844, page 59.23*

Ib. p. 246.*HST March 27, 1844, page 59.24*

From the tomb stone of Rev. John Davenport, in the Stamford grave gard:*HST March 27, 1844, page 59.25*

“Unfading honors shall his tomb surround,
To guard and wait the prophet’s sleeping clay,
Till the last trumpet raise him from the ground,
To join the triumphs of the important Day.”*HST March 27, 1844, page 59.26*

Ib. p. 407.*HST March 27, 1844, page 59.27*

From that of Moses Lyman, Esq., in the Goshen grave yard:*HST March 27, 1844, page 59.28*

“He sleeps in hope, then cease from tears, when Christ appears, his dust shall rise.” *Ib. p*. 469.*HST March 27, 1844, page 59.29*

From that of P. Thatcher, Esq., in the New Milford grave yard, composed by the deceased:*HST March 27, 1844, page 59.30*

“Rest here my body, till the Archangel’s voice, more sonorous far than nine-fold thunder, wakes the sleeping dead; then rise to thy just sphere, and be thy house immortal. *Ib. p.* 480.*HST March 27, 1844, page 59.31*

From that of the Rev. John Lee, in the Sharon grave yard:*HST March 27, 1844, page 59.32*

He “expired in the blessed hope of that gospel to which he had freely devoted his life.*HST March 27, 1844, page 59.33*

My flesh shall slumber in the ground,
Till the last trumpet’s joyful sound,
Then burst the chains in sweet surprise,
And in my Savior’s image rise.”*HST March 27, 1844, page 59.34*

Ib. p. 490.*HST March 27, 1844, page 59.35*

From a stone in the Saybrook grave yard:*HST March 27, 1844, page 59.36*

“Mary Ann Hart.—The silver cord is loosed—the golden bowl is broken—the dust returns to the earth as it was, and the spirit to God who gave it. But the trumpet shall sound, and the dead shall be

raised." *Ib. p*. 538.*HST March 27, 1844, page 59.37*

From the Stone of the Rev. Joseph Meacham, in the Coventry grave yard:*HST March 27, 1844, page 59.38*

"Fired with ye labors of ye word, his ardent soul bent its flight to Jesus, and dropped ye body to rest here till Jesus come." *Ib. p* 545.*HST March 27, 1844, page 59.39*

From the stone of the Rev. Eleazor Williams, in the Mansfield grave yard:*HST March 27, 1844, page 59.40*

"Them that sleep in Jesus, will God bring with him." *Ib. p*. 551.*HST March 27, 1844, page 59.41*

Will some one in possession of the Mass. Hist. Col. give a copy of such epitaphs there recorded, as may present the same truths.*HST March 27, 1844, page 59.42*

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.*HST March 27, 1844, page 59.43*

*Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same**HST March 27, 1844, page 59.44*

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST March 27, 1844, page 59.45*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, MARCH 27, 1844.

Our Position as to Time

JVHe

We have no new light on the *prophetic periods*.—Our time ends with this Jewish year. If time be continued beyond that, we have no other definite period to fix upon; but, henceforward, shall look for the event every hour, till our Lord shall come. Others can give their views on the termination of the periods, on their own responsibility. If it be necessary, we shall give ours in full on this point.*HST March 27, 1844, page 60.1*

Let us all be ready; "having our loins girt about and our lights burning, that when the Master cometh, we may open to him *immediately*. J. V. Himes.*HST March 27, 1844, page 60.2*

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST March 27, 1844, page 60.3

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST March 27, 1844, page 60.4

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST March 27, 1844, page 60.5

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and

the restitution of all things.HST March 27, 1844, page 60.6

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST March 27, 1844, page 60.7

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST March 27, 1844, page 60.8

No time but the present

JVHe

We have received an article of 24 closely printed columns, entitled "An Examination of the Review of S. Bliss, of the probable end of the 2300 days in 1847," by bro. Silas Hawley, jun. It closes with the following demand, "I must insist upon it, as an act *justly due* to the public, to the cause of truth, and to myself, that this article be given entire and without garbling or mutilation to your readers."HST March 27, 1844, page 60.9

We offered to insert one and a half columns per week, with the same room to present the opposite side, that both arguments might be weighed at the same time, but our Bro. prefered to publish it separately. As he has thus presented it, and all who wish for it can procure it, there seems to be no necessity for republishing it. It is so very lengthy that it would fill this entire paper, giving us no opportunity to present with it the opposite view; and yet we would do it, if we thought it would advance the cause of truth. We however find many things in it, which, presented as they there appear, might cause some to *misapprehend* the truth; and to present it in sections with the necessary reply, might, as it is intimated that it is not completed, lead to an unprofitable controversy. If the Lord should not come till 47, all true Adventists will wait for his coming, but if there is even a possibility that he may come before, we need to be on the watch, aloof from all questions "which gender strifes."HST March 27, 1844, page 60.10

On perusing the article, we notice numerous inaccuracies, which, we presume, if pointed out. our Bro. would be prompt to rectify; and which render us unwilling to present them in this paper, without such correction, or without at the same time an opporrunity to present in connection the true view. To show the nature of these inaccuracies—which it would give us pleasure to find were accidental—we will instance the following.*HST March 27, 1844, page 60.11*

1. The article commences with an extract from a view we presented in the Signs of the Times of April 5, 1843, in which we admit that Wolf, and others were looking to A. D. 1847 for the end of the 2300 days. This is quoted as evidence that we then thought "there was ground for believing that prophetic time would not expire until 1847," that the "only abatement" we "could make as to the foundation on which that view rests, was that 'the evidence was far less clear' that sustained it, than that sustaining the other,"—(1843) and that there is now in us, in these respects, "a *marked* change." But he omitted to state, that the article from which the extract was made was expressly written to show the probability, in our view, that time might not continue beyond the aniversary of the Pentecost of that year. That given, would have changed the entire aspect.*HST March 27, 1844, page 60.12*

2. In a chapter of three columns, entitled "Mistakes of the Review—Statements calculated to mislead," the false statements are not fully presented side by side with the comments on them, so that the candid reader might be enabled to judge as to the extent of our misstatements. Had that been done, we should have nothing to say on that point. We will present an instance. He says:—*HST March 27, 1844, page 60.13*

"With the same injustice, and in a way as much calculated to confuse and mislead, do you attempt to show that Ferguson renders me but little support as to the time of the crucifixion, because he dates the 70 weeks with you in the 7th of Artaxerxes. But, how this can affect his testimony, or his calculations, as to the time of our Lord's passion, does not appear. And it does seem to be wholly unwarrantable, to set aside an authority on one point, because he may chance to favor an opposing view as to another.

Where there is a contradiction, this would be allowable, but not otherwise. But as to Ferguson, this is not and could not be pretended."*HST March 27, 1844, page 60.14*

The following notes, we think must be our remarks alluded to: —*HST March 27, 1844, page 60.15*

Ferguson informs us, that "both by the undoubted canon of Ptolemy and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period."—*Astron*. p. 387. Vol. 6. No. 16.*HST March 27, 1844, page 60.16*

If Ferguson is good authority, his testimony will tend to prove that 490 years from the decree given to Ezra terminated about A. D. 33. Vol. 6. No. 18.*HST March 27, 1844, page 60.17*

If Ferguson and Prideaux are correct, and the sixty-nine weeks reach to Christ's ministry, as they both show from the canon of Ptolomy and the era of Nabonassar, that the sixty nine weeks ended in A. D. 26—7, it follows that his ministry must have then commenced, and consequently, the 70 weeks ended in A. D. 33—4. Ib.*HST March 27, 1844, page 60.18*

The reader will judge how far injustice may be ascribed to such remarks.*HST March 27, 1844, page 60.19*

3. The following appears to be our great misstatement, if it is shown to be such, we will at once rectify it. Near the close of his chapter of misstatements we find:—*HST March 27, 1844, page 60.20*

"But the *crowning error* of the review, and that which is fraught with the *most evil*, is found in what you say as to the *time* of the change of the *character* of the Jewish year—a change from an *inartificial* to a n *astronomical* form. But this I can notice better in another place."*HST March 27, 1844, page 60.21*

In the other place, after referring to the time of the crucifixion, we read:—*HST March 27, 1844, page 60.22*

"Your objection rests upon the assumption that their year *at that time*, retained its ancient inartificial form, and that no reference was had to astronomical principles. But is this proved? It must be evident to all, that if this is not proved, nothing is proved; and that your voluminous extracts from learned authors are irrelevant and vain. For if the *inartificial* form of the Jewish year had been laid aside *before* that time, and an *astronomical* form taken, your objection falls of course. If they were governed by astronomical principles in the days of the Savior, you indirectly admit that [original illegible] Scaliger, Bacon, Newton, Ferguson and others are correct. The question, then, is—admitting all you claim as to the original character of the Jewish year.—Did the Jewish year in the time of our Savior, possess an inartificial, or an astronomical form? This is the question. And it is not for me to prove that it *did not* possess an *in*artificial or *un*astronomical form: it is for you to demonstrate *that it did*."*HST March 27, 1844, page 60.23*

By what rule of debate we are required to prove a *negative*, does not appear. He proceeds:—*HST March 27, 1844, page 60.24*

"And what proof have you offered. You have given us the following unsupported assertion, and dismissed the topic:—'*This was the custom of the Jews till after their dispersion by the Romans*, when being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were it was observed earlier, and in some later. In order therefore, to have the observance of the Passover uniform, the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox.' This paragraph constitutes the *hinge* of the review inasmuch as before said, your whole reasoning turns upon its truth or falsity. This then was the point to be fortified—the point demanding your strength. But you have favored us with your *mere assertion* and passed along!"*HST March 27, 1844, page 60.25*

If what we said in support of that point, had been given in connection with those remarks, the reader could have decided whether we gave the "*unsupported assertion, and dismissed the topic*,"—"*our mere assertion, and passed along*." We will therefore present to the reader only two of the quotations from the amount of

a page we gave in support of that position.*HST March 27, 1844, page 60.26*

Jahn in his Archaology says, p. 111, 112:—*HST March 27, 1844, page 60.27*

Moses “obligated the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in *April*, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year.*HST March 27, 1844, page 60.28*

The Jewish Rabbins say, that March and Sept., instead of*April* and *October*, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is *opposed* not only by *Josephus*, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days *will not agree with the months of March and September*, as has been shown by Michaelis: see Commentat, de Mensious Hebr a orum in Soc. Reg. Goett. 1763—1768. p. 10. et. seq. Vol. 6, No. 16.*HST March 27, 1844, page 60.29*

Dr. Priedaux says—*HST March 27, 1844, page 60.30*

“*Since the Jewish calendar hath been fixed by Rabbi Hillel* upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; *but this cannot be done for the time before*; because, while they went *inartificially* to work in this matter, by the phases and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein. And this latter having been their way through all the times of which this history treats, we cannot, when we find the day of any Jewish month mentioned either in the

Scriptures or in *Josephus*, reduce it exactly to its time in the Julian year, or there fix it *any nearer than within the compass of a month*, sooner or later." Prideaux Hist. Jews, Vol. 1. p. 53. Ib.*HST March 27, 1844, page 60.31*

How our Bro. could fail to see what we added in support of our "unsupported assertion,"—all of which follows the quotation he gave —so as to suppose we then "*dismissed the topic*," we cannot conceive; but "the best are liable to mistakes."*HST March 27, 1844, page 60.32*

The question here is not as to the time when the Jews used astronomical cycles for the regulation of their years; but, When was their present calendar introduced? For if the Jews commenced their years in the time of our Savior, in accordance with their *present* calendar, Ferguson's calculation, which is based upon it, would prove the crucifixion to have been on the 3rd of April, A. D. 33: but if it was not then in use, it does not demonstrate that the crucifixion *was* in *that year*. On this point the whole question of 33 turns. If therefore we are in error as to the *time* when the present calendar was introduced, we should be very happy to have it pointed out, and we would promptly correct it.*HST March 27, 1844, page 60.33*

Our Bro. proceeds to say, that as we gave our "mere assertion and passed along," he "might also dismiss the topic," and adds:—*HST March 27, 1844, page 60.34*

"But for *truth's* sake I will not. I will show you, and the reader, that you have made a serious mistake as to the *dispersion* in which the Jews resorted to astronomical calculations—a mistake of several hundred years; and that without doubt, they used, and conformed to such calculations, in the days of the Savior."*HST March 27, 1844, page 60.35*

He then quotes from Dr. Pridaux, as saying:—*HST March 27, 1844, page 60.36*

"In this year, (162 B. C.) Butcheries placeth the beginning of the cycle of eighty four years, by which the Jews settled the times of their new moons, full moons, and festivals," etc. etc. "But Prideaux is disposed to think it was much earlier that the Jews resorted to

astronomical methods of fixing their moons and [original illegible] than stated by Bucherins."*HST March 27, 1844, page 60.37*

The entire quotation from Dr. Prideaux, is about a col. but the above is the substance. Our Bro. then remarks:—*HST March 27, 1844, page 60.38*

"Which is right, as to the precise distance before the Christian era the Jews resorted to astronomical helps, can make no difference in the matter of exposing your error. For if it was as early as 162, B. C., your statement is very wide of the truth; but if it was 292 B. C. it is much wider still. But if Bucherius is right, it is certain that the Jews, after they were re-established in their own land, made use of astronomical aids in settling their moons and festivals. And if so, it cannot be doubled that they continued this practice more or less strictly perpetually. But, admitting Prideaux to be right, it will hardly admit of a serious question that the Jews, having in their dispersions been so long accustomed to astronomical helps in fixing their moons, and on account of their convenience continued to use them when they became re-settled in their own borders."*HST March 27, 1844, page 60.39*

The above would be correct reasoning if it had respect to *the* calender now in use by the [original illegible] and by which Ferguson made his calculations. It is true that Prideaux does say that Bucherius dates the beginning of this cycle this year; but, Prideaux also says:—*HST March 27, 1844, page 60.40*

"It is possible so much might have been this year done; but that the Jews at this time, when, after having newly recovered their temple, and restored the true worship of God in it, they were most zealously employed in extirpating all heathen rites from among them, should first introduce this cycle borrowed from the heathen, and employ it to a religious use, that is, for the fixing of the times of their new moons and festivals, *seems utterly improbable*. That which seems most probably to be conjectured concerning this matter (*for nothing but conjecture can be had in it*,) is, that when the Jews, in the dispersions after the time of Alexander the Great, through the countries I have mentioned, saw a necessity of coming to astronomical calculations and settled rules for the fixing of their new

moons and festivals, that so they might observe them all on the same day, in all places, they borrowed from the Greeks the cycle or period of Callippus, which they found used among them for the same purpose."—Hist.Jews,vol.ii.p.155.*HST March 27, 1844, page 60.41*

Again he says:—*HST March 27, 1844, page 61.1*

"Of the attempts which had been made to come at such a cycle by the Dieteris," etc., "and how they all failed hereof mention has been already made. The last came nearest to it of any; the author whereof was Meto, an Athenian, who published it at Athens in the year B. C 432," etc. "But Meto having reckoned that 19 years of his cycle contained just 6940 days, it was found, after 100 years usage of it, that in this computation he had overshot what he aimed at by a quarter of a day." Again, "To mend this *fault*, Calippus invented his cycle, or period of 76 years," "in the year B. C. 360" Again he adds, "This," after saying it is most likely the Jews borrowed this cycle —"they used till Rabbi Hillel's reformation of their calendar, which was about A. D. 360; during all which time they must necessarily have made some interpolations for the correcting of those excesses whereby one of those luminaries did overrun the other according to that cycle; for otherwise the phases or the appearing of the new moons and full moons, would have contradicted the calculations of it to every man's view. *But what these interpolations were, or how or when they were used, we have no account, any where given us*."—Ib. p. 155—6.*HST March 27, 1844, page 61.2*

They indeed used various astronomical helps, till the present calendar was introduced: but never one that rendered them independant of the *barley harvest* at the second new moon after the vernal equinox; and then they could not calculate within *one day* the actual time of its appearing. Nor can the present calendar be adjusted to it within a month sooner or later, as is seen by the previous quotation from Dr. Prideaux—our Brother's authority—for "*all the time*" of which his history treats, and till the time of Rabbi Hillel about A. D. 360. Thus Dr. Hales says:—*HST March 27, 1844, page 61.3*

"From the difference between the times of the true and computed

paschal new moon, as calculated astronomically, and computed *by such rules as were in use among the Jews formerly*, and which may *vary* a *day* in their results, we may naturally account for a circumstance noticed in the gospels, namely, that our Lord and his disciples ate the Passover on Maundy Thursday, but the chief priests and their adherents on good Friday. Vol. I. p. 174.*HST March 27, 1844, page 61.4*

Says a distinguished Jewish writer:—*HST March 27, 1844, page 61.5*

"They that lived in places far distant from Jerusalem, whither timely notice could not be conveyed, were obliged to keep the feasts *a day more* than otherwise was to be kept; on account of not being able to know certain whether the new moon was consecrated on the 30th, or not observed till 31st; which was the reason of their keeping the passover *eight* days, the feast of Pentecost *two* days, and that of Tabernacles *nine* days; whereas in Scripture we are commanded to keep the Passover seven, the feast of Pentecost one, and that of Tabernacles eight days. And, notwithstanding there is, *at present*, a certain calculation, yet we that live out of Jerusalem still retain the former practice" *Abendana's Polity of the Jews, p.* 176. *Mod. Juda. p*. 376.*HST March 27, 1844, page 61.6*

Jahn says—*HST March 27, 1844, page 61.7*

"The days of the new moon were not ascertained by astronomical calculations, as the Rabbins assert, but were the days on which the new moon first made its appearance, as is maintained by the Caraites." Further, "The Talmudists speak of the *signs* of the appearance of the new moon, and it is clear that neither Philo nor Josephus knew any thing of the distinction between the astronomical and the *apparent* new moon." *Arch*. *p*. 416.*HST March 27, 1844, page 61.8*

J. H. Rauch, [4]Misprinted Tholuk, last week. in speaking of the time of the crucifixion, says—*HST March 27, 1844, page 61.9*

"We must not forget that the days were reckoned not by the sun, but according to the appearance of the moon." *Tran*. *by Dr. Ed. Robinson, late Prof. in the An. Theolog. Sem. Bib. Repos* 1834 *p*.

115.*HST March 27, 1844, page 61.10*

This inaccuracy in the measurement of the Jewish time continued till the time of Rabbi Hillel, about A. D. 360.*HST March 27, 1844, page 61.11*

Allen, in his History of the Jews, says, p. 378—*HST March 27, 1844, page 61.12*

"The present Jewish calendar was settled by Rabbi Hillel about the middle of the fourth century of the Christian era."*HST March 27, 1844, page 61.13*

Again, "Rabbi Hillel, in the 4th century, secured an approximation to astronomical exactness, never equalled among Christians *till the* 16*th century*; when it was at length exceeded by the correction and improvement of the Julian calendar of Pope Gregory."*HST March 27, 1844, page 61.14*

Dr. Prideaux says:—*HST March 27, 1844, page 61.15*

"The first cycle they made use of for this purpose was that of 84 years: by this they fixed their Paschal feast, and by that their whole year besides; and the use hereof the primitive *Christians* borrowed from them, and for some of the *first centuries*, fixed their Easter in every year according to it; but this after *some time* being found to be *faulty*, Meto's cycle of nineteen years was, *after the council of Nice*, brought into use by them for this purpose instead of the other, and the Jews, following the example herein, almost about the same time came into the same usage also; and upon this cycle is founded the *present form* of their year. The first who began to work it into this shape was Rabbi Samuel, rector of the Jewish school at Lorain in Mesopotamia: Rabbi Adda, who was a great astronomer, pursued his scheme; and after him Rabbi Hillel, about the year of our Lord 360, brought it to that perfection in which it now is." Hist. Jews, Vol. I. p. 52.*HST March 27, 1844, page 61.16*

Prideaux, then goes on to say as quoted before, that previous to that time we cannot harmonize the years within a month sooner or later.*HST March 27, 1844, page 61.17*

Our Bro. says, that Kepler, Usher and Lydiat, deny the Jewish year was lunar, holding that it was a solar year. True, such is their claim; but they held it to consist of 12 months of 30 days each, with 5 days added to the last of them.*HST March 27, 1844, page 61.18*

But such would be as difficult to adjust, and would be as inaccurate as the other form; and Prideaux shows the impossibility of such a year's ever being harmonised with the Jewish feasts. We therefore think we have shown from the authority which our brother bro't to convict us of "error," that we were correct in the time of the introduction of the present Jewish calendar. So much for our "crowning error."*HST March 27, 1844, page 61.19*

4. Again it is said to be "unjust as well as deceptive," to pass Rollin and the other standard Chronologists which our brother has quoted, as mere *copyists*.*HST March 27, 1844, page 61.20*

Let Rollin speak for himself. He says:—*HST March 27, 1844, page 61.21*

"Archbishop Usher is my usual guide in chronology," Vol. 1, 8 vo. p. 29. Again, speaking of the flight of Themistocles and the history of Esther, he says:—*HST March 27, 1844, page 61.22*

"I have already declared more than once, that I would not engage in controversies of this kind; and therefore with regard to this flight of Themistocles into Persia, and the history of Esther, I shall follow the opinion of the learned Usher, *my usual guide on these occasions*." ib. p. 240.*HST March 27, 1844, page 61.23*

5. The quotations from authors do not in every instance present to us the same ideas, that we receive by reading the authors for ourselves. Of the most prominent of these are his quotations from Watson. In our former article we stated that no one can hope to fix the birth of Christ within a less circle than *about a year*. With all the testimony Herod could gather, Christ was "two years old and under" when that monarch sought to slay him. He was born before Herod died. But the death of Herod is a period respecting which two opinions cannot be found among chronologists. *No chronologist or historian raises a doubt respecting that date*. As the sixty-nine weeks—483 years—commenced before the vulgar era, 457, they

would bring us down to about the end of A. D. 26; and as our Savior was born about four years B. C. he would be about thirty years of age at that time. Vol. 6. No. 18.*HST March 27, 1844, page 61.24*

Our brother remarks:—*HST March 27, 1844, page 61.25*

"You will tell me as you have done, that Christ was born three or four years before the Christian era, as chronologists agree, and that he began to preach when he was 30, which would fix the date of his ministry 26—7. But they do not agree in this or aproach to an agreement. The *difference* is some *five* years. *Watson* in his Theo. Dict. says, some place the birth of Christ two years, others four, and again others five years before the Christian era. This is true, as facts show. But it would have presented more fully the difference, if he had said, and some *one* year before that era. Lydiat held *one* year; Scaligar, Tallents, Jackson and others, *two* years; Usher, Prideaux, and others, about four years; and so on. But the author of the ancient commentary, so often referred to, says:—But the received opinion is, that the year of the nativity was the 752 of the building of Rome, which was the 42nd of Augustus' reign, p. 332. This was one year before the date of the vulgar era. And you say:—That no one can hope to fix the birth within a less circle than a year. More truly you would have said, had you stated *within three or four years*."*HST March 27, 1844, page 61.26*

The above would have been good reasoning before the date of Christ's birth was settled astronomically, but is not now. It was once a question whether America was a large Island, a continent by itself, or a part of India; but it is not now. It was once a question whether Baffin's Bay were a Bay by itself, or a part of the Pacific Ocean; but it is not now. It was once a question whether this earth was a plain or globe; whether the sun revolved around the earth, or the earth revolved on its axis; and even whether this Continent existed at all; but such questions have long since been settled. In like manner the time of our Savior's birth was once only problematical; but it is now as irrelevant to quote those who wrote before chronologers were agreed respecting it, as it would be to refer to any old authors to prove that America was a part of India. Watson is quoted as saying that "some place the birth of Christ two years, others four, and again others five years before the Christian

era;" he does say thus in his Theo. Dict. (if the quotation is correct,) but afterwards when he had more fully considered that point in the last work he ever wrote, he says:—*HST March 27, 1844, page 61.27*

"The birth of our Savior is *now* placed by chronologers in about four years before the common era, from which we reckon. In the first ages of Christianity, the practice of dating from the birth of Christ, was *unknown*; and in fact was not generally adopted among Christians till about A. D. 730; and it *is now generally agreed* that an error of *four* years was then made in fixing the era." Watson's Exposition of *Matthew 1:18*.*HST March 27, 1844, page 61.28*

Again our brother adds:—*HST March 27, 1844, page 61.29*

"But admitting all that is claimed, it does not prove that Christ began to preach in 26—7: it only goes to show that he was older than 30, when he entered upon his ministry. And he might have been, and the testimony of Luke be true to the letter. He says "About thirty." Watson says, that the declaration of Luke *is not to be regarded as definite*, and that the *principal reason* of recording his age, was to show that he was in the vigor of life. And further, that the notion that he conformed to the custom of the priests in entering upon their office at thirty, has *probably* no foundation. So Grotius and others."*HST March 27, 1844, page 61.30*

To show his misapprehension of Watson, we will give Watson's entire note. In his notes on *Luke 3:23*. he says:—*HST March 27, 1844, page 61.31*

"*Jesus himself began to be about thirty years of age*," etc. It has been much disputed by critics, whether these words, which are somewhat indefinite, indicate that our Lord was then entering his thirtieth year, or had completed it. Grotius contends that *osei* often expresses excess, as well as deficiency, and that it here implies that Christ came to his baptism a *few days after the birthday* of thirty complete years. Lightfoot, on the contrary, observes that the current year, however lately begun, was reckoned as a year in a person's age, and that *arkomenos*,joined with *osei*,shows that he was beginning to be as it were, thirty, or just past his twenty-ninth year. Many more recent critics take the sense to be, and Jesus

himself beginning or when beginning (to teach) was about 30 years of age, which assumes an elipses of *didaskein*. The notion that the period of admission unto the Jewish priesthood, which was 30 years complete, was respected at the time in which our Lord began his public ministry, has perhaps no foundation, and the principal reason of recording the age of Christ was to show that he was in the vigor of life; that he neither commenced his ministry when inexperienced, nor when his faculties had begun to suffer from age. *Still it is likely* that Jewish notions *were not* altogether *disregarded*, and that as they thought 30 years to be the most fitting period for entering upon public offices, this was conformed to both in the case of John and Jesus; and with reference to this impression it was recorded. The words, after all the criticism expended upon them, appear simply to mean that our Lord, at the time of his baptism, was just entering upon the completion of 30 years, *einai* merely being supplied after *arkomenos*." p. 404—5.*HST March 27, 1844, page 61.32*

It is thus seen, that Watson, instead of saying that "about thirty" "is not to be regarded as definite;"—says that it is "*somewhat* indefinite," and it had been disputed whether "our Lord was then *entering* his 30th year, or had *completed* it;" and that, "the words, after all the criticism expended upon them, appear simply to mean that our Lord at the time of his baptism, *was just entering* upon the *completion* of thirty years." And instead of saying "that the principal reason of recording his age, was to show that he was in the vigor of life," and that "the notion that he conformed to the custom of the priests in entering upon their office at thirty, has probably no foundation;" Watson says "it has perhaps no foundation, and the principal reason" etc., "was to show he was in the vigor of life," etc; yet he says "still it is likely that Jewish notions were not altogether disregarded; and that as they thought thirty years to be the most fitting period for entering upon public offices, this was conformed to both in the case of John and Jesus, and with reference to this impression, it was recorded." So of Grotius and others; Grotius, instead of saying that the time is "indefinite," or his conforming to the Jewish custom, of commencing his ministry at the age of thirty, "has probably no foundation;" says "It often expresses an excess, as well as deficiency," and "it here implies that Christ came to his baptism a few days after his birthday of thirty complete years."*HST*

March 27, 1844, page 61.33

This misapprehension of what Watson, Grotius and others have written, explains to us the reason our own remarks were so frequently misapprehended, and spoken of as “errors,” “mistakes” and “deception”; and the attempt made to draw a meaning different from that conveyed. We do not attribute this to any design; but think it must be owing to the haste in which the “examination” was written.*HST March 27, 1844, page 61.34*

It is very important when we quote an author, that we understand fully his views, and quote correctly; as otherwise it may be fraught with much “mischief.” Our sole object should be to arrive at the truth, and not victory. It is too serious a question to spend our time in inglorious strife respecting it. What we have written, we have written in love, avoiding all harshness and personalities, that we might correct a few of the most important inaccuracies: but our limits forbid us to notice all. We have however presented a sufficiency to show that if we should present it in this paper entire, without the necessary corrections, it would not be justice “to the public, to the cause of truth,” or to our brother, who we believe will thank us when the Lord shall come for not so doing.*HST March 27, 1844, page 61.35*

There is one other point on which we will say a few words. After claiming that it is “fully demonstrated” that the middle of the week was A. D. 33, at the crucifixion or the 3rd of April, he says: “If so, the other half week reached to A. D. 37, and the remaining 1810 years do not, AND CANNOT terminate till A. D. 1847”; and which he expresses in accordance with his “*most settled convictions*.”*HST March 27, 1844, page 61.36*

Now 1813 1-2 years from April 3rd A. D. 33, can only be extended to Oct. 3rd A D. 1846. How it can be said they “*cannot terminate*” till the *next year*, we cannot see. We are also pained to find that while our brother is so positive that the Lord will not come till 1847, he has omitted to express his confidence that the Lord will then come.*HST March 27, 1844, page 61.37*

We have never had any hesitation in saying that the coming of the Lord might be delayed some little while; but we should not dare to

assure the wicked that we believed the Lord would not come for any space of time, however short. If the vision tarry, all true Adventists will wait for it, as commanded; but if men tarry, the vision may not wait. We therefore wish to find the *earliest* time when we have reason to look up, and lift up our heads in expectation of the Lord. There is no danger of being on the watch too early; but if we wait till our house is broken up it will be too late. Then let us live in continual expectation for the coming of the Lord; with no time in the future, but to day the Lord may come. If it could be shown that April 3rd, A. D. 33, was the middle of the week, we should then at the farthest be about *two* years instead of *four*, from the end. We have no objections to individuals believing that the Lord may not come till then; but we can see no reason why any should desire to cause others to disbelieve the Lord may come at any moment. Neither can we see any reason for loving any the less those who believe the Lord may now come. As Christ began to preach when he was about 30 when the 69 weeks ended, was 30 A. D. 26—7, and the remaining 1817 years from that point, carry us only to A. D. 1843—4, there can now be only the same variation from this last date, that there is in the indefiniteness of the phrase, "About thirty." It is high time, therefore, that we fully regard the admonition of our Savior, *Luke 21:28*, "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." *Matthew 24:44-51*. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smile his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." *Luke 21:34, 36*. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and cares of this life, and so that day come upon you unawares. For as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore,and pray always, that ye may be accounted worthy to escape all these

things that shall come to pass, and to stand before the Son of man."*HST March 27, 1844, page 61.38*

The Hartford Christian Secretary

JVHe

This paper of the 15th inst. came to us with some two columns, in reference to our remarks respecting the doings of the Baptist churches in Hartford.*HST March 27, 1844, page 62.1*

We remarked, in connection with a letter sent by Dr. Crary to the first Baptist church in that city, asking for a dismission, that—*HST March 27, 1844, page 62.2*

"On its being read to the church, one of the most prominent deacons arose and said, he thought the belief contained in that letter, was enough to exclude them from *that* church; they not only believed the time of Christ's coming, but interpreted the Scriptures differently from them, which should exclude them."*HST March 27, 1844, page 62.3*

On this, the writer in the Secretary thus comments:—*HST March 27, 1844, page 62.4*

"Now this bears on its face the marks of falsehood, and the editor of the "Signs" either knew it and is dishonest, or knew it not, and has been *duped* by a very flimsy story, into which, at least, he ought to have inquired. The "deacon" here referred to, gives us full authority to deny that any such remark was made by him, as is alleged; altho' to all who know the man, or can tell *probable* truth from falsehood, it can hardly be necessary to do so."*HST March 27, 1844, page 62.5*

To this we reply:—We did inquire into it. We received a letter from a bro. in Hartford, giving the fact as we gave it; we then wrote to another bro. in that city requesting the action of the church on the reception of Dr. Crary's letter without stating what the first bro. had written; and he gave us the same version of the deacon's remarks. But why should any one "deacon" out of the four, feel called upon to deny it, unless "the bird was *hit*!" for we gave no names. Why should he say, that means *me*, I did not say so, if there was no

foundation for the story.*HST March 27, 1844, page 62.6*

The writer then comments on the letter we published from R. L. W., late of the So. Bap. church of that city, which calls forth bitter denunciation.—With regard to the pastor's prayer, that what they loosed on earth might be loosed in heaven, he says he *has heard the story before*. (did not this writer offer the prayer?) and that a part only is correctly given, but that "the whole would show the obvious meaning to be, that God in heaven might ratify and approve what his children on earth should do, and so guide them, that they might do nothing inconsistent with such approval."*HST March 27, 1844, page 62.7*

It seems, then, after all, that they did pray that God might ratify their doings. The lameness of the explanation given, accounts for the "flurry"—he will excuse our English—in which the writer evidently was, when his article was penned: and also for the hard words —"solemn mendacity," "unqualifiedly false," etc, with the attacks on our "wretchedness of rhyme; and forlornness of grammar."—He seems to shrink from "the tears of a Millerite," as he would from "coals of fire on his head."—Speaking in connection with the prayer, of the sister's remark that she "would have bathed their feet with her tears," he says—*HST March 27, 1844, page 62.8*

"Now if there is any thing in this, why he should deserve to have his feet bathed in the tears of a Millerite, we should like to have it pointed out."*HST March 27, 1844, page 62.9*

After expending hard words enough to convince any man that the millenium has not commenced, the writer gives the following extract from the church record of the South Baptist church, at the time the "Millerites" were cast out of the synagogue:—*HST March 27, 1844, page 62.10*

"Upon the reports of several committees appointed in the cases of our Millerite brethren, the following preamble and resolution embodying the views of the church, were adopted—Whereas, the persons named below, have withdrawn themselves from the worship of God in connexion with this church, and have established another meeting, and employed a preacher of a different denomination, whose faith and practice is not in accordance with

the doctrines and practice held by this church:—and whereas some of them have communed at the Lord's Table with unbaptized persons, and all of them have withdrawn from the communion of their own church, signifying their deliberate intention not to return; *all* of which, in the opinion of this church, constitutes "disorderly walk," and is contrary to the rule of Christ, and in violation of their solemn covenant obligations; the church having by their committee, labored to reclaim them, but without effect; and having sought divine direction, and being, as they humbly trust, directed by the word and spirit of God, feel it their solemn and imperative duty to withdraw their fellowship from these brethren and their acts. For the foregoing reasons, *Voted*, That the hand of fellowship be withdrawn from the following brethren and sisters, viz." etc.*HST March 27, 1844, page 62.11*

Here is an acknowledgement that the table at which our brethren at Hartford have communed, is the *LORD'S TABLE*, where all who are "athirst" are invited to come and "take of the waters of life freely,"—to come and buy wine and milk "without money and without price." But no, says this church, you cannot come to buy or sell at *our* table, unless you have our "mark" in your "forehead" or in your "right hand," see *Revelation 13:16-17*: its horns "are like a lamb;" not so its speech." St Paul says, *1 Corinthians 11:29*: "He that eateth and drinketh unworthily, eateth and drinketh damnation to *himself*, not discerning the Lord's body;"—but according to this church, he eats and drink damnation to all who eat and drink with him, so that they not only deserve to be excommunicated, but God is petitioned to sanction and approve it. Are all that church so holy that none of its communicants contaminate those who eat with them?—St. Paul says, *1 Corinthians 10:21*: "Ye cannot be partakers of the Lord's table and of the table of devils."—The table at which our brethren have eaten, according to the vote of this church, is "the Lord's table;" and yet they say because you have thus done, you cannot be partakers of our table. This is not paying themselves a great compliment. Nevertheless, as our brethren there can still partake of the Lord's table, they have no desire to partake of any other.*HST March 27, 1844, page 62.12*

Since writing the above, we have received the following letter from Bro. Aaron Clapp, who has been for many years one of the most

devoted and efficient deacons of First Baptist church in that city.*HST March 27, 1844, page 62.13*

Dear Bro. Bliss—I was surprised to read in the Christian Secretary of last week, in an article headed "Persecution of the Millerites," that the editor was authorized to deny the remarks, which you were informed one of the deacons made before the First Baptist Church of this city, upon the reception of brother and sister Crary's letter, which you published two weeks ago. By the remarks which he made before the church, I was fully satisfied, in my own mind, that the sentiments of his heart were, that the Millerites ought to be excluded for embracing the views contained in that letter. If he did not say thus in so many words, his remarks made a deeper impression on my mind, because he had told me before, while I was under the discipline of the church, for attending the Advent meetings, (he being one of the committee appointed over me,) that he could not see as I should be of any use to the church with my present views. I had also reason to think that the brother (not a Millerite) who immediately followed him, with remarks, and spoke of the faith of the church centuries ago, that those principles were in accordance with its faith then. But he said he thought the doctrine was not so clearly taught in the word of God, that the church should make a creed of it, or make it a subject of discipline.*HST March 27, 1844, page 62.14*

If the churches have no more against the doctrine than the Secretary represents, why have the Advent lecturers been shut out from their pulpits and churches, so that the believers have been obliged to attend the Advent meetings, or not hear the precious doctrine preached? It is this which has led to our exclusion from the churches.*HST March 27, 1844, page 62.15*

I feel it my duty to write thus much to you, as the remarks of the Secretary place you or me before the public in an unpleasant situation. This is all I have to say about it. I have no personal feelings against any individual of the church: I wish them well, and my prayer is, that they all may be saved. I believe that the Judge standeth at the door.*HST March 27, 1844, page 62.16*

The two Baptist churches in this city have excluded about thirty

"Millerites," and will exclude as many more, if they do to the other believers as they have done unto us, should time continue a little longer.*HST March 27, 1844, page 62.17*

Brother Snow is here, and I think will remain with us another Sabbath. He is one of the most interesting preachers I have ever heard.*HST March 27, 1844, page 62.18*

Yours in love,
Aaron Clapp.
Hartford, Conn., March 19, 1844.

Editorial Correspondence

JVHe

Dear Bro. Bliss:—We finished our work in Baltimore on the 9th inst. Bro. Miller gave eleven lectures to full and attentive audiences. The prejudices excited by the *gossip* of the pulpit and press was, as usual, soon removed [original illegible] their minds, so that the citizens of Baltimore gave him as fair and candid a hearing as any city we have visited. A deep impression was made, and the prospect is encouraging for a glorious ingathering of souls to Christ. The work will be followed up by Bro. Litch, assisted by Brn. Prideaux and Goff.*HST March 27, 1844, page 62.19*

The opposition was feeble, and did us much good. *Two* works were circulated to check our progress: one was the celebrated "reply" of John Dowling, A. M., of which the Rev. Dr. Breckenbridge says —*HST March 27, 1844, page 62.20*

"There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction of a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be, that the prophecies themselves are a jumble of nonsense."*HST March 27, 1844, page 62.21*

The other was a sermon by Rev. Geo. W. Burnap, "suggested by the Miller Doctrine." His text was from *2 Thessalonians 1:2*. It will be

seen by the Bible student that he has wrested this Scripture to his purpose of "crying peace and safety, when sudden destruction [original illegible] examine it with the connection, and he will see that the apostle's argument goes to show that Christ could not come *until* certain events took place. 1. "The mystery of iniquity" was to be taken away. This was *Paganism*. 2. The "man of sin" must be revealed. This is *Papacy*, which must continue until the second coming of our Lord from Heaven, *verse 8*. These events are now fulfilled, and therefore we look for the coming of the Lord at hand.—In conclusion, it will be sufficient to say that the author is a *Unitarian*, and his exposition contains a compound of Transcendentalism, Universalism and *Rationalism*. His taunts about "*ascension robes*," etc. shows that he is very ignorant or wicked. Any man of common sense ought to know better. He never ought to mention the "*ignorance*" of Mr. Miller, or the "*mass of the people*" again. Such works can have no other effect than to show the weakness and folly of the opposition. "Let no man deceive you by any means." The day of the Lord is now at hand, "even at the doors." "What I say unto you I say unto all, Watch."*HST March 27, 1844, page 62.22*

Since we left, I have received a very cheering letter from Elder Goff, dated Baltimore, March 10.—We give the following extract:—*HST March 27, 1844, page 63.1*

Dear Bro. Himes:—Our meetings for the day are closed; and a more interesting Sabbath I never spent. The spacious saloon has been crowded through the day to overflowing. Many hundreds this afternoon and evening left, not being able to gain admittance. At an early hour the hall and stairway quite down to the lower floor, was crowded so that it became necessary to close the entrance. More profound and universal attention I never witnessed. Scores of deeply anxious souls in this city are now seeking to be ready to meet the Lord. The amount of interest created, and good effected in this city within the last ten days is incalculable: the whole city is moved; I have just learned that two ministers, to-day for the first time, have come out boldly and declared their conviction that there can be no temporal millenium, nor any millenium at all for the church before the first resurrection, and that the Judge is even at the door. To-morrow evening I am to lecture again, and then start

for Washington."*HST March 27, 1844, page 63.2*

We returned to Philadelphia on the 9th. On Sunday Bro. Miller lectured to crowded audiences during the day at the Saloon of the Museum. I gave lectures in the morning at Julianna-st., and in the evening at the Museum. There is a good work of God progressing in both places. We were received by all with great cordiality, and liberally assisted in our mission to Washington. Bro. Litch is laboring successfully as ever at the Saloon, and Bro. Stoddard at Julianna-st. The Advent cause is truly prospering in that city.*HST March 27, 1844, page 63.3*

Bro. Miller gave a lecture in the free Presbyterian church, in Newark, on the 21st inst. on our way to this city. The place was crowded with anxious hearers, notwithstanding Dr. Week's "160 mistakes of Millerism!" It will be remembered that the Doctor lives in this city, and preached a part of his celebrated discourses here on the "Mistakes of Millerism," but after the second meeting, he had the house quite to himself! The people gave a verdict of their merit by staying away. Mr. Miller gave an able exposition of the 11th and 12th of Daniel. The people were very anxious to have Mr. M. give them a course of lectures, thus showing that after all the great men can say about the old farmer, the people still have confidence in him as a public religiousteacher. We have a good band of believers who are doing what they can to prepare themselves and others for the coming of the Lord.*HST March 27, 1844, page 63.4*

We came to New-York on the 12th. Bro Miller gave lectures at Franklin Hall, in this city, and at the Lyceum in Brooklyn, and the Baptist Church in Williamsburgh. The lectures were appropriate, and were listened to with more than ordinary interest. He left the city with his son, for Low-Hampton, on the 16th inst.*HST March 27, 1844, page 63.5*

We have given lectures at Christie-st. church, and Franklin Hall; and by special request, have concluded to remain here over the Sabbath, and lecture at St. Luke's building in the morning, Christie-st. Church in the afternoon, and at Franklin Hall in the evening. The cause is prospering here. J. V. Himes.*HST March 27, 1844, page 63.6*

New York, March 15, 1844.*HST March 27, 1844, page 63.7*

The Relief Ship

JVHe

By A Sailor.

Dear Bro. Bliss:—It is sometimes the case, on our stormy coast, when there has been an unusually stormy time that a vessel is fitted out with provisions and clothing, and sent out to cruise on the coast, and relieve such as may need assistance; and many a poor fellow has had reason to thank God that the Lord ever put it into the hearts of the people to send out a relief ship. Let us suppose one of these ships manned with a gallant crew, provided with life boats, provision, clothing and every thing necessary for such an expedition. Another ship from a distant land, freighted with the most costly goods, on her passage home, has encountered bad weather; spar after spar has been carried away, until at length she is left a helpless wreck upon the bosom of the mighty ocean. And now as her helpless and worn-out crew look abroad on the wide waste of waters, without any prospect of relief, their hearts die within them, and at times they think that they would gladly give up every thing, if they could only reach the distant harbor, and once more find rest in the bosom of their dear friends. In this extremity a sail heaves in sight, and her appearance is hailed with shouts of joy, by the poor shipwrecked crew. She proves to be the relief ship,—a noble vessel bearing down on them under a cloud of sail. Soon she gets within hail; a boat is manned, and pulled for the wreck; every countenance beams with joy as they come along side. They come aboard, and offer to take the crew all on board their ship and carry them to the port where they desire to go. Oh yes, says every one, we are glad to go, but stop a moment until we get our chests. Here they are informed, that they cannot take their chests with them; but all their wants will be supplied on board the relief ship, and they taken safely home to their friends. Here the countenances of some of the crew begin to fall. Why,say they, we have goods of great value in our chests; and we had thought to take them with us. We have labored hard to obtain them, and we cannot leave them or give them up. They are again assured that they cannot take away any of

their goods, there is no room for them in the boat. Well, some of the crew determine to leave all, and go aboard the relief ship; the rest determine to run the risk of getting the old wreck into port. The mate represents to them their dangerous situation, and that it will be impossible for them to weather another storm; but their minds are so taken up with the idea of saving their wealth, that they do not see their dangerous situation; and they utterly refuse to go with them. Well, the boat leaves them, and returns to the ship, which squares her yards, and goes on her way. By and by the wind begins to rise, and as it comes sweeping on over the wide ocean, and the sea begins to roll on heavier and heavier, the poor deluded crew begin to awake to a sense of their situation; and as they look with streaming eyes after the distant ship, and think that now they might have been on their way to their happy homes, in company with the rest of their shipmates. Oh, how they wish that they had given up their paltry gold and gone with them to meet their dear friends. But it is too late. Sea after sea sweeps over them, and the ship sinks to rise no more.*HST March 27, 1844, page 63.8*

This is a faint picture of thousands at the present day. They are out upon the stormy ocean of time. They have this worlds goods in abundance; but just as God has said it would be, they have pierced themselves through with many sorrows, and at times they have thought that they would give up every thing for an interest in Christ; and many have within the last year, when laboring under conviction, been in great distress; and sometimes it has seemed to them that they must perish. But in this their extremity, the gospel ship has borne down upon them, and they have received invitation after invitation, to go on board; and many have said, I will go, but when the conditions were made known, they have shrunk back. Yes, when they found that they could not carry their gold and silver with them, nor wear their costly apparel, nor decorate their persons with precious stones, and pearls, nor follow the fashions and follies of this world, they have refused to go. In vain have the servants of God represented to them their dangerous situation, while out of the ark of safety, exposed to the wrath of an angry God, and that wrath about to be poured out. They have turned a dead ear to their entreaties, and utterly refused to go. But methinks, when they shall see the people of God, ascending to meet their Lord in the air, and they left behind; then, they will weep and lament their folly, when it

will be too late. And, Oh, how cutting must be the reflection, when with streaming eyes, they look after those servants of God that used to warn them, and pray for them, and entreat of them to flee to the ark of safety, before the gathering storm should burst upon them. They will think that now they might have been on their way to that blest haven of rest, that is reserved for the people of God, if they had only been willing to give up all to Christ here; but alas it is too late, their doom is sealed, yes, for ever sealed. Oh, ye lovers of this world, beware how you trifle with offered mercy; beware how you treat the blessed Savior, Oh, close in with offered mercy now, before it is forever too late, before that fearful storm shall burst upon you, and sweep you down to perdition. We see the storm gathering; already the moral heavens are gathering blackness; already as it were, do we hear the loud thunders of Jehovah's wrath, rolling over you, and about to burst with tenfold vengeance on your devoted heads; and will you sleep on unconcerned? Will you sleep on, until the last loud trump shall sound to wake the sleeping dead, and call you up to judgment? Oh! that will be a fearful storm, and it will sweep away the refuge of lies. All your vain hopes will be like the spider's web; and you will be swept away with the besom of destruction. Oh, then, be wise; seek an interest in Christ, and it shall be well with you in that great day. My dear brethren, and sisters, are you aboard the relief ship? If so, are you doing all that you can to save your poor suffering fellow creatures? Or, are you also holding on to your chest of gold? Oh, let not Satan deceive you, nor tempt you to hold on to your treasures here. We are living in such a time as this world never saw—the everlasting kingdom of God about to be set up, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth? Cannot something be done to save some more from this awful destruction? A few dollars may be the means in the hand of God of waking up some precious souls, by means of little tracts, and other publications, put into the houses of the people. Oh, then, let us wake up to this subject; let us examine ourselves, our persons, and see whether we have got any superfluous article about us, if we have perhaps it might purchase a few tracts, and: we shall not want them to adorn our person with, in order to meet Him in peace. J. L.*HST March 27, 1844, page 63.9*

Disappointment at the Last Day

JVHe

Disappointments are painful, often almost beyond endurance, in the comparatively trifling concerns of the present life. Who then shall describe the anguish of disappointed, despairing souls, when the curtain of sense is withdrawn, and the scenes of the invisible world appear? Who can conceive the misery of those, whose unsuspected, long-cherished hopes suddenly vanish, in the blaze of eternity, and under the searching eye of Jehovah? They see the celestial city afar off, but it is shut against them. They see the happy company of the redeemed, but they must never be of their number. Instead of the approbation of God, they meet his frown. Instead of his favor, they endure his wrath. In place of expected glory and peace, they feel the gnawings of the never dying worm, and the burning of unquenchable fire.—And what puts the seal upon their destruction is, they know it is irreversible. They know their dreadful state is fixed. Could they look forward to any period, however distant, when they should enjoy again the offers of the gospel, it would be some relief; but no such prospect is presented.—All around them is the blackness of darkness.—All is horror and despair. And to meet this, in place of an expected heaven of glory and bliss—what a difference! What a depth of disappointment and woe!*HST March 27, 1844, page 64.1*

To conceive of the subject more fully, make it, reader, your own case. You now indulge a hope of heaven. Yon flatter yourself that you have reason to hope. Your hope is dear to you, and you are unwilling to relinquish it. But admit it as *possible*, at least for a moment, that you may be deceived, and that were you called away in your present state, you must be found among the miserable. Suppose also that your summons had arrived, that the scenes of eternity had opened, and your future miseries were now disclosed. O tell me, fellow-traveler to the judgment, tell me if you can, what would be your feelings under such circumstances. What a fearfulness would surprise you! What a shuddering horror would come over you! What a disappointment would overwhelm you! Such a destruction of your fondest hopes—such a dashing of your most cherished expectations—such a fall—such a ruin;—how could you

or I sustain it!*HST March 27, 1844, page 64.2*

Prophecy and the Age

JVHe

How deplorable the fact that the great and wonderful display of the meaning and import of prophecy which has of late been thrown by the mercy and munificence of God on to the breast and into the bosom of the church, should first have been ridiculed and afterwards rejected by the church' and finally thrown back again into the face of her great Lord with disdain branded and burnt in its offensive forehead with the name "*Millerism*!"*HST March 27, 1844, page 64.3*

No matter how sincere a man be; no matter what his acquaintance with prophecy be; no matter what his competence to make up an independent judgment on the subject be; he may have sifted with the nicest skill of scholar and critic all commentators; he may have winnowed with the fire of the finest mind every pile of chaff from his conclusions, and derived his convictions from the most sacred and authoratative sources; yea, his bosom may glow with as warm a beam of benevolence as ever shot from the face of the Sun of righteousness into the heart of humanity, yet if he now' in these pure and pious times, mouth the word prophecy, except for the purpose of shaping out and showing off in all its fancied richness that gay, and gaudy, and frilled, and fimbricated robe, the Millennium, with which the church hopes to deck herself during the latter days, then immediately all his words and doings are supposed to wear no longer the face of scripture, but the face of a man—he is a "*Millerite*."*HST March 27, 1844, page 64.4*

Yet has not history almost entirely exhausted the prophecy of the metalic Image, *Daniel 2nd*? Habershon the Episcopalian, than whom there was perhaps not on earth a man more entitled to an independent judgment in the case, vouches that the chronology and consequently the history of that image expires this present Jewish year.*HST March 27, 1844, page 64.5*

Can the leaders of this age furnish from the demonstrations of

scripture any other great event that must occur anterior to the appearing and Kingdom of Christ? If they know of any, O that they would point us to it.*HST March 27, 1844, page 64.6*

Carthage Evan.*HST March 27, 1844, page 64.7*

Foreign News

JVHe

The arrival of the Caledonia brings us dates to the 5th instant; but no news of any importance. The crime of incendiarism in England, as in this country, seems to be very much on the increase. In Essex, Suffolk, and other counties, scarcely a night passes without one or more cases of the destruction of property occur. Murders and shipwrecks had also been frequent. O'Connell and others have been convicted; but judgment is deterred to the 15th of April. Spain still remains in an unhappy condition.*HST March 27, 1844, page 64.8*

Rome, Feb. 3.—The thirteenth anniversary of his Holiness the Pope was celebrated yesterday, at St. Peter's. Several foreigners of distinction were present at the ceremony. Within the last few days several noble Spanish families have arrived here. The accounts received from the Roman States are distressing; murders being committed in the open day, and even in the midst of the most frequented places robberies are perpetrated with the utmost impunity.*HST March 27, 1844, page 64.9*

The Carnival. A letter from Rome, dated Feb. 1, says,—"While all the preparations for the Carnival go on here, things occur in the provinces to awake serious apprehensions. The director of police, a few evenings ago, was killed in the street. At Castel Bolognese, several gendarmes have been murdered; and at Cerena the theatre was destroyed by gunpowder. Fortunately no one was in the building at the time."*HST March 27, 1844, page 64.10*

Correspondence

JVHe

St. Louis Mo. Sister E. Smith writes:—“Many in St. Louis believe that our Savior will soon appear. The labors of brethren Chittenden and Stephens, have not been in vain in the Lord; may he give success to his own truth. Brother Stephen has left us but the Lord is still here.*HST March 27, 1844, page 64.11*

La Grangk, Wyoming Co. N. Y. J. W. Hallet, the Post Master in that place writes,—that brother H. F. Hill of Geneseo has just finished a course of lectures in that place. He says:—“When he came here we were all very much opposed to the doctrine, but many went out of novelty to hear. Soon some began to tremble and to look about them to find something to overthrow the doctrine, but could find nothing. About the 4th lecture there was a breaking down among professors and we all began to feel there was sufficient evidence to prove that Christ is about to make his second Advent. The result has been most glorious. Brother Hill gave 13 lectures, and at the close, requested those to rise who felt benefitted by the course. All arose. I do not think a person remained on their seats. For six years the church has not been so much alive as now.*HST March 27, 1844, page 64.12*

Troy, N. Y. Sister L. M. Hersey writes,—that God has gloriously manifested his power there within a few days. We have just returned from Pittstown and Reymenster. The people for eight or ten miles came to hear; and a number received the evidence, and are now firm believers; one of these is a Baptist minister, who, after investigating the subject, embraced it, and is ready to proclaim it. The last evening about 100 arose for prayers. I never before saw such an excitement; the cry is, come over and help us. The harvest is great and the laborers few.*HST March 27, 1844, page 64.13*

Bolton, Canada, E. brother H. Bunsell writes:—We have a little band here who are daily looking for and and expecting the return of our Lord. The Advent doctrine has been a blessing to many souls in these parts; and thank God, it will yet prevail.*HST March 27, 1844, page 64.14*

Bro. A. W. Higgins writes an encouraging account of their labors in Berlin, Harvard, Monson, Three Rivers, etc., in all which the presence of the Spirit has been manifested, in the awakening of

sinners and the encouraging of saints.*HST March 27, 1844, page 64.15*

To Correspondents—We have received a long letter from Bro. Joseph Randall, of Canada. After the most mature deliberation, we can find nothing in the first chapters of Genesis, as evidence of their being any other than a plain literal account of the creation. To Spiritualize them, is to open wide the door for similar expositsons of any portion of the Scriptures, and we should have nothing literal.*HST March 27, 1844, page 64.16*

Our correspondents must bear with us; if we should publish all the communications we receive, we should need a sheet many times the size of this. We are therefore, obliged to select from, and defer many articles; and to shorten those we do publish. If all, who write would study *brevity*, it would insure an earlier publication.*HST March 27, 1844, page 64.17*

Correction. In a part of the edition of our last paper, in the article —"The Jewish year"—"Of the the Caraite Jews, Rees says," was made by the printer to read—"One of the Caraite Jews, Rees says," etc. which was incorrect.*HST March 27, 1844, page 64.18*

notice. We have quite a number, of Nos. 1 and 2, double No. the first of this Vol.—an excellent paper for distribution. We will mail a copy to each of those who may wish, who will send us their names.*HST March 27, 1844, page 64.19*

Letters received to March 23, 1844

JVHe

F Senioc by pm $3; John Bridgeman by pm $2; P D Lawrence; pm E Greenwich R1; Dr Phelps by pm $1; L H Wheeler $2, and M C Stone $1 by pm; J Bliss by pm $1; M Sherwin by pm $1; C M Mead by pm $1; E C Clemens; Nathaniel Platt by pm $1; E L H Chamberlain; J Wheeler, paper regularly mailed; P H Wilson by pm $1; J M Gove $1; J Turner; Samuel Adams, $2; pm Hartford Ct; pm Mobile Ala; Dr. Smith by pm $1; J & W Ordway, with books; G S Miles $46; T L Tullock; Rev Mr Russell by pm $1; pm South Hadley

Canal; SB Tarbox $1; J S Rundlett by pm $1; J Courney by pm $1; E Smith $1; R & S Slayton $3; Mary Brown by pm $1; pm Chicopee Falls; Samuel Adams $2; Geo F Layton by pm $2; Wm Hutchins; John P Bell; Albert Belden by pm $2; pm Exeter N H; pm Plymouth Me; Aaron Young by pm $1; E Calderwood, by pm $1; Wm F Lacount by pm $1; J W Hallet $1; G W Eastman by pm 25 cts; Philo Frisbee by pm $1; Richard Walker by pm $6—$1 each for self, T Martin, D Downing, and G Pindon, and $2 for M Wherrin; S N Davis, to what town has your paper been mailed? S Ladd by pm $1; pm Schoolcratt, Mich: pm Waterbury Vt; Wm Sweet; C Baker; J Pearson by ex. $13; N Hervey; B Steve by pm $1; F Wheeler,50 and N Knight,50 by pm; L Morse by pm $1; M M Maxwell by pm $1; Sarah Blake and E Blake by pm $1 each; A C Wiley by pm $1, and $1 from the office of the Reflector; R Covell by pm $1; Mary F Manter; J F Halsey $5; P P Taft, Mary A Perkins, & A T Bement, $1 each; E C Drew; J Warren by pm $2; pm Ellington, Ct, $2 rec'd for W Lothrop 8th inst.; A Davis $1; M Cheney $1; F Mears, 50 and J, M Merrill, 50 by pm; S A Fletcher by pm $1; J Willoughby by pm $1; C Benns $20; H Holkins by pm $10 for himself and others; A M Higgins $5; J L Merriam by pm $1; A Clapp; Mary S Swan; J C Welcome $2; E Records $2; John Kiloh $5; E Oakes $2; pm N Castle Me; Dea T Hinds $1,50; A Parsons $1; Dea J Tripp $1,50; E M Shaw by pm $1; J Wires by pm $1; pm Warner N H; pm Waterbury Vt; W Burnham; Miss J Gilbert $1; pm W Prospect Me; H C Robins $3; John Craig; Henry Mellus 121 cts, book sent; pm Brooklyn Ct; J Weston; J McKeile by pm $2; G W Hubbard by pm $1; J Merry; R Greeley by pm $1 W O Lawrence $3; A Hollis by pm $1; E Burross $1; J Thomas 50 cts*HST March 27, 1844, page 64.20*

Packages Sent

JVHe

FSenior NY Mills NY; PD Lawrence, Falmouth Ms; GS Miles Albany N Y; J V Himes, 9 Spruce St. N Y; J Litch, 40 Arcade Philadelphia; S K Bafdwin, Meredith Bridge, N H; R Slayter, So Woodstock, Vt; J & W Ordway, Chicopee Falls; G Hendley, Waterbury Vt, sent one before; J Pearson, Portland, Me; N Hervey, Providence, R I; E Blake, Brand's Iron Works, Richmond, R I; Chs

Hersey, care of G S Miles, 67 Green St Albany, N Y; J C Wellcome, Hallowell, Me; A M Higgins, Hardwich Ms, your place of residence, as the order had no date of time or place; C Benns, Burlington Vt, by ex; H C Robins, Ashford, Westford, Ct*HST March 27, 1844, page 64.21*

Our late Publications

JVHe

NOS. OF THE LIBRARY

38. The Chronology of the Bible. By S. Bliss. 6 1-4*HST March 27, 1844, page 64.22*

39. The Herald of the Bridegroom. By A. Hale. 6 1-4*HST March 27, 1844, page 64.23*

40. A Warning to Watchfulness. By F. G. Brown. 6 1-4.*HST March 27, 1844, page 64.24*

41. “The Age to Come.” By L. C. Gunn. 12 1-2*HST March 27, 1844, page 64.25*

42. Origin, Nature, and Influence of Neology, by N. N. Whiting. 10 cts.*HST March 27, 1844, page 64.26*

43. First Principles of the Second Advent Faith. By L. D. Fleming. 6 1-4 cts.*HST March 27, 1844, page 64.27*

ADVENT TRACTS

JVHe

1. Address of the Tabernacle Committee. 3 cts.*HST March 27, 1844, page 64.28*

2. Reasons of our Hope. By S. Bliss. 3 cts*HST March 27, 1844, page 64.29*

3. Paraphrase of *Matthew 24*. and *25*., with the corresponding passages in *Mark 13*. and *Luke 21:3* cts.*HST March 27, 1844, page 64.30*

4. Breakers. A dead! a Warning from the Faithful Pilot. By A. Hale. 3 cts.*HST March 27, 1844, page 64.31*

5. Picture of Christendom; extract from a Sermon by Robert Atkins, of Europe. 3 cts.*HST March 27, 1844, page 64.32*

6. Review of Prof. Chase's Remarks on the Book of Daniel. By L. Hersey. 4 cts.*HST March 27, 1844, page 64.33*

April 3, 1844

Vol. VII. No. 9. Boston, Whole No. 153

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 9. Boston, Wednesday, April 3, 1844 WHOLE NO. 153.*HST April 3, 1844, page 65.1*

THE ADVENT HERALD

JVHe

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Dow & Jackson, Printers.*HST April 3, 1844, page 65.4*

LADIES' FAIR OF THE PICKNICK CHURCH

JVHe

They have gathered for gain in the house of prayer,
With every merchandise:
Transparent without, you read, "Ladies' Fair!"
"Come in, you're sure of a prize!"*HST April 3, 1844, page 65.5*

"Our tables are spread with a bountiful hand—

We've a feast for the stalled epicure:
The air, earth, and sea, all have, at our command,
Paid tribute his taste to allure!*HST April 3, 1844, page 65.6*

Our tables, they groan with the costly rare feast,—
Then come to the supper we've spread;
If a charitable soul you have in the least,
In the steps of the *giving* you'll tread.*HST April 3, 1844, page 65.7*

An actor distinguished has tendered to act
A suitable scene for the Fair;
Will take off a Yankee, with a peddling trunk packed,
In the midst of the house of prayer.*HST April 3, 1844, page 65.8*

At intervals, too, his comical mood
Will lead him to be very funny;
We fear it will make the young people rude,
We suffer it, viewing the money.*HST April 3, 1844, page 65.9*

Dr. N., who stands very high as D. D,
Has kindly engaged to be there;
His sweet elocation most charming will be,
And add very much to the Fair!*HST April 3, 1844, page 65.10*

Mr. Sonnet, the singer, enrapturing strains,
And his best comic songs will perform;
At first he will melt the hearts of the swains,
Then uprorious laughter will take you by storm.*HST April 3, 1844, page 65.11*

From Atwill's piano, Miss Drummer will get
More music than songsters before her;
She's an angel in singing the solo—ductt;
And all of the gifted adore her!—*HST April 3, 1844, page 65.12*

At last, to be short, we've a juggler of skill,
Who'll explain all his leger de-main.—
Explaining his art, we doubt not, it will
To the Fair be a source of much gain.—*HST April 3, 1844, page 65.13*

The Dunstable Grays, (they merit our praise!)
Have engaged the Fair to attend;
Fire companies two, in bright red and blue,
Will join us till services end!—*HST April 3, 1844, page 65.14*

The famous brass band, will in readiness stand,
To enliven, to gladden and cheer
The thousands at least, who will frequent the feast,
All deck'd in their holiday gear!*HST April 3, 1844, page 65.15*

Our scenery, too, most enchanting will be,
Somewhat in theatrical mode;
While conscience is chiding, we look at the fee,
And promenade in the broad road!
A large sum of money we wish to produce,
Then the church we will put to worshipping use!—*HST April 3, 1844, page 65.16*

At seven precisely, remember, be there,
The festival then will begin;
Remember and call at the house of prayer,
With evergreens garnished within!—*HST April 3, 1844, page 65.17*

Six months we have toiled to get up this Fair,
Neglected our children and home,
The doers of good will surely be there,
The public together will come!*HST April 3, 1844, page 65.18*

We're sanguine our toil will meet with success,
The Picknick Church debts to defray—
Some evil we do—yet nevertheless,
Great good will result right away!—*HST April 3, 1844, page 65.19*

Here our children will worship in ages to come,
For them we are building this blest house or prayer;
They'll remember our deeds in the Millenium,
And they'll praise us for holding this Festival Fair!—*HST April 3, 1844, page 65.20*

W at glories are gathering around our bright way!
Ah! surely 'tis dawning, the golden age day!

Enduring foundations we'll give to the state,
And neighboring churches as vassals shall wait!*HST April 3, 1844, page 65.21*

Our church, rising high, surmounted with crest,
Shall rule the wide world, and quietly rest!
No conflict for her—no rumor of war,
She sits as a queen [5]*Isaiah 57. Revelation 16.*—and sorrow's afar!—*HST April 3, 1844, page 65.22*

The "Lady of Kingdoms," no widow shall be,
She'll arise and be merry, and danger ne'er see—
Be decked in "fine linen, and purple, and gold,"
While in her full market shall bondmen be sold.*HST April 3, 1844, page 65.23*

The Kings of the earth rich presents shall bring—
Our greatness and glory all nations shall sing;
Without our blest mark [6]*Revelation 13:17.* no merchant can buy;
So "praises to thee!" they will evermore cry!*HST April 3, 1844, page 65.24*

Our church is just rising on earth as a star!
Ah what is this tumult that sets us ajar!
"The Bridegroom is coming!"—it cannot be so!
Thus soon to destruction our church cannot go!*HST April 3, 1844, page 65.25*

"Peace and safety!" be quiet, the Judge is afar!
He is not yet rising—the "bright morning star,"
He will not return for thousands of years;
Then pray not be "watching," but soothe your vain fears!
Catmarine.*HST April 3, 1844, page 65.26*

Rochester, N. Y., March 1, 1844.*HST April 3, 1844, page 65.27*

The 2300 days

JVHe

This prophetic period, Mr. Habershon commences with the seventy weeks, at the decree given to Ezra. He makes the 70 weeks end at the crucifixion, which he places A. D. 34, and terminates the 2300 days, A. D 1844. Of the decree given to Ezra, he says:—*HST April 3, 1844, page 65.28*

Perhaps, all circumstances considered, this is the most remarkable decree that ever was issued. That the greatest monarch in the world—an absolute and despotic heathen prince—should, by a formal edict, thus acknowledge "the God of heaven," "the God of Jerusalem;" that he should deprecate His wrath, and grant such special privileges to His captive and dispersed people: that he should give such an ample supply of gold and silver, and other valuable offerings: exempt them from toll, tribute, and custom; and enforce such a decree by the threat of banishment, confiscation of goods, and imprisonment,—is so much out of the common way of human actions, that nothing on record can account for it, but the circumstance above alluded to—the advancement of Esther and Mordocai.*HST April 3, 1844, page 65.29*

Again, he says:—*HST April 3, 1844, page 65.30*

But the importance of this decree of Artaxerxes appears in a still stronger light, when the character of Ezra is more duly considered. "The Jews look upon him," says Dr. Prideaux, "as another Moses: for the law, they say, was given by Moses, but it was revived and restored by Ezra, after it had been in a manner extinguished and lost in the Babylonish captivity: and therefore they reckon him as the *second founder* of it." And indeed, by virtue of the ample commission which he had from the king Artaxerxes, he had an opportunity of doing more herein than any other of his own nation; and he extended all his powers to the utmost, for the re-settling both of the ecclesiastical and political state of the Jews, in the best posture they were capable of; and from it, his name is in such high esteem and veneration among the Jews, that it is a common saying among their writers, that if the law had not been by Moses, Ezra was worthy by whom it should have been given." (Vol. ii. p. 433.)*HST April 3, 1844, page 65.31*

Considering the Jewish church and state to have lasted 2000 years

—that is, from the time of Abraham to the death of Christ—Abraham stands at the head of the first quarter; Moses, of the second; David, of the third; and Ezra, of the fourth and last; each portion occupying about 500 years. So that his name ranks in juxta-position with the three most important characters recorded in the Holy Scriptures.*HST April 3, 1844, page 65.32*

Thus, by such an important epoch in the Jewish history was the commencement of this chronological period marked. I have been the more desirous to direct attention to it, as also to the character of Ezra, because the whole is less known and considered, than those matters which distinguish the former periods; and also because this epoch appears to be *the proper and true point of time* from which to date the commencement of that other period of 2300 years, relating to the most important cleansing of the same holy sanctuary.*HST April 3, 1844, page 65.33*

It is the point of time that marks the commencement of the 70 weeks, relating to the first coming and death of Christ; and as such, and happening under the reign of one of the greatest of the Persian monarchs, and about the time when his arms were particularly victorious—or, to use the symbol of the prophecy, when the ram was in the height of his power, and manifesting an angry and successful defiance to the power of the goat—it seems to form the proper commencement of the vision. And in this conclusion I am happy in agreeing with Mr. Cunninghame, who says, “I am not aware of any more probable era which can be selected for the commencement of the 2300 years, than that which has been chosen by some recent writers, who supposed this period to have begun at the same time with the seventy weeks of Daniel, or, in the year B. C. 457, and consequently that it will terminate in the year 1844.”*HST April 3, 1844, page 65.34*

With regard to the subsequent edict of Artaxerxes given to Nehemiah, the account which is recorded of it is very brief, and no particular importance is attached to it, and no copy is given of it, as in the case of Ezra: in short, it is only named as a letter or letters. The history of it is given in the book of *Nehemiah 2:1-8*, which thus concludes: “Moreover, I said unto the king, If it please the king let *letters be given me*, to the governors beyond the river, that they

may convey me over, till I come into Judah; and a letter unto Asaph, the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me." Besides which the intrinsic importance of the work which Nehemiah performed, in consequence of this favor from Artaxerxes, appears rather for the perfecting of Ezra's commission, than for any original or new privileges which it conferred; and the latter is in all respects on this account to be preferred.*HST April 3, 1844, page 65.35*

But this preference appears still more decisive and conclusive, from the fact above stated, that Ezra's commission is responded to in the year 1843 or 1844, which it will be recollected synchronizes with the termination of the other unfulfilled prophecies already considered, and *which it is required it should do*.*HST April 3, 1844, page 66.1*

He also quotes from Sir Isaac Newton, who says:—*HST April 3, 1844, page 66.2*

"Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of the Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land, to judge and govern the people according to the laws of God and the king.—Count the time from 'thence to the death of Christ, and you will find it just 490 years. If you count in Judiac years, commencing in Autumn, and date the reckoning from the first Autumn after Ezra's coming to Jerusalem, when he put the king's decree in execution, the death of Christ will fall on the year of the *Julian Period* 4747, Anno Domini 34." Sir Isaac afterwards adds, after urging the point at large, "Thus all the characters or the Passion agree to the year 34; and that is the only year to which they all agree.*HST April 3, 1844, page 66.3*

In view of the nearness of their termination, he says:—*HST April 3, 1844, page 66.4*

"We ought at least, with so much probability of correctness in our

expectations, and so many signs confirming them, to be prepared; and, like Daniel, instead of *neglecting prophesyings*, to set our face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: praying unto the Lord, and making confession both for our own and the nation's sins.*HST April 3, 1844, page 66.5*

Portents of no equivocal signification, like the shooting forth of the fig-tree, already begin to show themselves. Let however the *consummation* here spoken of but arrive, and an unprecedented scene of wonders will undoubtedly burst upon the world. Every scheme of human policy will then be confounded in the immediate display of Divine interposition: every apostate religion, and whatever is opposed to the preaching of the Gospel and the authority of Christ, will be overthrown; and the present state of things give way to the full development of the glories of His kingdom, "the Holy City, new Jerusalem, coming down from God out of heaven." (*Revelation 21:2*.)*HST April 3, 1844, page 66.6*

(*Habershon's Work. Page* 50.)*HST April 3, 1844, page 66.7*

Letter from Bro. John P. Bell

JVHe

Bro. Bliss.—In *Habakkuk 2:3-5* we are taught "that the vision is for an appointed time, and though it tarry wait for it, because it will surely come, it will not tarry. The just shall live by faith." Thus it now is with many in Hartford. We have by faith received the blessed promise that Jesus Christ will appear the second time in person, without a sin-offering, unto salvation, to those who love his appearing. And thus believing, we have become grounded and settled upon the word of God, which to our minds teaches clearly, that the signs and prophecies relating to that event, are now about fulfiled, and consequently, the end of all earthly things is now at hand. And whatever may be said or done by the churches with which we have heretofore been connected; we mean, by the assistance of God to get and keep our vessels full of oil, and our lamps brightly burning, that we may be at any moment ready to meet our coming Lord, whose return we are now patiently awaiting

with longing and anxious desire, when he shall sit upon the throne of his glory, and reign in Mt. Zion, and before his ancients gloriously.*HST April 3, 1844, page 66.8*

For this hope's sake, several of us have been recently excluded from the North Baptist Church; and to use the language of one expressed in that church, at the time we were cast out, "all the unfruitful branches must now be cut off, (which evidently was meant to apply to the Second Adventists, as their names were then under consideration,) but immediately afterwards the name of a very popular young man was read, by the same individuals for trial, for absenting himself from covenant and communion seasons, whereupon another member arose and requested that his case might be defered, and although this branch did not bear fruit, it would make a good *shade*, which he looked upon as being so far so good; this name was consequently laid over. By the way, it seemed to be conceded, that this individual had been guilty of the charge alledged for some three or four years.*HST April 3, 1844, page 66.9*

I see the editor of the Christian Secretary is disposed to look upon us as giving a false coloring to the proceedings of our churches against us, and has recently let off quite a quantity of steam, in two columns of his paper; this I shall leave to those he has so wantonly and maliciously attacked; but after all, facts will speak for themselves whatever may be said to the contrary.*HST April 3, 1844, page 66.10*

So far from any disposition being manifested upon our part to excite sympathy, in our favor, as the Secretary seems vainly to imagine, we can assure that organ, that upon that point the "*smile may be suppressed*" since we neither ask at their hands either sympathy, or what ever crocodile tears may by our opponents be shed over us. Our trust is in that Savior, who having been tempted and tried in all points like unto us, (sin excerpted,) knows how to sympathise with all whose confidence is in him. This we feel we have abundantly. In *Isaiah 66:5*, we have the following precious words, which we deem in point. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. Also see *2 Corinthians 4th and 5th chapters*,

from which you may learn how we feel in our present situation, and why it is that we are so reconciled to being cast out of our churches, which we do feel in our very souls to be in a cold and Laodicean state. Oh! how my heart bleeds to see with what perfect contempt this glorious hope is treated by pastors and people. But after all I am compelled to view this state of things, as but a complete fulfilment of Paul's Epistle to Timothy, see *2 Timothy 3*. I am also fully convinced of the importance of John's admonition, in *1 John 4*. And this conviction seemed to come home with more than usual force, the other day, when being casually thrown into company with a popular minister of this city. In the course of a general conversation, he made some special enquiries in regard to the basis of our Second Advent Association and other matters relative to the Advent cause generally. After having been promptly answered on every point of enquiry, he very freely used the following words, as nearly as I can now recall them, by commencing in the out-set to remove from our mind, any idea that what he said was with a view of flattery, as he certainly did not wish to say any thing that might appear in that light. But says he, your association is certainly based upon the Bible, and is in every sense of the word a Church founded on the Bible. And as regards your mode of prophetic interpretation, the most pious and devoted christians in every age of the Church are with you, and as we knew, "he differed with us" (which difference after all I understood him was as to the time of the event,) he certainly could not see why our views subjected us to such bitter treatment by all who had written and spoken upon the subject, and he heartily wished that much had not been written. And as to the fanaticism which many among us have run into, he said it should not discourage us. But his advice would be, whenever it was spoken of, to frankly acknowledge it did exist, but still to say, as he found many of us did say, it was nothing more than what was manifested on all occasions when great Bible truths were being promulgated, as in the days of Luther, Irwin and the times of the Anababtists, and in short when ever great reformations were made, this delusion of the adversary was sure to be seen. But, alas! this very minister has not only preached against these very views, but many, who believe and advocate them have been excluded from his church. Certainly we have fallen upon strange times. But Peter says, "think it not strange concerning the fiery trials that await you, as though some strange thing had happened." Rro.

S. S. Snow is now with us for a short time, and I do assure you, he wields powerfully the sword of the spirit. The saints are being strengthened and quickened, but as yet there is no special indication of the spirit's being poured out upon the impenitent in a very powerful manner. Yet we hope there will much good result from Bro. Snow's faithful labor of love. Yours in the blessed hope. John P. Bell.*HST April 3, 1844, page 66.11*

Hartford, March 16th, 1844.

The True Reason

JVHe

Brother Bliss:—While perusing the article from the pen of Professor Bush, in the Advent Herald, I was forcibly struck with the first reason he gives why the religious world do not subscribe to the doctrines taught by the Adventists, and I at once recognized it as the true reason; the one which lies at the foundation of all their unbelief, aye, it is the very base of their babel tour. Although the learned Professor admits, that the ground on which he plants himself, (together with the religious world) is not scriptural ground, and therefore deserves very little weight: nevertheless it is plain to the clear-sighted, that the first reason be gives, becomes the engine which drives his train, only it is by his own peculiar ingenuity thrown behind the other objections, that its power might be the more secret. It is no novel course that men should turn the Bible topsy-turvy, while pursuing the course marked out by the learned Professor.*HST April 3, 1844, page 66.12*

In the first place; the purposes of God are ascertained and defined by human reason, and then the Bible must be interpreted so as to harmonize with those deductions, and if any portions of it are adverse, they must be bent, and if too stubborn for that, they must be broken.*HST April 3, 1844, page 66.13*

Reasoning at every stop he takes, yet man mistakes his way, While meaner things by instinct led, are seldom known to stray.*HST April 3, 1844, page 66.14*

If such would come to the Bible first, and let God speak for himself in relation to his own designs, they need not be mistaken. God is his own interpreter, and he has given us a revelation of his will touching the destiny of man, and if with the Holy Ghost dwelling in our hearts, we come to his own revealed will, first of all, we shall be able to ascertain his purposes relative to man, and also the end he had in view in the creation, and shall see that all the providences of God have been uniformly tending to the consummation of those purposes.*HST April 3, 1844, page 66.15*

It matters not how long the world had existed before it was fitted up for the home of man, and perhaps it might puzzle even Professor Bush to tell us, or in what state it existed before its organization, since the process is fully stated, and the purpose for which it was organized.*HST April 3, 1844, page 66.16*

After all the works of God were finished belonging to this globe, and all pronounced good by the Creator, (all must have been perfect,) God said let us make man and give him his dominion over the whole. See *Genesis 20:1*. in the 27, 28, 29. verses, we are informed that it was so done, and that man was *blessed* of the Father or Creator. It hence appears that two of the purposes of God in the creation were, first, the world was created for the blest of the Father, (they were blest,) and second, mankind were to be kings, and priests in its Eden state. But then the chief end which God had in view in the creation, also appears from the above texts, notwithstanding so many have overlooked it. This fully appears while we carefully read the 28th verse. And God blessed them. And God said be fruitful and multiply and replenish the earth, and have dominion over the fish of the sea, and the fowls of the air, and over every living thing that moveth upon the earth. Here then is the end had in view in the creation, viz., that this earth, in its Eden state, should be replenished with the descendants of the blessed of the Father. For it was in the holy state that the command was given, be fruitful and multiply and replenish the earth, and this command ceases to be binding when the earth is replenished, and can go no farther; hence when this was done, (and it would have been, had man never sinned. Immortality would have been stamped upon all,) and in the angelic state, the holy family would have reigned on the earth forever. The above command is as much limited by the

replenishing of the earth, as it could have been by any limitation whatever. But the first pair sinned and fell, and as sin entered into the world, so death by sin; and they being no longer the blessed of the Father, and also doomed to die, could not fulfill the command.*HST April 3, 1844, page 66.17*

The word of God was to the first pair that they might eat of all the trees of the garden save one, and in the day that they eat of that tree, they should surely die. They ate, and that very day they lost communion with God. See *Genesis 3:7, 8, and 10*. After this, God gives another sentence against the body, dust thou art and unto dust shalt thou return; and also sentence is pronounced against their kingdom, the earth is cursed for man's sake. Now man is doomed in all his interests, but who is in the fault? Surely not the Creator, for man must be free or never happy for happiness can spring alone from free unconstrained choice, and where choice is, there is freedom. Now as none of the purposes of God can be ultimately frustrated, (and this Professor Bush will say,) this earth, notwithstanding the miseries of the fall, must be replenished and inhabited by the blest of the Father in its Eden state, the saints must reign on the earth, and hope is set before man in the promise, the seed of the woman shall bruise the serpent's head. A second Adam is promised. The Savior or restorer, who should fulfil the law, and open a *new and living way* to the holiest of holies, (the Eden state of the world) by his own blood. In the offering of Christ the second Adam, is contemplated the restoration of what the first Adam lost, and he will fulfil the command delivered to the first Adam, viz., *replenish* the earth. But he will accomplish this in the *regeneration* or resurrection. Although the work has been going on ever since the fall, yet how few of the blest of the Father now tread this unhallowed soil. Nevertheless there have been spiritual stones in every age of the world, who have been squared by God's rule, but these continued not, by reason of *death*. They have however received the Lord's work, and have been laid away in the mountain, against the morning of the *regeneration*. The work of restoration is commenced where the work of death began, viz., by restoring the individual to communion with God; he is then blest again of the Father, and enters upon his state of trial, and he continues to the end of his probation; though he dies, he shall have a part in the first resurrection.*HST April 3, 1844, page 67.1*

The restoration of the indvidual to communion with God, is only affected by consent of parties, according to the conditions of the gospel, and then if he walk in the light, as he (Christ) is in the light, he shall have fellowship with the Father and with his Son, and the blood of Christ shall cleanse him from all unrighteousness. But then the provision for the body is unconditional, all shall be raised: but every man in his own older; Christ the first fruits, afterwards they that are Christ's at his coming, the first resurrection, and then cometh the end. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. The promise to Abraham that he should be heir of the world, was by faith. The restoration of the kingdom is by the immutable decree of Jehovah, *Isaiah 65:17*. Behold I create a new heavens and a new earth, and the former shall not be remembered nor come into mind. Thus an entire new creation is to be effected through the sufferings and offices of the second Adam. Hence all who truly believe in Jesus, are begotten again to a lively hope by the spirit, and being Christ's, they are Abraham's seed and heirs according to the promise made to Abraham. Here we are taught that we must be born again, being descended from the corrupted pair, we must be born of the (incorruptible) spirit. Now God, who saw the end from the beginning, saw also all the changes of this poor world; and whenever the true seed was likely to be overrun he has swept the wicked away as with the besom of destruction, as in the days of Noah, Lot, the destruction of Jerusalem, and the like; that the one proposed might be accomplished, viz. this earth replenished with the blest of the Father in its Eden state. He also saw at what point the last one of the *regeneration* would be born again; and there he fixed the day of Judgment, and the angel assured Daniel that at the appointed time, the end should be. If Professor Bush had taken this Bible key, he would have learned ere this that the appointed time is just upon us, Nay, that it is even here.*HST April 3, 1844, page 67.2*

Each dispensation of God to man has furnished its quota of spiritual children, and now, when the fulness of the Gentiles be come in; (that is, when the gospel dispensation shall have furnished its compliment;) the holy family shall be made up, and then all Israel shall be saved. See *Romans 11:25, 26*. Then the second Adam shall come a deliver, and shall turn away ungodliness from Jacob. Then shall Michael stand up, (reign,) see *Daniel 12:1, 2, 3*, and all

the children of the *regeneration* shall be delivered, every one that shall be found written in the book. Then shall the second Adam have the dominion under the whole heavens; then shall he be King, and then shall the King say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, *Matthew 25:34*. (Mark the very Kingdom is given which the first Adam lost.) Then shall the saints of the Most High take the Kingdom (in its renewed state,) and possess the Kingdom forever and ever. *Daniel 7:18*.*HST April 3, 1844, page 67.3*

Then will the end which the Creator had in view be accomplished. The earth being restored to its Eden state, the holy family shall replenish it, shall reign upon it. The second Adam their King, shall sit on the throne of his Father David, and in the angelic state, in which they neither marry or are given in marriage, they shall dwell and reign forever and ever.*HST April 3, 1844, page 67.4*

With this key, how plain is the Bible; we have no need to be able to read the Bible in the original language in order to understand it, all is plain and perfectly open before our eyes. But if this view be repudiated, it is impossible to find a harmony in the word of God. Every other view of heaven drives us to the necessity of spiritualizing the richest portions of the sacred volume, and when we have begun to spiritualize, it is no strange thing that we should at last attempt to spiritualize the resurrection and second coming of the Lord Jesus. O that those that would be wise, would consent to become fools that they may be wise.*HST April 3, 1844, page 67.5*

South Paris, March 14th, 1844. J. Turner.

Letter from Bro. Wm. Hutchins

JVHe

Professor Bush, in his work on the Millennium, says in substance, that although he contended that the thousand years of the 20th chap. of Rev. had long since passed, yet he by no means wished to deprive the church of its well founded hopes of a latter day glory—but this glory, he said, was perpetually associated in Scripture with

the words forever, everlasting, etc.*HST April 3, 1844, page 67.6*

I am surprised, therefore, to find Professor Bush, in his late reply to Mr. Miller, following the popular doctrine of the conversion of the world, the temporary ascendency of the church, and the spiritual reign of Christ, etc., thus denying, in effect, what he had so significantly hinted in his former work. The latter day glory of the church must be either temporary or eternal. That it shall be experienced on earth, is, it seems to me, one of the "first principles of the doctrine of Christ"—about this, there is no difference of opinion.*HST April 3, 1844, page 67.7*

Neither is there any substantial difference of opinion, regarding the period at which some universal, radical revolution shall take place in human affairs, between Professor Bush and Mr. Miller. In fact, the world at large is not so much at variance with Mr. Miller as it pretended to be, in respect to time. There is not a thinking man living, but looks towards the future with deep and anxious foreboding. There is not a profound writer in any country, but is ratiocinating with all the assurance possible. Indeed, the sentiment has settled deep into the minds of thoughtful men every where, that human affairs have arrived at a crisis more important than ever they have reached before. The Persian Seer boldly prophesied the destruction of Mohammedanism about this time. The Jewish Doctors and Rabbis say that Messiah is about to come. German Philosophy is full of the spirit of Prophecy; Carlyle and England, the Edinburgh and Quarterly Reviewers; Emerson and Brownson in this country, and a host of others, are "among the prophets," [original illegible] they prefer their own vain imaginings to the teachings of God's Spirit.*HST April 3, 1844, page 67.8*

Amidst the jargon of opinions respecting the future, Mr. Miller and others cut the Gordian knot at once, and boldly proclaim the near Advent of Christ, and the Judgment day at hand. The important question then to be settled is, what is the nature of that revolution through which human affairs are about to pass?*HST April 3, 1844, page 67.9*

No sufficient solution of this question can be obtained short of the Word of God. The heavings of the popular mind—the improvements

of the age—the invention of steam power and its application to so many important purposes—the unsettled valley of the Mississippi—these cannot tear away the veil from futurity, nor afford a single clue to guide the anxious inquirer into the tremendous uncertainties before him.*HST April 3, 1844, page 67.10*

But the Word of God opens a clear path before the humble, spiritual minded man, who seeks honestly to be taught of God. There need be, and there is no uncertainty in the future to him. He learns that his crucified Lord and Master is coming again to this world. He learns that when Christ comes, the souls of the righteous dead come with him, and are reunited to their bodies—the righteous living are changed and caught away—the earth is purified by fire—every thing that offends is cast out, and Christ's everlasting kingdom is set up.*HST April 3, 1844, page 67.11*

Our student finds that the pregnant signs of the times, about which the wisdom of this world is so much puzzled, are precisely such as were to precede immediately the coming of our Lord. I am bold to say, that there need be, and there is no uncertainty respecting these matters in the mind of the humble inquirer, who has thus been taught of God.*HST April 3, 1844, page 67.12*

Professor Bush, is a keen,—almost too keen,—and a shrewd—almost too shrewd—inquirer into the prophetic parts of Scripture. His elaborate argument has thrown back into the past, the millennium, or the specific thousand years of the 20th chapter of Rev., it is well known. If there are not a few arbitrary assumptions in that argument, I am no judge of reasoning. If, because the dragon represented paganism once in the book of Revelation, he represented it in the 20th chapter, what need was there of such a tremendous array of fearful symbols in portraying his binding for a temporary period? What need of the beloved city, Gog and Magog, death, hell and the lake of fire, beast and false prophet, first resurrection and second death, to shadow forth pseudo ascendency of Christianity under Constantine the Great?*HST April 3, 1844, page 67.13*

Mr. Bush is not a sound reasoner. He does not take in the full scope of prophecy. The telescope through which he looks is too small. He,

as well as the nominal church, have brought too worldly a spirit to bear in this mighty theme. Some, have gone steam-ward. Some, with better motives, dare to suppose that God's benevolence cannot be maintained but by the conversion of the world. Some, in their grasping spirit, determined to reign themselves, will not have This Man to reign over them. Mr. Bush's vision is too microscopic. His spirit too worldly, to take in the immense field, "where so many stars are waning, and so many have set" forever. He can never be a safe guide to the anxious inquirer, until, with child like docility, he has humbly taken on trust all the mighty mysteries of prophetic scripture.*HST April 3, 1844, page 67.14*

Meantime, let none of my readers lay the flattering unction to their souls that Mr. Miller is ignorant, and his opponents learned. There is not a man living more thoroughly learned in the scriptures than Mr. Miller. If it be said, that king James' translation is not perfectly accurate, and that our acquaintance with the origninal tongue is necessary to a correct developement of prophecy, it is replied, that his more learned opponents have brought no valid argument against his expositions on the ground of mistranslation. He comes before the world not with dreams or visions, but with the Word of God in his hands. He utters the loud cry "Behold the Bridegroom cometh!"*HST April 3, 1844, page 67.15*

What if he should prove to be right!!"*HST April 3, 1844, page 67.16*

Dear sir, the above is at your service. I have met you in Hartford more than once, and I have to say that my faith is strong as ever. Yours in haste.*HST April 3, 1844, page 67.17*

Wm. Hutchins.
Brooklyn, Conn. March 18th, 1844.

Advent Herald & Reporter

JVHe

BOSTON, APRIL 3, 1844.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass,"

post paid.*HST April 3, 1844, page 68.1*

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same*HST April 3, 1844, page 68.2*

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST April 3, 1844, page 68.3*

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST April 3, 1844, page 68.4*

II.—The only Millenium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST April 3, 1844, page 68.5*

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST April 3, 1844, page 68.6*

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST April 3, 1844, page 68.7*

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*HST April 3, 1844,*

page 68.8

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST April 3, 1844, page 68.9*

The Neology of the Church

JVHe

One of the most alarming features of the present state of the churches, is, the railroad speed with which many of the most prominent divines are leaving the old landmarks, and taking *Neological ground*.*HST April 3, 1844, page 68.10*

We had occasion, a few days since, to refer to a notice in the Boston Recorder, of the *German notion* of Prof. Chase, in his remarks on the Book of Daniel, and in which the Recorder *confessed that*:*HST April 3, 1844, page 68.11*

"It must needs be ACKNOWLEDGED, however that OUR EARTI IS GREATLY SHAKEN in the INTERPRETATIONS on which, common with MOST OF OUR BRETHREN; we have HERETOFORE RELIED; and which forms the FOUNDATION of th baseless theories of Miller."*HST April 3, 1844, page 68.12*

Again he says:—*HST April 3, 1844, page 68.13*

"Stuart and Chase *have given us new views of the* design and purport of Daniel's prophesyings; and such as we strongly suspect will ere long obtain universal evidence among the reflecting and sober-minded."*HST April 3, 1844, page 68.14*

This notice of the Recorder, the leading Congregational journal in the U. States, has been endorsed by the Baptist papers of this city, and in Connecticut; and also by Dr. Bond, the editor of the Methodist official paper in New York; and we have reason to believe that the great body of the churches are assuming the same ground. The only escape from the conclusion of Mr. Miller, is, for them to take new ground! and yet they ask us to come back to them! If we

go where they *were*, they are not *there*; and as for following in their wake to German Neology, we cannot do it. We nave nothing to go back to; the churches are not where we left them: they have gone on to new ground, and we intend, if time continue, to show to the world that all those portions of the book of Daniel and John, with the 24th of Matt., which apply to the last judgment and end of the world, are by the great body of the professedly evangelical churches, thrown back to the times of Antiochus Epiphanes, and the destruction of Jerusalem. With such an application of these prophecies, the doctrine of the resurrection, the regeneration of the earth, the final judgment with the coming of Christ and his glorious reign, are virtually all denied. [original illegible] is the present state of Christendom, no man denies. Let a man's views be ever so latitudinarian, or transcendental, and the church will still fellowship with him Let him deny the resurrection of the body and the personal coming of the Savior, and where is the church that would discipline him?—Among the multitudes who have boldly avowed their disbelief in these truths, where is the church that has called one of them to a reckoning? Echo answers where! Yea, and among the multitude of the clergy who have advanced their scepticism on those points, against Mr. Miller's view, where is the instance that their churches have dissented from them? or that their ministerial brethren have withdrawn their confidence from them? Not an instance is there on record. And yet those who are looking for the Lord, upon the post trivial excuses, are excommunicated! This fact alone will show the standing of the churches. As the views of Stuart and Chase are not dissented from, we shall hold the Congregational churches responsible for what is promulgated at Andover, and the Baptist churches for what is promulgated at Newton.*HST April 3, 1844, page 68.15*

We have been led to these remarks from the communication of "A Spectator," in another column, which having been published without being dissented from by the Reflector, is of course endorsed by it. That communication contains two remarkable sentences, viz:—*HST April 3, 1844, page 68.16*

"Ought it not to be known that the author occupies several pages in replying to the argument of Hengstenberg, a distinguished *German* theologian."*HST April 3, 1844, page 68.17*

Again he says:*HST April 3, 1844, page 68.18*

"If WRONG VIEWS have, to any extent prevailed among us, respecting certain prophecies, is it not the part of Christian sincerity and frankness to ACKNOWLEDGE it, when we are convinced of it, and EXCHANGE our wrong views for right ones?"*HST April 3, 1844, page 68.19*

This allusion to Hengstenberg is very unfair; for the inference would be that Hengstenberg was a Neologist, and that as he is replied to, Mr. Chase is not on that ground. But who it Hengstenberg, whose argument is replied to? He is one who stands foremost in Germany on evangelical ground against the Neology and transcendentalism which deluge that country like a flood. The argument therefore, that several pages are occupied in replying to him, goes to prove, instead of disproving, its Neological tendency The other sentence is a n *admission* that the old ground on which Protestant commentators have always been united, is in the writer's view "WRONG," and is to be EXCHANGED for new. Thus we stand or the old foundation; and while being excommunicated for there remaining, the whole church, unless it repents, and comes back to the ground from which it has departed, should be itself excommunicated.*HST April 3, 1844, page 68.20*

The Vernal Equinox

JVHe

This was the latest time of which Mr. Miller has written, as the time to which the prophetic periods might continue. In his dates, for the events, from which he has reckoned the various prophetic periods, he has followed the most approved and standard chronologers. Those chronologers have never yet been shown to be in error respecting those dates; and reckoning from thence the prophetic periods, as we understand them, cannot be shown to extend beyond about A. D. 1843,—the Jewish year. Mr. Miller always gave it as his opinion, in the early part of his labors, and in his printed lectures, that the advent would be about A. D. 1843. As time progressed, and those who endeavored to invalidate the evidences of the Advent, failed in their efforts, be spoke more positively of the

year 1843, and after the commencement he gave it as his opinion that the Lord would come some time between the 21st of March, 1843 and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. Mr. Miller has no other time for the termination of those periods than about the Jewish year A. D. 1843; nor can he have until those dates from which he has reckoned are shown to be erroneous. He therefore still rests on the same calculations, unless some error shall be shown, to wait and watch, while the Bridegroom shall tarry; which will be so long as the computation of time may have varied from an *exact* reckoning, which we have no evidence will delay it for any length of time.*HST April 3, 1844, page 68.21*

Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last; yet, our time also will be regarded by our opponents, as having passed by. To this we have no objection: for we have no desire to extend the time, as others have predicted we should do. We have no desire to avoid or defer the crisis; and we freely say to all men that we expected our Savior, before the present time would have been revealed. Our wishes are to induce immortal beings to prepare for the judgment, which we believe any moment may usher in. Our faith in the *present* nearness of the consummation was never greater than now; and we still look for the Savior this Jewish year.*HST April 3, 1844, page 68.22*

May the good Lord grant that his professed children may give a more serious examination to this momentous question, than has yet been given, that they may see the evidence and look up and lift up their heads, because their redemption draweth nigh.*HST April 3, 1844, page 68.23*

Prophetic Time

JVHe

The following article from the pen of Bro. Snow, we re-publish at his request from the Midnight Cry. We can find no period for the termination of the prophetic times, but the Jewish year 1843, reckoning from the dates where the best chronologists have placed their commencement. The 6000 years cannot be shown to require

any additional time for their fulfillment. The captivity of Manasseh, at which we begin the seven times, is placed by chronologists in the Julian period 4037; from this point 2520 years bring us down to the year of that period 6557 which commenced Jan. 1st, A. D. 1844, but there is nothing to show the time in the year of Manasseh's captivity. The 7th year of Artaxerxes from which we date the 2300 days, began, according to Dr. Hales, B. C. 458, and ended B. C 457, (See Anal. Chro. Vol. 1. 277) being pinned down to the 4256 year of the Julian period. 2300 years from this point, only extends to the year of that period 6556 which ended Jan. 1st, 1844.*HST April 3, 1844, page 68.24*

Our Bro. has made a mistake of one year in his reference to Dr. Hales; and may have been misled by the diagram in Bro. Hale s Watchman's last warning, in which the same mistake was made. 7Bro. Hale will correct this next week. Also, the 1335 days have not been shown to commence later than A. D. 508. We therefore can find no time beyond the Jewish year 1843; and if there is any time beyond that, we can only wait for the vision the little while, that chronology may vary from the time appointed. While we therefore insert the article, we must dissent from our Bro. conclusions.*HST April 3, 1844, page 68.25*

From the Midnight Cry

JVHe

Dear Bro. Southard.—I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I differ from many of them, i. e. the *termination of the prophetic periods*. This I would do, not because I seek controversy; far from it "Let there be no strife between us, for we be brethren." Nor do I seek to discourage those who, with earnest desire are looking for the appearing of our blessed Master, within the present Jewish year, 1843. Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come, Lord Jesus and come *quickly*." But the Lord has shown me, I think, that we must wait and suffer a *little* longer.*HST April 3, 1844, page 68.26*

We all believe that the great *week* must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand—the glorious *sabbath* of rest "that remaineth to the people of God." How this long period—the *aion* or *age* of this present world, began in *autumn*. In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. *Genesis 1:29*. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. *Exodus 12:2*, "This month shall be to you the beginning of months." *Exodus 13:4*, "This day came ye out, in the month Abib." It appears, then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanim or Tisri, in autumn—the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus—the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in Autumn. And as the dispensation of glory, at the appearing of Christ; is called by the apostle, "the dispensation of the fullness of times," (*Ephesians 1:10*,) I am constrained to believe that this period will comprise 6000 *full* years. And from all that I have as yet been able to discover in the chronology of the world, these years will be complete in the autumn of 1844.*HST April 3, 1844, page 69.1*

The seven times of Moses, in *Leviticus 26*, amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manassah, B. C. 677. This is the time that has always been given as the date or their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B. C. 677, they would not have ended before Jan. 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1814. For it is evident that it requires 677 and 1843 *entire* years to make up the full period of 2520. But any point within B. C. 677, is *only* in the 667th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full

years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. If, then, the captivity of Manassah did not occur as early as the first day of the Jewish year, B. C. 677, the 2520 years cannot terminate till after the expiration of the present Jewish year. Now it is evident that Manassah was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the *same year*, and before the invasion of Judah. We find me history of this in *2 Kings 17:20-24*. The prophecy concerning it we find in *Isaiah 7:8*. The date of this prophecy is B. C. 742. From this date count the sixty-five years, and it brings us to B. C 677. In that year, in fulfillment of the prediction in *Hosea 5:5*, Israel and Judah were both broken. But as it must necessarily require considerable time to remove the ten-tribes, and bring foreigners to fill their place—we cannot well date Manassah's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844.*HST April 3, 1844, page 69.2*

The 2300 days of *Daniel 8*., began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. It is true that Ezra began to go up from Babylon on the first day of the 1st month. But this was not in the year B. C. 457, but in the year B. C. 456. The seventh year of Artaxerxes, in which Ezra went up, began, according to Dr. Hales analysis of chronology, in 457, and ended 456. [8]Inccorrect. Dr.Hales begins this year B.C.458. ed. It has been the practice of chronologers to count the years of the reign of monarchs, by the year in which they began to reign; making that their first year. Accordingly the year B. C. 457, in which the seventh year of Artaxerxes *began*, is counted as his seventh year. Now it appears, from the best light we can obtain in this point, that he began his reign in autumn. This seventh year, then, must have commenced in the autumn of B. C. 457. As it was in the spring that Ezra left Babylon—and in the seventh year of the king; (See *Ezra 7*.) it must have been the spring of B. C. 456—as *no other spring is embraced in the king's seventh year*. But this is not the point from

which to date the 70 weeks. The decree to restore and to build Jerusalem must have issued from the king *before* this. From *Esther 2:16*, we learn that she was made queen in the tenth month of the Jewish year, and in the seventh year of the king. Now this could not have been in the year B. C. 456, for his seventh year expired before the tenth month of that year began. It must therefore have been in the year B. C. 457. At that time a great feast was made, and a "*release*" to the provinces; which, of course, embraced the Jews, as they were the people of the queen. But this release could not have been made without a previous decree. The monarchs of Persia were the makers and dispensers of the laws, which were absolute, unchangeable. But in the account of this "*release*," nothing is said of any "*decree*," or law, made at that time. This was only the commencement of those acts of the king, in which the decree was carried into execution. It appears, then, that the *decree*, from which the seventy weeks and the 2300 days are to be dated, must have been issued by the king, some little time before the tenth month of the Jewish year, B. C. 457. From that time, according to *Daniel 9:25*, there were to be sixty-nine weeks, i. e. 483 years to the appealing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake. It requires 457 and 26 *entire* years to make 483. But, as we have seen a part of B. C. 457 must be left out of the reckoning, the time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (See *Luke 3:1*,) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part, then, of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying, "*The time is fulfilled*." This must have been, I think, in the autumn of A. D. 27. It is *certain* that it was *after the passover*; as we learn by comparing *John 2:23*; *13:22-24*, and *4:43*; with *Mark 1:14, 15*. If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A. D. 27. Then add to that date, these 1817 years, and we see it brings us to the autumn of A. D. 1844.*HST April 3, 1844, page 69.3*

As it respects the 1290 and 1335 days of *Daniel 12*. they must of

course begin together—the latter ending with the 2300 in 1844. And as there is a difference of *only* forty-five years between the two periods, the 1290 days could not have ended in Feb. 1798, as *forty-six have passed* since that time. The periods must have begun in A D. 509—the 1290 days terminating in 1799, with the commencement of Napoleon's career of blood and conquest, (see *Daniel 11:40*;) 1335 days, ending in the autumn of 1844.*HST April 3, 1844, page 69.4*

But, beloved! the vision "will speak and not lie. Though it *tarry, wait* for it, because it will *surely come, it will not tarry*."*HST April 3, 1844, page 69.5*

New York, Feb. 16, 1844. Samuel S. Snow.*HST April 3, 1844, page 69.6*

Courtesy and Frankness

JVHe

The following communication was received a short time since, without name or date. We usually take no notice of anonymous communications; unless we can have some clue to the name of the writer. We therefore called for the name of the author of this; but received no reply. It has however since been published in the "Reflector," and "Watchman,"—the two leading Baptist papers in this city by which we conclude, it is from the pen of Prof. Chase, or some of his friends.*HST April 3, 1844, page 69.7*

Courtesy and Frankness—In censuring a favorable notice which appeared in one of the most respectable religious journals of our country respecting the remarks on the book of daniel, a late number of the Advent Herald and Signs of the Times Reporter, brands the view exhibited by the author of those remarks as a "*German* notion."*HST April 3, 1844, page 69.8*

Ought it nor to be known that the author occupies several pages in replying to the arguments of Hengstenberg, a distinguished *German* Theologian?*HST April 3, 1844, page 69.9*

Is it right to awaken prejudice against a view by giving, it some

opprobrious epithet?*HST April 3, 1844, page 69.10*

Would it not be better to read the book, and encourage others to read it, in the kind and candid spirit in which it is written, and then let it be judged according to its intrinsic merits?*HST April 3, 1844, page 69.11*

If wrong views have, to any extent prevailed among us, respecting certain prophecies, is it not the part of Christian sincerity and frankness to acknowledge it, when we are convinced of it, and exchange our wrong views for right ones?*HST April 3, 1844, page 69.12*

Instead, then, of its being censurable, was it not commendable in the Boston Recorder, of Feb. 1st, to say, “Stuart and Chase have given us new views of the design and purport of Daniel’s prophesyings, and such as, we strongly suspect, will erelong obtain universal credence among the reflecting and sober minded?” So it seems to*HST April 3, 1844, page 69.13*

A Spectator.*HST April 3, 1844, page 69.14*

P. S. Upon looking at the notice in the Recorder, and examining the book again, I am more fully convinced of the propriety of these interrogatories; and am induced to request the insertion here of the following sentence with which that notice commences.—*HST April 3, 1844, page 69.15*

“If we say of this volume, that it is written in a clear and perspicuous style, in a spirit of courtesy and candor highly commendable in the author, and grateful to the reader, with a manliness of tone and an independence of reasoning that characterize a powerful mind and an ingenuous heart,—we shall say only what every one will have said before us, who rises from its careful perusal, with no other regret than that the discussion is not more amplified by the various illustrations from history with which the mind of the writer is obviously enriched.”*HST April 3, 1844, page 69.16*

Note.—Prof. Chase has written in the most kind and Christian manner; and we would speak of him only in the same kind spirit: for we esteem him as a man, and as a Christian. And yet the kind and

Christian spirit in which he has written renders his remarks the mote *dangerous*. He has left the *old landmarks* of prophetical interpretation on which our Protestant fathers have been grounded and built, and taken the German Neological position that the vision of the last Judgment, etc. spoken of in *Daniel 7:9-14*, only applies to the times of Antiochus Epiphanes. The churches are endorsing his view; and it becomes those who stand on the old "foundation," to expose this departure from the faith once delivered to the saints.*HST April 3, 1844, page 69.17*

The writer of this communication, in reply to our remarks, that Mr. Chase's is a German notion, asks:—"Ought it not to be known that the author occupies several pages in replying to the argument of Hengstenberg, a distinguished *German* Theologian?"*HST April 3, 1844, page 69.18*

We answer yes; it ought to be known, it should be known. But, does that disprove the neological position of Prof. Chase, as this writer unfairly would argue? By no means; for, be it known that Hengstenberg, with Tholuck and a few others, are the only *evangelical* writers in all Germany; while the great body of German Theologians are on the most ultra neological ground. Amid this moral famine, Hengstenberg stands almost *alone*, warring manfully against the hosts of the enemy; and several pages are occupied in replying to him! of all the German writers.*HST April 3, 1844, page 69.19*

The Time of the End

JVHe

There is now only one other particular that remains to be noticed, which is, that the period of the termination of this power is styled, the time of the end. (*verse 17*,) This term in the original has an expressive and determined signification, and is derived from a verb, which signifies to *cut off*, on to *cut short*. Its intense meaning appears to be, a [original illegible] off at the end; and this, in its application to a chronological period, to signify, a portion of time cut off at the end. It is a mode of expression that demands very particular notice, from the circumstance of the important use which

is made of it in the next and last great vision of Daniel, where it is brought forward several times as a note of chronology, to mark the date and synchronization of all the most important and consummating events of prophecy.*HST April 3, 1844, page 69.20*

[Habershon's Dissertation on the Prophetic Scriptures. Page. 312.]*HST April 3, 1844, page 70.1*

Our Church; OR DR. ORTHODOX AND DEA. HOPEFUL

JVHe

PART II

Continued.*HST April 3, 1844, page 70.2*

[Dr. Orthodox in his study, writing a sermon.]*HST April 3, 1844, page 70.3*

Let's see, this Millerism which I am to efface from the earth, with one dash of my powerful pen. Let's see, it will be altogether more stately to treat it with dignified, silent contempt, until the time passes, and then give a blast like seven thunders, which will entirely blow it up sky high! Yes, that will be the most effectual course, decidedly. It is true, according to our theory, it is very dangerous for the Second Advent doctrine to be preached: for it is making infidels by the wholesale, and if it were immediately refuted by us, the manufacturing of unbelievers would be checked at once; but how can one resist the temptation of concentrating all his mental forces on that powerful point, the time *passed*? So we will compose our mighty objections, unanswerable arguments, potent logic, and sound theology, into the following discourse, founded on the text "But of that day and hour knoweth no man." Every body knows that text, and it is deservedly popular. Nobody disputes that it is in the Bible. The very thought of writing this sermon elates me. I feel a holy calm—a delicious repose coming over ray soul at the very thought of the exultation that will prevail, as I shall prove to the assembled multitude, beyond all controversy, next May, that my Lord delayeth his coming. I think I must solicit a new set piece of triumphant music for the occasion. Truly, we shall be merry and

sing psalms of thanksgiving. What a shout will go up to heaven, in view of the downfall of the hated Nazarines. Like Belshazzar of old, we shall have a glorious feast, and a great time of rejoicing. That poor king, to be sure, had not the same reason to rejoice that we have, and was cut off in the midst or his celebration of the Jews' defeated deliverance, predicted by their prophets—but we shall wait till the time is quite passed, and then we will rejoice and shout without fear that we shall be overtaken by destruction.*HST April 3, 1844, page 70.4*

It gives me great pleasure, too, that so many of my brethren over the land have had the same happy thoughts about these things, as myself. It shows that it is of God, for us to wish the speedy overthrow of these despised doctrines. Yes, we have received no less than twenty letters this week, from our brethren giving the grateful information, that they are concentrating all their resources, in loading with powerful ammunition, great gun discourses, to be fired when the time passes, by way of celebrating the non-arrival of the Son of man.—A glorious destiny is ours! we pastors are standing in the breach, and preventing the false prophets from revolutionizing the earth. As soon as the day passes, we shall exhibit our theological fireworks, to the admiration of the assembled and rejoicing wicked. These hated Millerites do court persecution, and we have disposition enough to give it them, only we want the power, and do not think it expedient. After the first of May, the dens and caves of the earth will be good enough for them. They, deserve trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments—they that talk so constantly of a "better resurrection." Gladly would we have them wander about in sheep-skins and goat-skins, being destitute, afflicted and tormented—for they are not worthy of the earth, and they profess so much Bible faith, let them take the consequences of living up to it; for it is written, all that live godly in Christ Jesus shall suffer persecution, and if they choose to live so, let them take the consequences persecutions, revillings, and have all manner of evil spoken against them falsely. They might go to heaven on flowery beds of ease, as we do, but they despise the highway to holiness, and choose this narrow, despised, and rugged [original illegible] we justly cast them off as heretics, for so doing. They despise and set at naught that sacred enclosure, our church, and consequently deserve no mercy

at our hands. Yes, instead of one sermon, I think I will write a series of discourses, a succession of explosions, which will blow up the advent cause again and again. This is too great an occasion to let pass without making some capital out of it, and getting one's name still higher on the church-roll of fame. The innumerable and invaluable discourses that will be preached when at the time appointed the Lord does not come, will greatly increase the goods of our church, and make her richer than ever; they will form a very interesting and deeply instructive portion of her sacred literature, and be very justly prized during all the Millenium, Why, my arguments will be so powerful and astounding, that our church would create me Archbishop, at once, if we had such dignitaries among us. But let us proceed to the heads of our first discourse. A few general remarks on the text, "No man knoweth the day or the hour," will first be appropriate. We shall mention, in glowing language, that this text has been a great favorite with all orthodox christians, from the very first—they have rolled it under their tongues like a sweet morsel, as it eminently is, and with it, as a Gospel battle-axe, they completely annihilated Millerism some time ago, as all well remember. But it is not alone the stable christian (we rejoice to say) that has wielded this powerful sword of the spirit —those who are purchasing heaven by the wealth of their morality and self-righteousness, have been just as efficient in handling it. This passage has carried consolation to many a wounded sinner's heart—it has strengthened many a staunch unbeliever, and, God forbid that we should not use it to the best advantage on the present occasion.—Perhaps no text has been so universally quoted as that which forms the theme of our remark. Every scoffer, high or low, rich or poor, has gloried in it—they always repeat it in connexion with that interesting passage, "Where is the promise of his coming?" And it is my deliberate conclusion, founded on a long course of observations, that the one passage naturally suggests the other—this is, in my apprehension, in perfect accordance with the known laws of mind, which all metaphysicians readily perceive, are extremely subtle, We have sometimes been greatly amazed, to see how easily and completely the advocates of the Lord's coming have been refuted by this passage being quoted. We rarely ever make a parochial call, without having it used by our parishioners, as an incontrovertible argument, against the doctrine of the Nazarene, which we cordially hate. And it speaks well for the sound orthodoxy

of the land, and the very general knowledge of the Bible, that, even the drunkard, reeling home from his nightly debauch, can correctly quote, and make the true application of this inestimable, this never-to-be-sufficiently-appreciated passage. Ah! never, my brethren, shall we be aware of the good that has resulted from this timely application of this text, until eternity unfold it to our view! we feel overwhelmed with the kindness and condescension of God, in placing it prominent in the records of truth, where he that runneth may read—and we may add, in view of the memory of the inebriate, when he that stumbleth may quote! And it greatly rejoices our heart, brethren, on the present occasion, to be able to avail ourselves of an instrument, which has, in times past, so effectually shut the mouth of the monster Millerism. Now we intend to give the gorgon—the hydra—a thrust that will render him lock-jawed forever.*HST April 3, 1844, page 70.5*

We call on you to bear us witness, brethren, if we do not refute those, who have been so often refuted—witness if we do not completely use up those who have been so frequently entirely used up in times past.*HST April 3, 1844, page 70.6*

In our remarks on the subject before us, our reasoning will most powerfully take the following arrangement.*HST April 3, 1844, page 70.7*

1st. We shall argue that as no man knows the day or the hour, we did positively know the Lord would not come, as we publicly stated thus last year.*HST April 3, 1844, page 70.8*

2nd. As no man knows the day or the hour, we do know positively, that the Lord will not come this year, as some very vainly and foolishly hope and believe.*HST April 3, 1844, page 70.9*

3rd. As no man knows the day or the hour, we do know conclusively, that after a thousand years of great prosperity to the church, to commence in 1866, the Lord will come—(considering some objections.)*HST April 3, 1844, page 70.10*

4th. We shall proceed to make some application which will effectually cure all who have been bitten by the stark-mad fanaticism, and prevent them from biting others.*HST April 3, 1844,*

These are a few of the leading thoughts which will frame our discourse by which we are to do such execution in the ranks of errorists. It is true, if there are any real believers in the speedy appearing of the Lord, it he does not come just when they expect, if they are consistent, they will look for him until he does come—and it is for that reason that we wish to cut off their hope, and cause them to give over watching, that we may prove conclusively that they never really did look for the Lord, but were unprincipled hypocrites, really worthy of all the opprobrious epithets, theological abuse, etc. that we have so unsparingly heaped upon them. How much it will increase our triumph, to have our wandering church members come back, limping and bruised, from their wild goose chase, and humbly confess their error, in leaving our fold, and straying from our spiritual watch and care! How we shall exult, as they humble themselves in the dust at our feet! We knew it would be so! we told you so! will be all the comfort we shall give them. Your Lord never will come as you expect! It will be a spiritual coming! we are to have a glorious millenium. The glory of the Lord is to fill the earth, as the waters cover the sea. There is the Parable of the wheat and the tares, but the explanation of that we must for the sake of our theory conceive to be understood spiritually—an ingenious and much approved invention of our modern churches, to make certain very stubborn scriptures bend into the right shape, and become staves, to support their otherwise lame theology. The first resurrection is universally to prevail over the earth, for a thousand years! and since blessed is he that hath part in the first resurrection, all the sinners no the earth; the tares,—will be blessed and holy. That is, they will be a kind of perfectionist and wholly sanctified in iniquity! However much they may transgress the law of God, it will not be sin, for they are blessed and holy, having part, as they do, in the first, the better resurrection! Under what a sad misapprehension Paul always labored—why, he says, if by any means I may attain unto the resurrection of the dead.—Why resurrection only means the bringing to life of the spirit of the apostles, and martyrs, and even now has the resurrection begun—nay, is partly passed already, whenever we have a great resurrection time in our church. Little did Paul think, when he preached to the Athenian philosophers of Jesus and the resurrection, that it was simply the latter day glory of

the church, when perilous times being come, men should be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, false accusers, incontinent, fierce, despises of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: *having a form of God liness but denying the power thereof*."*HST April 3, 1844, page 70.12*

How greatly mistaken were all the patriarchs, prophets, apostles, and martyrs who suffered and died in faith, that they might obtain a better resurrection. Why, if there was to be a better resurrection, then there must be two—they cannot obtain a better resurrection, for that is only the millenium. So their faith was just about as vain as the Millerites. We cannot avoid pitying them however, for they have not had the advantage of going through a regular course of theological tradition, at the feet of the learned and great of our church. We have the true secret of making the Word of God of none effect, by our tradition—that is, of no bad effect.—We are thoroughly drilled at our theological seminary—so clad in a coat of mail of old tried truth—that we always resist the darts of error unscathed. There it is that we get good sound opinions, stereotyped on our minds, there we get the reasoning of the great lights of the church, woven into the very tissue of our souls, so that any thing new always strikes us unfavorably. We must be ready to repulse any new truth (so called) which breaks forth from the word of God; we know if it was truth, our learned D. D. 's would have found it out, and had it incorporated in the system of divinity taught in the schools of the prophets: hence we reject it without even examination. It is true, we there study the Bible less than almost any other work; we depend on the expositions of our teachers—we have perfect confidence that they have studied it sufficiently, and we prefer to get our system of theology second hand, rather than from the Bible itself the great fountain. Now, if one went to a medical institution to study anatomy, and should only read reviews of the standard authors on that science, we should expect that he would graduate a miserable quack, and would never trust him with the setting of our broken bones. But theology is very different, and wo be to that audacious soul that presumes to say that we have any quacks in our pulpits!*HST April 3, 1844, page 70.13*

But I may as well set up the frame of another discourse, to be preached after the appointed time for the Lord to come, passes by.*HST April 3, 1844, page 71.1*

Accordingly the Dr. composed his objections to Millerism, No. 2, into the following discourse, founded on the text "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, (omitting the next verse, which says that it will come when they shall say "Peace and safety," respecting it—he takes the 3rd.) But ye brethren are not in darkness that that day should overtake you as a thief. Glorious text this, says the theologian, and a great discourse we will get out of it.*HST April 3, 1844, page 71.2*

1st. We shall say—as the day of the Lord comes as a thief, then nothing can be known about the time—and, having proved that conclusively, we shall proceed to the second head, which is—*HST April 3, 1844, page 71.3*

2nd. That that day will not overtake us as a thief, for the very good reason that we shall be in our graves, long before it arrives—as can be incontrovertibly proved with or without the Scriptures.—When the apostles told the brethren that they were not in darkness, that that day should overtake them as a thief, he doubtless meant that they all would be out of the way in their graves, and so they need not fear.*HST April 3, 1844, page 71.4*

Then I shall apologize handsomely to the congregation for going out of my usual course, and quoting Scripture to sustain my arguments. As it is very generally understood that it is wholly unnecessary for my incontrovertible positions, and overwhelming arguments, to lean at all upon the Word of God.*HST April 3, 1844, page 71.5*

That is an Americanism of which I am seldom guilty. I have, in theology, quite a German turn of mind—independent thinking, is my forte decidedly. I shall state to the multitude who have assembled to hear the funeral sermon of Millerism, that on the principle of answering a fool according to his folly, we are under the necessity of using Scripture—although it is evidently a book not designed for the pulpit, yet we must, on the present ocsasion quote a little from it, effectually to shut the mouths of gainsayers.*HST April 3, 1844, page 71.6*

Then we shall proceed, very emphatically, to quote this passage —"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."*HST April 3, 1844, page 71.7*

"See, my brethren," we shall say, "the beautiful connexion which a philosophic mind readily traces. The apostle has told the brethren that the day of the Lord will not overtake them as a thief in the night, —they are not in darkness on this subject—for they know there is to be a glorious millenium first, and here he introduces a glowing description of it!*HST April 3, 1844, page 71.8*

All know the Lord intuitively—what a glorious time that will be—no need of preaching, or Sabbath Schools, every body will have a monitor within, that will teach them—morever, the Bible will then be unnecessary, for in the verse preceding, we learn that God says, "*I will put their laws into their minds*, and write them in their hearts, and I will be to them a God, and they shall be to me a people."— And this is the reason why we theological professors do not need to read the Bible as much as the common people—immutable truth is written on our souls, and soon we intend to dispense with the superfluous book altogether.*HST April 3, 1844, page 71.9*

Already many of us practise on the principle of leaving it alone, and originate the truth we need as we go along, and the remainder of us use it homopathically. But, my hearers, as the doctrine whose obsequies we are celebrating was very pre-eminently built upon the Bible, we must use a little of the same article to bury it decently. And, as I was saying "All shall know the Lord, from the least to the greatest." By intuition and instinct the little child will know the Lord, and all instruction on this subject will be useless, hence more time can be devoted to the useful sciences, and the cultivation of the fine arts. The present duties of the pastors will be entirely dispensed with, for if all know the Lord from the least to the greatest where is the use of instruction on that point? Parochial calls can be devoted entirely to worldly conversation and polished, refined, scientific discourse; there will be more time for social tea parties, fairs and festivals, when we are not under the necessity of originating long prosy discourses to keep the people sound in the faith.*HST April 3, 1844, page 71.10*

The Bible will be entirely useless, and will be found only in antiquarian collections during the Millenium. A thought strikes—it is, that some cute Yankee will, in years to come, make quite a speculation, by carrying one of the present edition about, as a curiosity.*HST April 3, 1844, page 71.11*

When the laws of the Lord are in the minds of the people, and written on their hearts, it will be a glorious time, truly, and this view strengthens me in my well-known position, that the prophecies are of no use—no earthly use I maintain, for if they were considered canonical by the Lord, he would inscribe them with the laws, on the hearts of his people. (Perhaps will be too strong for the pulpit—we must dilute it with sophistry.) Neither will the people be quite ready to receive the truth, that the miracles are nothing but mesmeric tricks, which we, the learned, can easily explain. This we will luxuriate in as a private opinion—public sentiment is not quite ripe enough for it yet. We must gradually undermine the stubborn pillars of the common people's blind faith, and lead them out into the glorious unshackled liberty we enjoy. We must use judgment and discretion to rule the people—we must represent that so far only the chaff has been blown away by every wind of doctrine from our church, and bind the mass to remain, and hang on to the old ship, it she does show some signs of going to the bottom.*HST April 3, 1844, page 71.12*

Ah, this breaking up of organizations, if it succeeds, will be a death blow to all our fat livings-so we must crush it. We must affect a holy indignation, a sacred jealousy for the cause of the Lord, and tell the world that the church is all that can save it—represent that all the "salt," "leaven," and "light," is in it, and must, from the nature of the christian religion, ever be there. When they ask us what is Bablylon, we must say it is a metaphorical, symbolical power, every where in general, and no where in particular. We shall not admit that it exists at all, in an embodied, personified form, in the Papacy, for instance. For if we do, they will turn round and say Papacy is Babylon—who are the daughters of Babylon? And much against our inclination, we should be under the necessity of admitting that the sects that came from the Catholic church as Protestants, just answer the description, so we will, in accordance with the most approved method of exegesis accommodation, spiritualize it into a convenient

construction.*HST April 3, 1844, page 71.13*

And when the people ask us what Babylon means, we shall not tell them at all that its signification is *confusion*, for many are discriminating, and would directly see that Papacy and her daughters constitute "*confusion*," of which the Bible speaks so largely. (One reason, by the way, that we think that the prophets should be *suppressed*, for they certainly speak, denouncing severe things, which are far from making them affable and agreeble.) They were certainly a sarcastic, cynic, impolite and disagreeable set of persons, who judged other persons by themselves—consequently made them out much worse than they really are. But we are wandering from our discourse. We shall make a powerful application since we are to have a temporal Millenium of just 1000 years, to commence in 1866—true, we can never know when the Lord is coming, and therefore it is the greatest folly to be at all troubled about it. And those who believe that the time is revealed, and near at hand, can do no more than others, they are no better, but worse; it is the duty of all of us, to be ready for the Lord's coming at any time. And my friends, you are all aware, that this is the case with most persons who are in the habit of regularly attending the stated means of grace in our church, and whose names are seen on the subscription papers of our many benevolent enterprises.*HST April 3, 1844, page 71.14*

The subject of our third discourse will be to prove that God is a Spirit, and therefore cannot come to the earth personally. From the text, "God is a Spirit, we can prove that God never was manifest in the flesh, or if he was, he never went to heaven in a resurrection body."*HST April 3, 1844, page 71.15*

We shall introduce the beautiful theory of the Pantheists, very cautiously marked of course; we shall prove that if God the Son was not a spirit, he must fill the universe in person, and all will see how absurd it is then to think anything about the personal, visible Jesus. Then we shall ingeniously introduce the thought that God is every where specially present, hence forms a part of every thing. We are a part of God; Nature is God. On this branch of the subject, it will be well to enlarge. The unavoidable conclusions will readily suggest themselves, we shall only [original illegible] them to our attentive

audience. All will perceive that if this is the case, the crown of righteousness, which Paul said he should receive, at the appearing of the Lord, the righteous Judge—the crowns which all those that *love his appearing*, shall receive, are as fanciful as can well be conceived. *2 Timothy 4:8*. It will be evident that where it speaks of "the Lord Jesus being revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe, in that day;"—"It will be evident that this is highly symbolical language, meaning in effect nothing at all. This also will quite demolish Enoch's prophecy,"—"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." And it will also explain away the last words of the Son of God to John. "Behold I come quickly; and my reward is with me, to give to every man, according as his work shall be." "Verily, I come quickly," meaning surely I never will come, as the serpent explained the sentence of death, Ye shall surely die, to mean, Ye shall not surely die. All will appreciate and rejoice in this convenient mode of interpretation.*HST April 3, 1844, page 71.16*

(Enter Mrs. Orthodox.)*HST April 3, 1844, page 71.17*

Dr. O. Well wife, you are a sad offender. The church will have to deal with you. And I am such a lover of justice, that I shall let it take its course.*HST April 3, 1844, page 71.18*

Mrs. O. Why deal with me?*HST April 3, 1844, page 71.19*

Dr. O. Because your influence is on the wrong side. You wink at the offenders, by going among them, and praying, and you even admit that you are looking for the Lord. It is, let me tell you, entirely a carnal idea. Nothing spiritual about it. Let me tell you, if you persist in this, I shall utterly detest you. You will break up the peace of the household, by looking for the Lord. I can have no sympathy with the idea, and you have no earthly right to depart from the faith without my sanction. I am getting serious, let me tell you. It may terminate in your losing your home, I am fixed in my resolution of bringing you

back to the fold.*HST April 3, 1844, page 71.20*

Mrs. O. Come, go to the Advent meeting with me, you know not what spirit they are of.*HST April 3, 1844, page 71.21*

Dr. O. Yes I do know they are of the devil, for they call us Babylon.*HST April 3, 1844, page 71.22*

Dr. O. They do not call the people of God Babylon. The very cry "come out of her my people," indicates plainly that they are not called Babylon. The apostle Paul speaks of a class of godless professors, who would come in the last days. The perilous times. Who would have the form of godliness, without the power—*from such* we are *commanded to turn*, to turn away.*HST April 3, 1844, page 71.23*

Dr. O. Turn away from the church, because it has the form of godliness without the power—absurd! it does have the power of godliness at regular intervals—periodically.—We sow in the summer the seed, and in winter, when the people are not too much engaged in business, and can afford time to attend to the concerns of the souls, we reap, and this is all that God requires of us; he would not have us morose and melanchoily all the time. Our indulgent heavenly parent would have us mingle in the pleasures of life. Your looking for the Lord cuts off all worldly happiness. Nips happiness in the very bud. This earth is good enough for me. I have a pleasant situation—and good salary—large church—receive good honor from men, and why should I wish to change this world for another? A bird in the hand is worth two in the bush.—I should be very foolish to wish to change a certainty for an uncertainty.*HST April 3, 1844, page 71.24*

Mrs. O. My dear, do you know these are worldly maxims?*HST April 3, 1844, page 71.25*

Dr. O. Certainly. What of that?*HST April 3, 1844, page 71.26*

Mrs. O. We are told not to be conformed to this world.*HST April 3, 1844, page 71.27*

Dr. O. Mere cant—Well, well, we have been getting out some

sermons, that will regulate your head.—Yes, you are crazy, bewildered, and must be made to hear reason. When the time passes you will be convinced, and that, thank God, will be soon.*HST April 3, 1844, page 71.28*

(Exeunt, Dr. and Mrs. O.)*HST April 3, 1844, page 71.29*

Let us now accompany Deacon Hopeful to the Wednesday evening prayer meeting, which he always attends. The people being assembled, Deacon Hopeful commences the usual altercation with Deacon Lagging, about opening the meeting. It is a part of the form, and they as regularly go over with it, as Wednesday evening comes. Each thinking it a proof of godliness and great piety to keep back in praying or commencing, insists upon the other's going ahead. "Deacon Lagging, you pray." "No, No. Deacon Hopeful you pray." Dea. Lagging you pray." "Bro. Hopeful, I shall insist upon joining with you." So after this, from time immemorial usage. Deacon Hopeful proceeds to address the throne of grace. He makes use of the old set form of confession that they are all perverse in their backslidings, makes the same confession any time he prays—thus showing that he does not think it necessary to return from his backslidings. He is like the Catholic, who goes to his priest, for absolution—he gets forgiveness that he may transgress again—takes indulgence to sin—takes out a new lease with every prayer. He is followed by Deacon Lagging, who acknowledges the same fearful and continued wickedness—as his worthy colleague, and no terms are sufficient to express the coldness, with which they have regarded the Savior during the week—he says they are in the world, wandering and love to wander—the prayer at length—the greatest length concludes—and some of those who have been nodding assent, mean while are awaked by Deacon Hopeful putting out the hymn so dear to the lukewarm.*HST April 3, 1844, page 72.1*

Look how we grovel here below,
Fond of these trifling toys,
Our hearts can neither fly nor go,
To reach eternal joys.*HST April 3, 1844, page 72.2*

This sung, the brethren begin to confess how cold their hearts are, and in succession each one adds a little more to what his neighbor

said, making himself out rather more remarkably wicked than those before him—thinking all the while—my brethren know I am exemplary and pious, this confession proves it. If while one was thus confessing, another should say, “So you are brother, you are just as cold, dead, lifeless and worldly as you admit, and moreover you love to have it so,” what a hubbub the confessing brethren would raise, he would flatly contradict what his brother subscribed to, his own assertion, and the sleepy prayer meeting of heartless confessions: would become quite animated. Thus the self righteous insincere professors go on, and at length after several have been solicited to pray, but wish to be excused as usual, they sing,*HST April 3, 1844, page 72.3*

“Keep no longer at a distance.”*HST April 3, 1844, page 72.4*

Firmly expecting meanwhile that God will keep at a distance, for nothing would surprise them more than to have him manifest himself gloriously in their midst.*HST April 3, 1844, page 72.5*

Catharine.
To be continued.

SIGNS OF THE TIMES

No Authorcode

BOSTON, APRIL 3, 1844.

The Christian Herald

JVHe

ITS POSITION vs. THE ADVENT

The editors of the “Christian Herald” are now developing their *real state of mind* in relation to the Advent We have long known their scepticism on the *protestant* principles of *interpretation,* and that they adopted the *Neological* principles of Prof. Stuart, in their exposition of the Book of Daniel, and other portions of the Word of God. We regard these principles as highly dangerous to the purity

of the faith of the church. They produce a scepticism that saps the very foundation of the Christian's hope. With such views of the principal prophecies of Daniel, and others that relate to the judgment, and second coming of Christ, we do not expect them to cherish with us a common faith. Neither can we reasonably expect them to sympathise with us. But we did not expect them, at this state of the crisis, to oppose and taunt us, and class us with the French prophets, Anne Lee, Cockran, etc. Or fill their sheet with editorials, and articles from correspondents tending to bring contempt upon us, in this special time of our trial, to grieve our wounded spirits, and destroy our faith in the Word of God. Or that they should turn aside the weak from the way of the Lord, and the true hope of the Gospel; especially when they have assured us, in times past, that they were agreed with us in the question of the Advent, with the *exception* of the *time*.—But we confess we are disappointed in this. The Herald, of the 28th inst. contains several articles from the editors and others, on the failure of the Advent in the time we had expected—But not one word of sympathy for their "deluded brethren," or a single word of encouragement to the weeping saints, as to whether the Lord *will ever come*. Not one caution to the worldly minded, and the wicked, to be ready for the judgment!!*HST April 3, 1844, page 72.6*

These articles breathe the spirit of those who are said to cry "My Lord delayeth his coming." And not one hint of the old apostolic desire is expressed, that the King of kings should take the kingdom and reign forever.*HST April 3, 1844, page 72.7*

The policy of the conductors of this paper may now be considered as established. We have nothing to hope from them. The Adventists in the Connexion can look for nothing, either to edify their minds, or comfort their hearts.*HST April 3, 1844, page 72.8*

The Elders and brethren of the Connexion who embraced the Advent, and have shown their sincerity by their fidelity to the cause, *while they frankly acknowledge the expiration: of their reckoning* when they expected their Lord, are not willing to give up the fundamental principles of the gospel, which are not affected by a *variation of the time*. Neither are they willing, on account of the *expiration of the definite time*, to give up their hope of the coming of

Christ *at the door*. We have high authority for a steadfast faith at *this time* “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” *Hebrews 10:25-39*. Here we take our stand, and the second coming of Christ will be made the all-absorbing and unceasing question until the Archangel’s trump shall sound.*HST April 3, 1844, page 72.9*

It has never been our design to break up existing organizations. We have disavowed this everywhere; and assured the churches that our *only object* was, to give the “midnight cry,” “Behold, the Bridegroom cometh,” with a view to prepare the people for the event, which we believed would take place this Jewish year. And now we would be glad, while there is a seeming delay, to continue our work in the same way. But this is not practicable with the present state of the church and ministry, without continual and unprofitable strife.*HST April 3, 1844, page 72.10*

We are now, therefore, necessitated to take other ground on this question, and peaceably withdraw from them. In taking this step, I do not leave the Church of Christ, nor the association of the faithful in Christ. Neither do I repudiate primitive church government. I have ever believed that the visible church would exist, and continue in the ordinances until the Lord shall come. I believe that any number of believers in a given place, associated together for the worship of God and the observance of his ordinances, constitutes a congregation or church of God, after the primitive pattern, to be governed by the word of God alone, and subject to no foreign interference, supervision or control.*HST April 3, 1844, page 72.11*

But the time is too short for us to make any permanent arrangements. Our brethren, however, who are excommunicated for their faith in the coming of the Lord, or who are compelled to come out from bodies depriving them of their rights, must take the best course to preserve their unity, order, and harmony of effort, to

carry forward and finish our work.*HST April 3, 1844, page 72.12*

Correspondence

JVHe

West Hartford, Vt. Bro. Noah Dutton writes:—"I am confident that those who have embraced the Advent doctrine in these parts will continue to look until He comes. Still they are now, and will doubtless continue to be tried, purified, and made white."*HST April 3, 1844, page 72.13*

Hallifax, Nova Scotia. Br. John Craig writes:—"We have a few good brethren here, who are very favorable to the doctrine of the Advent. Among the number are Judges, Doctors, and Sea Captains, and one or two Ministers. The wicked, however, scoff, as in other places, and are countenanced by ministers and professors of religion."*HST April 3, 1844, page 72.14*

Stanstkad, C E. Bro. J. Merry writes:—"There are a few here who are looking for God to come soon, and set up his everlasting kingdom. We are determined to wait and look for the coming of the Lord until he shall appear. We have no thoughts of giving up our faith, or turning back. Till I heard the doctrine of the Advent, I was a Universalist, but am now rejoicing in the Lord."*HST April 3, 1844, page 72.15*

Ashford, Ct. Bro. H. C. Robbins writes:—"We have a few brethren here, who are waiting for their Lord. We meet in a school house, where for more than a year we have constantly held meetings on the Sabbath, which is generally well filled. We are not favored with Advent preaching, and should be very glad, if any were passing this way, or could consistently call on us, to hear about the glorious prospects that lie before us. Last fall brother M. Stoddard held a series of meetings in this and the adjoining towns. Also Bro. S. Chapman gave us the evidence of the coming of the Lord at the door. With those brethren we enjoyed a blessed season of refreshing from the presence of the Lord. Our meetings are warm and interesting, and there is among the sectarian churches no small stir about this way. Our place is the general resort of Advent

believers over a large portion of country, and from various denominations, who meet in love and harmoniously sing,*HST April 3, 1844, page 72.16*

“I will be in this hand, Hallelujah.”*HST April 3, 1844, page 72.17*

We are on what is called the Centre Turnpike, leading from Boston to Hartford, in the North part of Ashford, called the Axe Factory School House.*HST April 3, 1844, page 72.18*

Enfield, N. H. Bro. B. P. Manning writes:—“The Lord is at work in Enfield by his Holy Spirit. Souls have been convicted and converted; and the faith of the believers who are continuously looking for the Lord, has been greatly strengthened. I have labored there for the last few weeks. I am now in Springfield, N. H., where the brethren are coming up to the help of the Lord against the mighty. I see no reason why we should give up our hope; my soul is happy in the bright prospect.”*HST April 3, 1844, page 72.19*

Toronto. Canada. Bro. A. A. Sawin writes:—“We have a good band here, who are looking for the Lord. We are expecting brother Hutchinson from Montreal, to come and labor awhile with us. We have organized ourselves into a little band, taking the Scriptures as our only rule, and in which we have inscribed our names, that we might know who consider themselves with us. Our congregations are large, and many souls are inquiring.*HST April 3, 1844, page 72.20*

Notice. There will be services at the Tabernacle on Fast day—Thursday—all day and evening.*HST April 3, 1844, page 72.21*

Bro. Cole is expected to preach at the Tabernacle on Sunday next; and Bro. Himes at Lowell the same day. Will not Bro. Churchill, Providence permitting, spend the 2nd week in April with us, and lecture at the Tabernacle?*HST April 3, 1844, page 72.22*

Notice. A Second Advent Meeting will commence in New Hampton, at the North Freewill Baptist Meetinghouse, on Friday the 5th day of April next, at 10 o’clock A. M. and continue three days or more, if time continues, and the Lord will. In behalf of the brethren.*HST April 3, 1844, page 72.23*

Nathaniel Cavis.*HST April 3, 1844, page 72.24*

N. B. Brethren Simpson and Hervey have engnged to attend, and other ministering brethren, together with all our friends from abroad, are invited to come in and enjoy the religious services with us. N. C.*HST April 3, 1844, page 72.25*

Bro. A. M. Osgood wishes us to say that his address will be Portsmouth, N. H.*HST April 3, 1844, page 72.26*

To Correspondents. E. B. R. will perceive by our last No. that, according to Dr. Prideaux, it is utterly impossible to reduce lunar to solar time within a whole month, till the introduction of Rabbi Hidel's calender, about A. D. 360; and also that it is impossible to know whether the new moon was consecrated on the 30th or 31st day of the old; it would also be impossible to know on what day of the week, within an entire day, the 14th of the new would fall. There has been no change in the seasons to affect any thing; as geologists, to show the great age of the earth, claim that the temperate zones were once warm like the torrid, but that the earth has cooled so gradually that there has been no perceptible change for the last 3000 years; but this proves too much for their own hypothesis.*HST April 3, 1844, page 72.27*

Exposition of *Matthew 24*

JVHe

A good work for distribution among Neologists and Universalists, viz. "A Paraphrase of *Matthew 24th and 25th*, with the corresponding passages supplied in *Mark 13th* and *Luke 21st*; bringing to view the signs of Christ's coming and end of the world. Price 3 cts. $2 per 100 for distribution.*HST April 3, 1844, page 72.28*

Letters received to March 30, 1844

JVHe

P Hawkes $22; N Smith by pm $1; Rev S Fletcher by pm $1; Jos

Brown by pm $1,50; pm Hillsboro' N H; A W Higgins $3; E French by pm $1; S A Stralton by pm $1; H S Barber and M S Ricker $1. each; D A Woodward $1; Mrs H Standerfod by pm $1; B Tyler $2; M Clark $1; Rev J Blair $1; S Bailey; G T Stacy $1; J Curry; E Witherbee; J Godfrey by pm $1; T Cole; E B R; N Dutton $10; W Brigham by pm $1; W Wakefield 25 cts; pm Winslow, Ind; H Morse by pm. $1; N C Wright $1; M B Hart 56 cts; J S White; A Bates $1; Eld J M Smith by pm $1; H C Hopkins by pm $1; E C Clemens; Hiram Vaugn, $1 and H Bishop $2 by pm; John Stowell $3; pm Yorkshire, N Y; J Litch $50; John Clark by pm $1; pm Kittery, Me; J Fairfield by pm $1; J Damon by pm $1; W Partridge $2 and Mrs Potter $3, please inform us where those individuals reside, as there was no date of time or place to your letter; Mrs E Arnold $1; B Morgan $1; W C S; R Cockran by pm $2; pm Southboro' M BP Manning; J C Park; TC Mc Allester by pm $1; J Shelley by pm $1; W D Tuller by pm $1; A E C Smith; pm Dry Creek Ky; pm Hartford Ct; SPerley by pm $1; AA Sawin; JJ Porter; H Ashley by pm $1; E Atkinson; Julia Eastman by pm 50 cts; pm Alton NH; pm ECambridge Ms; pm Dayton Ill; pm Marshfield Vt; S A Chaplin by pm $2; H Littlefield; A M Osgood; G W Jones $1; WH Smith $1; pm Newcastle Me 12 1-2 cts; A Henry by pm $1; T L Tullock; P Dillingham jr by pm $1; B A Bishop by pm $5; B Dinsmore by pm $2; M B Clements by pm $2; T Mumford by pm $1; CStuckles by pm $1.*HST April 3, 1844, page 72.29*

Packages Sent

JVHe

T Cole, Lowell, Ms; J Weston, New Ipswich, NH; G T Stacy, Exeter NH; J Litch 40 Arcade Phil.; J V Himes, 9 Spruce St NY; E C Clemens, care of E C Galusha, Rochester N Y; Wms Thayer, Pomfret Ct; F R Meyer, Worcester, Ms*HST April 3, 1844, page 72.30*

April 10, 1844

Vol. VII. No. 10. Boston, Whole No. 154

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 10. Boston, Wednesday, April 10 1844. WHOLE NO. 154.*HST April 10, 1844, page 73.1*

THE ADVENT HERALD

JVHe

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Dow & Jackson, Printers.*HST April 10, 1844, page 73.4*

HINDER ME NOT

JVHe

Then I said, I will not make mention of him, nor speak any more in his name: but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. —*Jeremiah 20:9*.*HST April 10, 1844, page 73.5*

Hinder me not! for I must speak

In sinner's cars the words of warning;
Must bid the wretched mercy seek,
And bid the scorner cease his scorning.*HST April 10, 1844, page 73.6*

Hinder me not! I may not pause—
I dare not tell smooth things, or falter,
Who'll now defend Jehovah's cause?
Oh, who uphold His trembling altar?*HST April 10, 1844, page 73.7*

Hinder me not! for in my heart
The Word, like fire, my bones is tearing.
Fain would I cease, and hence depart,
But I am weary with forbearing!*HST April 10, 1844, page 73.8*

Hinder me not! I'll heed no blame;
I'll prove Christ's truth is no delusion:
The Lord is with me, and His name
Shall turn all mocking to confusion!*HST April 10, 1844, page 73.9*

Hinder me not! the Lord is near!
The lamp of prophecy is streaming
Like light athwart the darkness drear,
Bright herald of the Day-star's beaming!*HST April 10, 1844, page 73.10*

Eld. Elon Galusha's Address

JVHe

"TO ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY."

Beloved Brethren:—Allow me, in all kindness and humility, to urge upon you a serious and candid consideration of the present crisis. To me, it appears that we are on the last crumbling verge of time. The rapid approach of the world's catastrophe, is not, to me, a new thought. For several years past, at times, I have viewed the world as rushing, with railroad speed, on the track of time; to the last depot—its bustle, like that of a person doing up his last work under a strong impression that his time is short—its restlessness, like that

of an individual on his dying bed, each moment more and more anxious for a change of position as the time of his expiration draws near—its new discoveries, shedding sudden light on the human mind, like the flash of the taper just before its light expires, or the, momentary revivification of a person at the approach of death, when nature puts forth all her energies, in the final struggle, and soon exhausts them in the last desperate effort.—Hence, in years gone by, I have frequently expressed, in my public discourses, a conviction that, at no distant period, the world's history would be completed. Although I had previously read some of Bro. Miller's Lectures, and deemed them worthy of a critical examination, as they evinced the laborious biblical and historical research, as well as the godly sincerity of the author, yet other subjects and other duties so engrossed my attention, that I did not very seriously consider the subject of "the Savior's Advent near," till something more than a year ago, when a beloved son, who had embraced that faith, called my attention to the subject, by letters, papers and publications, containing arguments and scripture quotations in favor of the speedy coming of our Lord. These, to some extent, I examined, together with authors who advocate opposite opinions. I consulted Rollin, Josephus, Newton, Gill, Pool, Henry, Whitby, and more modern writers on that subject, and sought the aid of the Holy Spirit in searching the sacred Scriptures.*HST April 10, 1844, page 73.11*

About a year since, I received a kindly letter from Brother N. N. Whiting, expressing the convictions of his own mind, the result of a thorough and patient examination of the subject, in which he sifted the argument, pro and con. As an old friend, he exhorted me to study the word of God with diligence and without delay, till I should be satisfied that I had obtained knowledge of the Divine testimony on the subject. As I deemed this as reasonable a request as it was friendly, I resolved to comply therewith; having already adopted the rule of biblical interpretation observed by Br. Miller, which appeared to me to be the only safe one,—that in ascertaining the meaning of any passage of Scripture, we should compare the various other portions of the Divine word embracing the same subject, and adopt such a construction as will harmonize the testimony of all the inspired witnesses. By applying this rule to the writings of Moses, David, the prophets, apostles and the revelator, I became

satisfied,*HST April 10, 1844, page 73.12*

1. That there never will be a restoration of the carnal Jews, as a nation, either to the favor of God or the land of Canaan, since they, as a people, are as utterly rejected as Hagar or Ishmael. See the apostle's allegory, *Galatians 4*. from the 24th vs. to the close. Seeing also that all national distinctions are by the gospel entirely abolished,—see *Ephesians 2:14*. to the close, also, *Romans 9:8*, and *2:28*—whatever is contained in the prophets respecting this people must be made to harmonize with those and various other positive and unequivocal passages. The 36, 37, 38, and 39th chapters of Ezek. and the 12th chapter of Zechariah, so generally referred to by the advocates of a literal restoration of the carnal Jews, were written, as appears, about, half a century before their return from the Babylonish captivity, by which they were scattered among all nations or throughout the inhabited world, Nebuchadnezzar's kingdom being universal. See *Daniel 2:38*. Hence what was to be literally fulfilled in their return may have been accomplished at the end of that seventy years captivity, and some portions of those chapters evidently refer to the final ingathering of all the true Israelites, in the eternal Canaan, when they shall come out of their graves, and Christ shall reign over them even "forever," as God promised to David. See *Ezekiel 37:12, 24, and 27*, com. with *Revelation 21:3*, and *Luke 1:32, 33*. The 11th chapter of Romans, the strong hold of Judaism, (as some consider it,) proves the national rejection of the Jews, and shows that there is no restoration but that of individuals by faith in Christ, and "life from the dead." So that "*all* (true) Israel," whether Jews or Gentiles, according to the flesh, "shall be saved" (by faith.) See *Romans 11:1, 5, 14, 15, 23, 26*, compared with *Romans 9:6*, and *Galatians 3:7, 16, 28, 29*.*HST April 10, 1844, page 73.13*

2. That there is to be no Millenium till the Son of Man shall come in the clouds of Heaven, became evident to me from an examination of *Daniel 7:13, 22, 27*; also *Matthew 13:38, 43*, showing the prevalence of sin to the end of the world; also *Luke 13:23*, which declares the way narrow, and that *few* find it; also *2 Timothy 3:12*, which assures us that "*all* who live godly, etc., shall suffer persecution," so there can never be a time till this sin-cursed earth is cleansed and the wicked destroyed, in which "all will be

righteous," and none be persecuted. I saw that the Millenium was to be on the renewed earth, after the resurrection of the dead in Christ, and before that of the wicked, who will be burned up root and branch, at Christ's coming, and be ashes under the soles of the saint's feet during the thousand years. For the first resurrection, see *Revelation 20:4-7*; also *1 Thessalonians 4:14* to the close;—also, *Philippians 3:11*, where the apostle labors to "attain unto *the* resurrection *(exanastasis*) out of, or from among the dead, leaving a portion of the dead, (the wicked) still under the dominion of death, or in their graves; also *1 Corinthians 15:23*, showing that only they that are Christ's rise at his coming. For the destruction of the wicked who shall be alive on the earth (when the living saints will be changed, as seen in *1 Thessalonians 4:17*,) see *Malachi 4:1, 3*. At the end of the thousand years, the wicked rise where their ashes were deposited by the fires of the conflagration, are deceived by Satan, (then loosed for a little season) come up on the breadth of the new earth, encompass the beloved city, (that descended from heaven when the earth was renewed, see *Revelation 21:1-3*, compared with *Isaiah 65:17*, and *2 Peter 3:13*,) and are destroyed by the vengeance of God, see *Revelation 20:7*, which is the second death; for the saints reign as joint heirs of Christ on earth for a thousand years. See *Revelation 5:10*, and *20:4*.*HST April 10, 1844, page 73.14*

3. By a comparison of *Daniel 2:44*, and *7:13-27* with *Psalm 2:6-8*, and *Revelation 11:15*, etc., I was convinced that the eternal kingdom, of which the saints are joint heirs with Christ, will be set up in the new earth, at the coming of the Son of Man in the clouds of heaven—(the Nobleman returning from a far country to take his kingdom)—that the Millenium is the commencement of that endless reign, and marks the consummation of the happiness of the righteous and that of the misery of the wicked. That this kingdom is identical with the future inheritance of the saints, is evident from a comparison of *Daniel 7:22, 27*, and *Revelation 11:15*, with *Psalm 37:9, 18, 20, 22, 28, 29, 34*, and *Proverbs 10:30*, *Matthew 5:5*; (the meek shall inherit the earth, etc.) As soon as I was fully established in these views of God's word, I proclaimed them as a part of his long neglected truth, which sheds a glorious lustre on the pages of the holy scriptures, and gives vividness and tangibility to the objects of faith and hope, and shows us how the Son of God will

accomplish the purpose for which he was manifested ("to destroy the works of the devil," (*1 John 3:8*,) and, as the second Adam, reinstate man in the "kingdom prepared for him, from the foundation of the world," which by the first Adam he lost, *Matthew 25:34*. Finding that the prophets searched for the *time* of Christ's *sufferings*, and *glory*, as also the sort of time, (Kendrick's translation,) given for the computation and that the angels desire to look into the same,—see *1 Peter 1:11, 12*. *Daniel 8:13, 14*; also *12:5, 6, 7*.—I deem the prophetic numbers and symbols suitable and desirable subjects of my anxious and prayerful inquiry. Observing that God had taught his servants to use a day as the representative of a year, see *Numbers 14:34*, *Ezekiel 4:6*, and that the 1260 days of *Revelation 11:3*; the 42 months of *Revelation 13:5*, the time, times and half, of *Daniel 7:25*, were all fulfilled in the same manner—(a day for a year)—a literal time, (according to Josephus, see *Daniel 4:16*) being a year and a prophetic time 360 years; I applied this rule to the various prophetic periods which appear to reach to the end of time, and saw that they all pointed to the Jewish year 1843, and seem there to terminate as in a focal point. All the attempts of the learned to show the fulfilment of those prophecies in literal days, have proved abortive. The 70 weeks of *Daniel 9:24*, reaching from the going forth of the commandment to restore and build Jerusalem, recorded in *Ezra 7*. to the crucifixion of Christ, are seen by Ferguson's astronomical demonstrations, in which he refers to the Julian, the Olympiad period, and the writings of Phlegon, to have terminated A. D. 33—490 years from their commencement—just as many years as there are days in the 70 weeks. These and other considerations are to my mind, satisfactory proof of the correctness of the opinion that the 2300 days of *Daniel 8:14*, as well as the 1290, and 1335 days of *Daniel 12:11, 12*, and the corresponding numbers of *Daniel 7:25*, and *Revelation 12:14*—also 6 vs., and *Revelation 11:2, 3*, are so many years as there are days in each respective, number. This is the only rule of interpretation by which they can be made to harmonize, and therefore must be the only true mode. Now, if we apply this rule to Moses' seven times, which denote the duration of the punishment of rebellious Israel, from the time of *breaking the pride of their power*, and subjecting them to the power of their enemies, see *Leviticus 26:18, 19*, and Deuteronomy 18:37—notice at what time this punishment was predicted—*Isaiah 7:8*—742 years B. C., and

was to be inflicted 65 years after, which brings us to 677 B. C. when Ephraim (i. e. the 10 tribes,) was to be broken that it be not a people, and notice that Manasseh, king of Judah, was carried captive into Babylon at the same time (677 B. C.,) see *2 Chronicles 33:11*, we see that the pride of "both Israel and Judah's" *power was broken* and their *punishment* commenced 677 B. C. Then observing that one prophetic time being 360 years, and seven prophetic times being 2520 years, taking 677 before Christ, from 2520, leaves 1843 after Christ. Consequently their punishment must end with the fulfillment of the prediction, in the Jewish year 1843; upon which we have already entered.*HST April 10, 1844, page 73.15*

The next prophetic number we notice as relating to the "end" of God's "indignation," which is to be inflicted upon the rebellious in this world, is the 2300 days (years) of *Daniel 8:14*. This embraces the vision of the "daily" *abominable*, (as Hebrew scholars tell us the original signifies,) or the pagan abomination which was to be taken away, and the transgression of desolation, or papal abomination, see *Daniel 12:11, 12* and *2 Thessalonians 2:1-10*, where both these abominations are brought to view in their order, the one taking the place of the other. This period also extends to the end of the treading down of the host, or people of God—to the cleansing of the sanctuary, meaning the perfection of the church of Christ in holiness, or the purification of the earth which was once the holy place of God's worship, and will be again, when purified and filled with righteousness; it also extends to the "last end of the indignation," see *vs. 11, 13, 19*. The 2300 days, (years) then reach to the end of time.*HST April 10, 1844, page 74.1*

It is evident this number was all that Daniel sought to understand; as the rest of the vision, as well as the preceding one, had been explained to him. See *ver. 27*. He searched books to obtain a knowledge of the time. See *Daniel 9:2*, where he seems to have supposed it referred to the end of the Babylonish captivity, and that it was the literal sanctuary in Jerusalem, that was to be cleansed; so his following prayer indicates. But Gabriel comes to correct his mistake, and show him that only seventy weeks of the time related to *his* people and the holy city. The remainder of the 2300 years related to God's people, after the Jewish nation should be rejected; and that instead of the Sanctuary at Jerusalem being cleansed at

the *end* of the *time*, it would, long before that, be destroyed by the people of the prince, (Titus,) and *that* soon after the crucifixion of Messiah. See *Daniel 9:24, 25, 26*. Gabriel tells him to "understand the matter and consider the vision" (of the 2300 days about which he was troubled.) Then says, "70 weeks are *cut off*," (as the best Hebrew critics tell us the original word should have been rendered; cut off from what? Why, surely, from the 2300 days, the only period given in the vision. He then informs him what is to be accomplished in that 70 weeks: *verse 24*; which finishes the work of Messiah, up to the time of his crucifixion.—Then he gives Daniel the beginning of the 2300 days, from the first end of which the 70 weeks were cut off; dividing also the 70 weeks into three parts, showing what should be accomplished in each, and touches upon the subsequent destruction of Jerusalem, and the over-spreading of the two abominations (Pagan and Papal) which were to reach to the *consummation*—the end of the 2300 days—the end of time; last three verses. Now, taking the starting point, the going forth of the commandment, *verse 25*, which we have seen in the decree of Artaxerxes Longimanus, *Ezra 7th chap.* as noted by Ferguson, (457 B.C.) and the 70 weeks (490 years) as he demonstrates, bring us down to the crucifixion, A. D. 33. Then deducting the 490 from 2300, leaves 1810, to which must be added the 33 years of Christ's life, (the 490 years reaching to his death,) and we arrive at the Jewish year 1843. Or, which is equally plain, deduct 457 years, the time from the date of the decree to the birth of Christ from 2300, and we have 1843 left; the end of the vision; and the end of time.*HST April 10, 1844, page 74.2*

In the 12th chapter of Dan. *vs. 11, 12*, the pagan and papal abominations are again introduced, as is evident from the apostle's showing, *2 Thessalonians 2*. where a most graphic description of the latter is given, and the former is alluded to, as hindering its developement, which was to be preceded by a falling away (an apostacy.) That apostacy was brought about by the royal patronage of Constantine, in the early part of the fourth century, and gave scope to the spirit of papacy, the mystery of iniquity which began to work in the Apostle's day, (see *ver. 7* of the above chapter.) By the best historical evidence, it appears that papacy gained the ascendancy over paganism [original illegible] which is the [original illegible] setting up of the abomination that maketh desolate. The

point at which the 1290 and 1335 days begin and reach, the former to 1798 (the *time of the end*—see *Daniel 11:40*, and *12:4, 9*,) the latter to 1843 (the end,) when Daniel is to stand in his lot or inheritance, on the renewed earth, see *Job 19:25, 26, 27*; which, with various other passages, shows that it is at the resurrection of the saints. Thus it is clearly seen, that we have three different lines of prophetic chronology; commencing at distinct and distant points of time, and reaching, by the same rule of measurement, to the same period, the goal of time. Again, the prophetic types point to the same period. The great year of release which is to set all the servants of God *free*, at the end of seven prophetic years, 2520 literal years, from the time they lost their liberty, which, as we have seen, was 677 B. C., must come 1843, as appears by adding the 677 B. C. to 1843 after Christ, which make the 2520—see *Jeremiah 34:14*. The great jubilee also, in which the people of God are to receive their inheritance, reckoning from the time when the lost their possessions, by being carried into their enemies' land, in the days of Jehoiakim, 607 B. C., coincides with 1843, as appears by multiplying 49 by 50, which gives us 2450, the time of the 50th jubilee, and adding 607 B. C., to 1843 after Christ. See *Leviticus 25:8, 13*. Omitting the notice of other types, which appear to denote the end of time, and point to the same period, I remark that, as the skilful surveyor, in establishing an important corner, not only places the stake and stones at the end of his measurement, but also makes the corner conspicuous, by marking a number of trees in the vicinity as witnesses, in such a manner that each mark (or blaze) shall face and point to the corner, thus apprising every one who traces the line, to find the corner, when he is near it; so God, by his prophets, has not only given us the chronological measurement which reaches to the *termination* of the present state, but has also marked several *neighboring* periods by events of prophecy which point to the end, and show us when it is near. Of this class is the reign of the papal beast, see *Revelation 13:5*, compared with *Daniel 7:8, 11, 25*, commencing 538, when Justinian gave him the three kingdoms, "plucked up," and executed the decrees which constituted him "true and effectual corrector of heretics," and ending 1778, when Berthier took him from his throne and abolished his civil power. This is the *time* of the end denoted by Daniel's 1290 days, and reaches within 45 years of the termination of the 1335—the *end*, when Daniel is to stand in his lot, or inheritance; *Daniel 12:11,*

12, 13. Not to mention several others, already and exactly fulfilled, I will only refer to the sounding of the wo trumpets, *Revelation 9:1-19*, and *ch 10:1-7*, compared with *Revelation 11:15*. Here we have two periods given: 1st, five months, (150 years) *chap 9:5*, commencing, according to Gibbon, when the Turks made their first incursion into the Greek territories, July 27, 1299, and terminating 1449, with the end of the independence of the Greeks, and that of the first wo; then begins the period denoted by "an hour, a day, a month and a year," (391 years and 15 days, *Revelation 9:15*, which terminated Aug. 11, 1840, with the surrender of the Sultan's independence into the hands of the allied powers. This is worthy of more particular notice, as bro. Litch, (see his dissertation on the fall of the Ottoman empire) by a critical investigation of the prophecy, and history relating thereto, was enabled to ascertain the precise character of the *closing event* as well as the preceding ones, and the very day of its accomplishment, and published the same to the world two years before the fulfillment. A striking proof of the correctness of the rule which we have adopted for the understanding and application of prophetic chronology, and a demonstration that, as the second wo is past, and the third comes quickly, *Revelation 11:14*, which is identical with the seventh trumpet—see *Revelation 10:7*, and *11:15*, the kingdom of our Lord and his Christ, in which he is to reign "forever," is about to be set up. The signs of Christ's coming are also fulfilled. The church's tribulation, *Matthew 24:29*, ended in the last century, after which (1780) the sun, was darkened, the moon withhold her light, the stars of heaven fell, (1833—'35.) The sign of blood appeared 1837 —that of *pestilence* was seen in the terrific *cholera*, sweeping as a besom of destruction over the earth. Earthquakes have been frequent and fearful, and in many places where they were before unknown. Then what shall we say to these things? Is not the Son of Man nigh even at the door!*HST April 10, 1844, page 74.3*

Now, my dear brethren in the Lord, although in the above sketch, for want of time and space, I have done little more than refer you to some of the principal data from which my convictions that the end of all flesh is at hand, are derived, I beg you to examine the subject more prayerfully; laying aside entirely all prejudice, pride and love of human applause, and submitting your understanding to the control of the word and Spirit of God, in all the simplicity and docility of a

little child; remembering your Savior's words, "Verily I say unto you whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," *Mark 10:15*, and not forgetting the words of the Psalmist, "The meek will he guide in judgment: and the meek will he teach his way," *Psalm 25:9*. Do not rely on popular commentators or preachers. If the Jewish Doctors, whose it was to expound the law of God, and *explain* the *prophecies*, could be so far blinded by their preconceived opinions as to fulfil those very prophecies which they read and interpreted every Sabbath day, by crucifying the Lord of life and glory, (see *Acts 13:27*,) is it not more than probable, that prepossession, long-cherished predilection, pride of opinion, and a dread of the frown of a perverted public sentiment, may have blinded many of the Gamaliels of our day? Especially when we consider the fact that not a few of them have shrunk from the public vindication of great moral principles in their *practical* bearings, while they have seen outraged and crushed humanity bleeding at every pore, in the very bosom of the churches of their own denominations. Have we no evidence of "blindness," in part, which has happened to Israel, in the painful fact, that many of her teachers, especially where public opinion favors it, force the gospel of our blessed Savior into the support of a system of cruelty and injustice which legally annihilates the attributes of man, sunders every tie of consanguinity, virtually annuls holy marriage, tramples the helpless in the dust, and makes merchandise of the image of God? Do you not see evidence of blindness, also in the melancholy proof that scarcely any thing renders a minister of the gospel so unpopular, even with the clergy of his own order, as an uncompromising war upon the *prevailing sin* of his *own* age, his *own* country, and especially his *own* church? Have we not fallen upon "the last days," the "perilous times," predicted by Paul, when men shall be lovers of themselves?" (*2 Timothy 1:2*.) When I look at the present state of things in churches of our own, as well as other denominations—the chain of caste that separates the poor from the rich—the practice of selling the most eligible seats in the house of God, often to wicked men, for the sake of their support, and crowding the pious poor into some obscure place—the odium of color—the love of office—the desire of titles and distinction, which a Baptist would have spurned fifty years ago—the smiting of fellow-servants for an honest differance of opinion—the artifice resorted to to raise monies for religious purposes—the neglect to discipline

opulent and influential church members, for offences for which the powerless widow and friendless orphan are excluded—the ministerial obsequiousness to public opinion, in regard to both morals and manners—the fashionable dissipation—the sectarian feeling and denominational pride which is substituted for pure charity and holy emulation—the covetousness, selfishness, worldly mindedness, etc. so prevalent, I would, were it in my power; utter in thunder tones the Savior's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares!" *Luke 24:48 to 51*. To the incredulous in high places, who seem to regard their popularity as the very breath of life, and who charge with fanaticism, monomania, or a delusion of the devil, their once loved and respected brethren who are now looking for the speedy coming of the Savior, I would kindly address the Master's interrogation, "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Be careful, my brethren, that ye be not "false accusers." It is of little consequence to me what use you make of my name, or what letters from "venerable correspondents," are published and republished, if in the day of the Lord." I may be "free from the blood of men." While I freely forgive my brethren who know not what they do, I sincerely thank God for the sweet consciousness I feel, that the acts for which I suffer reproach are the most disinterested and self denying of my life.*HST April 10, 1844, page 74.4*

To those who believe the end is nigh:—Dear brethren, be watchful —be prayerful—be humble—be holy;—believe all that God has spoken—do all that he has commanded;—breathe a spirit of kindness to all—avoid the spirit of controversy—pray and labor for the salvation of sinners;—fix not your faith on March or April, but on the Jewish year 1843; which should it prove to be the civil instead of the sacred year, may extend to September. [original illegible] be instantly and constantly ready, as we have no assurance of another day. We have evidently entered upon the last year of prophetic time —and can see nothing beyond but the eternal state. The prophetic periods, the signs of the Savior's coming, and the end of the world blaze around us, and bid us trim our lamps, gird our loins, be sober and hope to the end.*HST April 10, 1844, page 75.1*

Dear impatient reader,—receive a friendly warning; it may be the last.—You may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending from the parting skies! And should the time seem to have passed away, and, Belshazzar-like, you should spread the bachanalian feast, deride our hope, and insult our God, your triumph will be short:—The song of revelry soon will cease—the voice of mirth be heard no more forever—the chilling horror will suddenly seize upon you—the sheltering rocks will not protect you —the falling mountains will not hide you—the firey stream will not spare you—the wail of anguish will not relieve you—Nor gushing tears—nor Mercy's name—nor bleeding Lamb,—will then avail you! "*Now* is the accepted time—*now* is the day of salvation." *Now*, while the last tide may be ebbing—while the last sand may be falling—fly to Jesus—*swiftly fly*—your sins confess—for mercy plead—while He is on the mercy-seat.*HST April 10, 1844, page 75.2*

Your unworthy servant for Jesus' sake,
Elon Galusha.

Our Hope. **9Note. The civil year ended last fall: our published time, therefore closes with the ecclesiastical year in the spring Ed.**

JVHe

"It is generally agreed," says Rollin, in his reflections on the prophecies of Daniel, (see Rol. Anc. Hist, in 4 vols. vol. 1, p. 352,) "that these two visions, the one of the image composed of different metals, the other of the four beasts that came up out of the sea, signified so many different monarchies, which were to succeed one another, were to be successively destroyed by each other, and were all to give place to the Eternal empire of Jesus Christ, for whom alone they had subsisted. ('Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.") It is also agreed, that these four monarchies were those of the Babylonians, of the Persians and Medes united of the Macedonians, and of the Romans. This is plainly demonstrated by the very order of their succession."*HST April 10, 1844, page 75.3*

He also says, (ib. p. 351,) "That in the third year of Cyrus, in the first

month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He was then near the River Tigris, in Persia. (Observe that this occurred after the dominion of the first beast, Babylon, was taken away.) When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Macedonians, and the conquests of the Romans. This revelation is related in the tenth, eleventh and twelfth chapters of the prophecies of Daniel."*HST April 10, 1844, page 75.4*

But did Daniel see this succession, and this order? Himself may answer.—"Blessed be the name of God forever and ever; for wisdom and might are his: And he changeth the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."*HST April 10, 1844, page 75.5*

To return, here are admissions, coming, as they do, from so distinguished a historian, and himself a catholic, that well deserve our particular attention. He adds in a note, to be sure, that "some interpreters, instead of the Romans, put the kings of Syria and Egypt, Alexander's successors." But, mark the expression. "It is generally agreed, "It is also agreed," standing out in bold relief, with an interpretation fully corroborated from Scripture and history, both ecclesiastical and profane, then say whether such concessions do not serve to render other expositions altogether paradoxical.*HST April 10, 1844, page 75.6*

"After this I saw in the night visions and behold a *fourth* beast, dreadful and terrible and strong EXCEEDINGLY."*Daniel 7:7*. "And out of one of them came forth a little horn which waxed EXCEEDING great."*Daniel 8:9*. So did not Antiochus [Epiphanes] says Sir Isaac Newton, "His kingdom, on the contrary, was weak, and tributary to the Romans." As an evidence of this, read the suppliant request of Antiochus the great, suing the Romans for peace for which his son (Antiochus Epiphanes) was given in hostage. "You have always" said he to them; "pardoned with greatness of mind, the kings and nations you have conquered. How much more should you be induced to do this, after a victory which

gives you the empire of the world! Vol. 4, pp. 70, 71. And so it proved—a prelude to universal empire.*HST April 10, 1844, page 75.7*

Nearly two centuries from this, and at the time of the birth of our Savior, “a-decree went forth from Augustus Casar that all the world should be taxed.”*HST April 10, 1844, page 75.8*

Says the celebrated Gibbon, in relation to the Roman empire in the Age of the Antoninies, rising a century later, “The empire of the Romans filled the world!” (See Hist. Dec. and Fall of the Roman Emp. in 4 vols. vol. 1, p. 49.)*HST April 10, 1844, page 75.9*

Thus we find Rome as distinctly symbolized by the fourth beast, as were the three preceding empires by the three first beasts; so that we need not disturb the ashes of either of the kings of Syria, or of Egypt, in order to find a kingdom strong exceedingly, or exceeding great.*HST April 10, 1844, page 75.10*

We have adduced the foregoing extracts and make these suggestions to show on what a pedestal our faith rests, relative to the Second Coming of Christ as being near; and we might fill pages with similar reasons. But arguments have been spread broad-cast before the public, sufficient, it seems, to convince every unprejudiced mind that the doctrine is not merely the romantic project of a few visionaries, but is founded on the “more sure word of prophecy,” which is in regular and progressive fulfilment. But that it is, in the main, the revival of the Apostolic doctrine, as taught in the primitive church, with the additional light of her experience down to this present time. Yet how much indifference do we see manifested toward this momentous subject by a large majority of the *professed* Christian community. There are, however, many honorable exceptions among those even, who do not entertain our views, which we might instance, and we trust there be many more. But how painful to witness the sarcasm with which it is treated by the mass of mankind, and how applicable the words of the Apostle Peter, “For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth

which are now, by the same word are kept in store reserved, unto fire against the day of judgment and perdition of ungodly men. To such the caution of Gamaliel would be equally appropriate as to those who took counsel to slay the apostles, “Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.” “Nevertheless,” wrote Paul to Timothy, “the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” And *one* like the appearance of a man, said to Daniel, “At that time thy people shall be delivered every one that shall be found written in the book.”*HST April 10, 1844, page 75.11*

Here then we rest on that sacred treasure the Bible!—the Bible!! —“believing all things that are written in the law and the prophets.” And if indeed Rome pagan and papal be symbolized by the fourth beast, and other emblems in the prophecies in Daniel, and in the Revelation, then the conclusion must be inevitable, that days in those prophecies indicate years, and are to be so reckoned, which Prof. Stuart admits to have been almost a universal custom. If so, then history must bring us near the time when “the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever.” When “the kingdoms of this world shall become the kingdom of our Lord and of his Christ; and he shall reign forever and ever.”*HST April 10, 1844, page 75.12*

The Roman Empire has been divided, as ten kingdoms have arisen from it in the West, some of which are still remaining. The little horn, in which were eyes like the eyes of man, or papal dominion, has come up among them, before whom three fell. This is still standing —while the saints have been given into his hand for a time, and times and the dividing of time, (see Edict. of Justinian.) So what remains is, for the beast to be slain and his body destroyed and given to the burning flames. In the beginning of the sixth century, (about A. D. 508,) the Roman Pontiff, to whom the name of Pope was then appropriated, claimed dominion both in heaven and earth, and had been declared in a [original illegible] be pure from all sin and exempt from all judgment. (See Gibbon’s Rome, vol. 3. p. 14.) Here was the foundation of that enormous power which the popes acquired, now laid, says the learned and judicious Dr.

Mosheim.*HST April 10, 1844, page 75.13*

Again, commencing with the vision, the 2300 days must have nearly expired, when the king of fierce countenance shall be broken without hand. “No doubt,” says Dr. Scott, “The end of the two thousand three hundred days or years is not very distant.”*HST April 10, 1844, page 75.14*

And again, in accordance with those interpretations, the Man of Sin has been revealed, the son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Ennodius, that infamous and extravagant flatterer of Pope Symmachus, maintained that the Pontiff was constituted judge in the place of God, which he filled as the vicegerent of the Most High. (See Gibbon’s Rome, vol. 3. p. 6. A. D. 507 or 508; see also Mosheim’s Church Hist vol. 1. p. 102.)*HST April 10, 1844, page 75.15*

And still another, Babylon the great the mother of harlots and abomination of the earth has been drunken with the blood of the saints and with the blood of the martyrs of Jesus. (See book of Martyrs.) In the 13th century Pierre dean d’Olive, a famous Franciscan, affirmed boldly that the church of Rome was represented by the “Whore of Babylon, the mother of harlots,” whom St. John beheld sitting upon a scarlet colored beast. (ib. p. 358.) But how deplorable her fate: “And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all.”*HST April 10, 1844, page 75.16*

Such, therefore, has been the application of the prophecies of Daniel, Paul and John, by the most eminent divines for centuries—and we living at the point of termination. Here the rays of divine light, refracted by the lenses of prophecy, seem about converging to a focus. Thus, whether correct calculations have been made as to time, that faithful chronicler, or whether our chronological tables shall prove erroneous, (as some of them must,) we are admonished to be “Looking for, and hasting unto the coming of the great day of God.” For “the great day of the Lord is near, it is near, and hasteth greatly.” Hence opposition comes too late. Heaven and earth, said

our Savior, shall pass away, but my word shall not pass away." "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Peter 1:13*.*HST April 10, 1844, page 75.17*

To conclude, we would just add, (our sheet being full) that while we have given the subject an impartial examination, the *fabled* idea of a temporal Millennium with its accompanying hypothesis, the return of the Jews, etc. has, like the morning vapor, vanished from the mind.—While the glorious truth of the pre-millennial Advent, and speedy return of the Son of man has shone into our understandings, as the sweet psalmist of Israel said, like the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. We would here tender our grateful acknowledgements for the aid we have received in our investigations from the Second Advent Library, and that faithful Expositor of Prophecy, the Signs of the Times, now entitled the Advent Herald. May its conductors continue to Herald forth the glorious news or the coming of the Just One till He appear.*HST April 10, 1844, page 75.18*

R. Garland.
Barnstead, *N. H. March* 4, 1844.

Advent Herald & Reporter

JVHe

"The Lord is at Hand."

BOSTON, APRIL 10, 1844.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.*HST April 10, 1844, page 76.1*

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same*HST April 10, 1844, page 76.2*

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST April 10, 1844, page 76.3*

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST April 10, 1844, page 76.4*

II—The only Millenium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, where in dwelleth righteousness.*HST April 10, 1844, page 76.5*

III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST April 10, 1844, page 76.6*

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST April 10, 1844, page 76.7*

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.*HST April 10, 1844, page 76.8*

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST April 10, 1844, page 76.9*

The Methodists also on the road to German Neology

JVHe

Alas for the followers of those tried Adventists, Wesley and Fletcher! Could those worthies arise from their graves, and mingle with those who call themselves by their names, they would doubtless blush for the degeneracy of their followers; and for the now hetrodoxy of their own faith, would be silenced or excommunicated by them. The standard writers of the Methodist church were true to the Protestant interpretations of the prophecies, and were looking to *about this time* for the consummation. But, now, how changed! Dr. Bond, the official mouth piece of that church, the editor of the Advocate and Journal, in speaking of Professor Chase's Neological views respecting the book of Daniel, says: —*HST April 10, 1844, page 76.10*

"We entreat our readers not to take the *alarm* (1) at the title of this book. The writer does not pretend to prophecy, (2) nor has the *least squinting* toward any of the "Millerisms" (3) of the day. Yet, if his views in regard to the prophecies of Daniel be correct, the LONG ESTABLISHED OPINION that the Roman empire is the fourt kingdom of the prophet, must GIVE WAY to the more successful researches (4) of Dr. Chase. Some other opinions, which have been thought to be *settled* BEYOND DOUBT, are TERRIBL SHAKEN. We*confess* we are STAGGERED (5) though not overthrown. We must read again, and compare our author's views and arguments with Rollin and the commentators whom *we have followed*. This we must do, but we confess with a *strong misgiving* that we *shall have to* YIELD our conviction to this little book (6.) We ADVISE all who are curious in such matters to get a copy*without delay*. It is not often that we can say there is SOMETHING NEW ir the prophecies, and at the name time PROBABLY TRUE." (7) *HST April 10, 1844, page 76.11*

Notes on the Above

JVHe

1. This call upon Methodists not to be *alarmed* at an allusion to the

book of Daniel, shows a sad state of feeling among them in reference to that book. It is a well known historical fact, that the Jewish Rabbins prohibited the reading of the book of Daniel, and anathematised those who should attempt to count the 70 weeks, lest the truth of Christ's first Advent might be thereby proved. Was not that an admission, that the proof of Christianity was there? And what is the matter now with our brethren in reference to the book of Daniel, that they are so fearful of exciting alarm by alluding to it, and are so grateful for "Remarks," showing there are no "Millerisms" there? Do they mean to take the same position on the Second Advent, that the Jews did respecting the first?*HST April 10, 1844, page 76.12*

2. Who does? Not Mr. Miller surely. He leaves such matters to the inspired penman, and to such modern prophets as have predicted that we should either extend our time, or turn infidels and burn our Bibles. He is content to rely on the Scriptures as God has given them to us.*HST April 10, 1844, page 76.13*

3. No one will accuse Professor Chase of that. German Neology, and the "foundation of Millerism"—the principles of interpretations of the standard Protestant Commentators are as unlike, as the regard of the founders of Methodism for the prophecies and that of the "*alarm*" of Dr. Bond.*HST April 10, 1844, page 76.14*

4. Oh! These researches we intend to show up, shortly.*HST April 10, 1844, page 76.15*

5. When we see men who occupy the position of Dr. Bond, "*staggered*" in their faith in "*the long established opinion* that the Roman empire is the fourth kingdom of the prophet," and "*terribly shaken*" in "other opinions, which have *been thought to be settled beyond a* doubt," so as "to give way" to such "researches" as those of Dr. Chase, we are reminded of the words of the prophet *Isaiah 29:9-16*, "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they *stagger*, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath be covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned,

saying, Read this, I pray thee: and he said, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. We unto them that seek deep to hide their council from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of thing upside down shall be esteemed as the porter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"*HST April 10, 1844, page 76.16*

6. This must be considered as an evidence of the approach of Dr. Bond's Millennium:—the Watchmen are truly seeing eye to eye. But what a millennium!—a Millennium of *Neology* sweetly blending with "the *spirit of martyrs*," who went to the prison and the stake, "settled beyond a doubt" in the "long established opinion" to which Dr. Bond is about to "give way"!! But stop. We must not "*prophecy*." For Daniel never dreamed of a millennium of any kind, according to the "Remarks" of "Dr. Chase." These are as fatal to the hopes of Dr Bond, at, they are to "Millerism." Nay, the whole period surveyed by Daniel, did not include time enough for a millennium. By the way, brother Bond, where shall we find you when we get ready to "*come back*?"*HST April 10, 1844, page 76.17*

7. Thus it is with the opposers of the advent, when every argument is wrested from them, by which they attempt to overthrow the "glaring incontinences" of Millerism, they then abandon the ground, so long occupied by the Christian church, as a true exposition of prophecy—ground on which the master spirits of antiquity have met the pretensions of *infidelity*, with such unparalleled success. Still, such tampering with the word of God, does not prevent the stream of time from rolling on, or the filling up of the last link in the chain of prophecy.*HST April 10, 1844, page 76.18*

JVHe

“Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall he destroyed it death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that lie is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that Go I may be all in all.” *1 Corinthians 15:24-28*.*HST April 10, 1844, page 76.19*

What is “THE KINGDOM” here spoken of, which is to be delivered up to God the Father?*HST April 10, 1844, page 76.20*

This has been in some respects an obscure portion of scripture; and has received various interpretations. It is supposed by some to denote our Savior’s meditorial office. But there are objections to such an exposition, inasmuch as there is, 1st, no evidence that he will ever relinquish that office: not that he will ever continue to make intercession for sinners, for that work will necessarily cease; but that his relation to the redeemed as the connecting link between them and the Father, which is the result of his mediatorial office, may continue forever. A second objection is, that his mediatorial office is nowhere *in the Scriptures* called *a kingdom*, and much less *the kingdom*; and cannot therefore be “the kingdom,” spoken of in our text.*HST April 10, 1844, page 76.21*

Others argue that as God raised Christ “from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body,” (*Ephesians 1:20-52*;) that he will deliver up to the Father this exaltation, and receive instead thereof only the government of the New Earth. But to this view there are more objections than the other. There is no

evidence that Christ will ever surrender any of his power or glory, or that he will ever cease to be exalted “far above all principality and power.” It is written of Christ, *Psalm 110:1*, “Sit thou at my right hand until I make thine enemies thy footstool.” But the truth there inculcated, is not that he will then cease to have dominion over his enemies, but that he will surely reign until his enemies are all subjected. So in our text, when it is said “he must reign till he hath put all enemies under his feet,” it does not follow that then he will then cease to reign; but rather that then it will be uninterrupted.*HST April 10, 1844, page 76.22*

Again, the present exaltation of the Savior is not spoken of in the Scriptures as “THE KINGDOM.” This kingdom is evidently some particular kingdom, or it would not be spoken of as something well understood; and therefore must denote the same kingdom spoken of in the same phraseology in other places. Thus Daniel says, *7:18, 27*, “The saints of the Most High shall take the kingdom,” “and the kingdom under the whole heaven,” etc. Our Savior says, *Matthew 25:34*, “Come ye blessed of my Father, inherit the kingdom;” and *Luke 12:32*, “It is your Father’s good pleasure to give you the kingdom;” and John heard “great voices in heaven, saying, The kingdoms of this world have become the kingdom of our Lord and his Christ.” This kingdom, it would seem, then, is the kingdom referred to in the passage under consideration.*HST April 10, 1844, page 76.23*

But, says the objector, when the end cometh, the kingdom in the text is to be resigned into the Father’s hands, while Christ will then receive the kingdom of the earth; so that the two cannot be the same.*HST April 10, 1844, page 76.24*

This in the only objection to the view here presented, and evidently rests upon a misconstruction of the phrase “shall have delivered up.” According to Dr. Webster, the definition of *deliver*, is, 1. “To free, to release as from restraint, to set at liberty.” 2. “To *rescue*, or save;” and 3. “To give or *transfer*.” And such, according to Professor Mills, is the original. “To surrender, to yield, to give up, so resign,” is only a 4th definition of the word. When the kingdom shall have been delivered up to the Father, then, according to the literal import of the word, it will be rescued from the prince of the power of

the air by our Savior, and restored to its rightful owner, to whom Christ will then as now be still subject.*HST April 10, 1844, page 76.25*

When God created the world, it was all very good; but the kingdom of this earth apostatised from its rightful Sovereign, and, for 6000 years, has been in a state of rebellion: it is a revolted kingdom. But God has made provision for its restoration. Co-evil with the commencement of the Serpent's reign, the promise was given that the seed of the woman should bruise his head; and all the prophets have spoken of the restoration of this earth to its Eden state under Emmanuel's reign. Christ has suffered in his own person the consequences of the fall, has paid the price of the revolted province with his own blood, was manifested to destroy all the works of the devil, and will ultimately redeem the purchased possession. His first victory over the prince of darkness was when he brake the bands of death, and arose the first fruits of those that slept, when he came off conquering and to conquer, ascended on high, and took his seat at the right hand of his Father, far above all principality and power, and might, and dominion, where he will reign until he shall put all enemies under his feet, shall rescue the kingdom from the hands of the Usurper, and restore it to his Father, who will then place his Son its King, upon the holy hill of Zion; the heathen having been given to him—his inheritance, and the uttermost parts of the earth—his possession; and the angels having gathered out of his kingdom all things hat offend the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*HST April 10, 1844, page 76.26*

This may be more clearly seen by the following paraphrase:— *1 Corinthians 15:22-28*. The apostle had been just speaking of the victory which Christ, at his coming, shall obtain over death by the rescue of his people from the power of death, in their glorious resurrection; and having declared the fact of such deliverance, he proceeds. Then [at Christ's coming] cometh the end, [or consummation, that glorious result to which the promises of God and the hopes of Christians are specially directed,] when he [Christ] shall have delivered up the kingdom [having destroyed all the works

of the devil, and rescued it from his dominion] to God, even the Father; when he shall have put down all [opposing] rule, and all authority and power. For he [Christ] must reign till he hath put all enemies under his feet. The last enemy shall be destroyed—death: for he hath put all things under his [Christ's] feet. But, when he saith all things are put under him, it is manifest that he [the Father] is exempted which did put all things under him. And when all things shall be subdued unto him [Christ,] then shall the Son also himself [as before, still continue to] be subject unto him [the Father] that put all things under him, that God may [continue to] be all in all."*HST April 10, 1844, page 76.27*

The following is Professor Mill's translation of this passage.*HST April 10, 1844, page 77.1*

"Then cometh the end, when he shall re-establish the kingdom to God, even the Father; when he shall subdue all [opposing,] rule and all authority and power: for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that He is excepted who did subject all things to him. But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him who did subject all things to him, that God may be all in all."*HST April 10, 1844, page 77.2*

Henry Mills D. D. Prof. Bib. Lit. An. Theo. Sem.—Bib. Repos. Vol. 3rd. p. 753.*HST April 10, 1844, page 77.3*

Eating and drinking with the drunken

JVHe

Brother Weston informs us that on the evening it was known he would arrive in Enfield, N. H., to commence a course of lectures on the Advent, a noted Infidel determined to have a feast on the occasion He accordingly prepared a sumptuous fare, and invited, 1st the Congregational minister and his right band deacon; 2nd, the Methodist minister, and one of his leading members for a delegate, and 3rd, the Universalist minister, with one of his headmen. Then,

to be even with the clergy, the Infidel said he should need a delegate; and accordingly he invited another infidel. These eight sat down to the sumptuous repast, and on separating, the Infidel presented each of the ministers with a large cheese, and three dollars in money, when they parted to the mutual satisfaction of all. Brother Weston saw the Infidel's delegate the day following, who spake very highly of the feast; he said he never had a better time, they all agreed respecting "Millerism;" he had been rather afraid of the clergy, but he found them a very jolly set of fellows.*HST April 10, 1844, page 77.4*

Another Feast.—The following is copied from the printed advertisement of a feast at the Congregational church at Webster, on SUNDAY evening, when we are informed *six* clergymen were present; and also that cake with rings in it was gambled for, and various articles sold at auction, etc. etc.!!*HST April 10, 1844, page 77.5*

OLIO AND FAIR

JVHe

A Social Olio and Ladies' Fair for the benefit of the Sabbath School, will be held at the Congregational Church in Webster, on SUNDAY, Feb. 19th, at 6 o'clock, P. M.*HST April 10, 1844, page 77.6*

For the ENTERTAINMENT of the evening. Messrs. Covert and Dodge, the Celebrated Temperance Minstrels, from New York, and JOHN F. COLE, Lecturer from Boston, are engaged to instruct and AMUSE with their Temperance Songs, GLEES, ANECDOTES and Speeches.*HST April 10, 1844, page 77.7*

Fruit, Refreshments, etc., will be exposed for SALE by the Ladies of the Society, and the Social Post Office will be in operation.*HST April 10, 1844, page 77.8*

Tickets for admittance 25 cts, which may be obtained at the Webster Post Office, at Dr. K. Stockwell's Jewelry store, or of either of the Circulating Committee.*HST April 10, 1844, page 77.9*

Webster, Feb. 13th, 1844.*HST April 10, 1844, page 77.10*

A brother suggests that as they have begun *literally* to eat and drink with the drunken: they may *literally* smite their fellow servants.*HST April 10, 1844, page 77.11*

To whom it may concern.—A certain person is very anxious to make it appear that this paper was “gotten up” for the *sole* object of defending a definite *time*—1843. If he will examine the prospectus of our first Vol. he will find there nothing about the time, but it is expressly stated that it is published, “in order to a full and free discussion of the merits of the question” of Christ’s second coming. In the first number, it is expressly stated that its object “will be to illustrate and explain the prophecies; particularly those which relate to the second coming of Christ.” also that “those who appose his (Mr. Miller’s) system will have, an equal chance to be heard. We shall give both sides, when it is desirable, or when justice requires it.”*HST April 10, 1844, page 77.12*

In accordance with the above, all the various questions relating to the prophecies have been discussed pro and con in its columns. As a Chronicler of the Signs of the Times, and an expositor of prophecy, it was originated, and such will continue to be its object, so long as it may be needed.*HST April 10, 1844, page 77.13*

Watchman’s Last Warning

JVHe

explanation and correction

A correspondent wishes for an explanation of a statement in that sheet on the calculation of Ferguson in determining the date of the death of Christ. The statement is this.—Before the defect in Ferguson’s calculation was discovered the year 33 was considered the true date. It is now otherwise.” The writer asks, “What is that mistake?” It is this. His calculation supposes that the Jews fixed their passover at the time of Christ’s death, by the astronomical process *now* in use among the Jews. As this *was not* then in use, the basis of Ferguson’s calculation is wanting, and of course it is defective.*HST April 10, 1844, page 77.14*

In connection with the above explanation, we wish to correct a mistake in the date of the 7th of Artaxerxes, as exhibited in the diagram on the last page of the Watchman's Last Warning."*HST April 10, 1844, page 77.15*

In adjusting the notations of Ptolemies canon, and the dates of the Nabonassarean era to the Jewish year, and the whole to the mode of reckoning familiar to us, in order to show their bearing upon the commencement and termination of the 2300 years, there were so many points to be carried along together, and the writer having his attention frequently called to his sick family at the time, a mistake of *one year* occurred in fixing the date of the 7th of Artaxerxes, according to the era and canon. The several points to be considered were these. 1. The difference of one year, on the point at which A. D. begins, between the astronomers and chronologers, (Dr. Hales' Analysis, vol. i. p. 163.) 2. The exact year of the collected years of the canon, when the reign of Artaxerxes began. 3. The year of the Nabonassarean era, in which that year would fall, and the year B. C., with which it would correspond. And, 4. To ascertain the result of the whole, according to the Julian Period.*HST April 10, 1844, page 77.16*

The mistake arose from an oversight in the third particular. The Nabonassarean era began B. C. 747. The 7th of Artaxerxes was the 290th of the Nabonassarean era Instead of deducting 290 from 747, it should have been deducted from 748. (See Encycl. Amer. Art. Epoch, Sec. Nabon. Era.) The present arrangement of the diagram makes the 7th of Artaxerxes begin Dec. 16, B. C. 457, and the time of Ezra's leaving Babylon to be March or April B. C. 456, which is a mistake. The *result*, however, as exhibited in the diagram, is *correct*. Any one can see that it takes *all* of 457 and *all* of 1843 to make 2300 complete. Just so far, therefore, as the period is supposed to have commenced after the *beginning* of 457 Julian Period, 4257, the end must fall *after the end* of A. D. 1843. J. P. 6557. The 7th of Artaxerxes should begin Dec. 16th, B.C. 458, and the departure from Babylon, March or April, B. C. 457. 2300 full years extend to March or April, 1844, as in the diagram.*HST April 10, 1844, page 77.17*

Our best authorities will not allow us to go beyond the present

Spring. And we are not wise to trust any others. If there are authorities which would allow us to look to any definite time in the future, we feel that it would be attended with too much danger to do so. We dare not do it, nor would we encourage others to do it. If the vision tarry, in our estimation, even till those points arrive, we had better be found watching till then, than to relieve ourselves from the sense of responsibility which a momentary expectation of the great event must create. We should beware of any opinions which will allow us to slumber with a view of waking up at some future time. H.*HST April 10, 1844, page 77.18*

Letter from Mr Miller—his Position

JVHe

My Dear Brother Himes:—I am now seated at my old desk in my east room. Having obtained help of God until the present time, I am still looking for the Dear Savior, the Son of God from heaven, and for the fulfillment of the promise made to our fathers, and confirmed unto us by them that heard him, that he would come again and would receive unto himself, or gather in one body all the family of the first born in heaven, and earth, even in him. This Paul, has told us, would be in the *fullness of times*, *Ephesians 1:9, 10*. The time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope. I am full in the faith that all prophetic chronology except the 1000 years in the 20th of Rev. is now about full. Whether God designs for me to warn the people of this earth any more, or not, I am at a loss to know: Yet I mean to be governed, if time should continue any longer than I have expected, by the word and providence of Him, who will never err; and in whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, and to warn my fellow men of the necessity of an immediate preparation to meet our Judge in the day of his appearing. I hope I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. It is true, but not wonderful, when we become acquainted with the state and corruption of the persent age of the Laodicean church, that I have met with great

opposition from the pulpit and professed religious press; and I have been instrumental, through the preaching of the Advent doctrine, of making it quite manifest, that not a few of our theological teachers are Infidels in disguise. I cannot for a moment believe, that denying the resurrection of the body, or the return of Christ to this earth, or of a judgment day yet future, is any the less infidelity now, than it was in the days or infidel France; and yet, who does not know that these things are as common as pulpits and presses are? And which of these questions are not publicly denied in our pulpits and by the writers and editors of the public papers? Surely, we have fallen on strange times. I expected of course the doctrine of Christ's speedy coming would be opposed by Infidels, blasphemers, drunkards, gamblers and the like; but I did not expect the ministers of the gospel and professors of religion would unite with characters of the above, description, at stores and public places, in rediculing the solemn doctrine of the Second Advent. Many, who were not professors of religion, have affirmed to me these facts, and say they have seen them; and have felt their blood chilled at the sight.*HST April 10, 1844, page 77.19*

These are some of the effects which are produced by preaching this solemn and soul stirring doctrine, among our Pharisees of the present day. Is it possible that such ministers and members are obeying God, and watching and praying for his glorious appearing, while they join these scoffers in their unholy and ungodly remarks? If Christ does come, where must they appear? and what a dreadful account will they meet in that tremendous hour? But I feel almost confident that my labors are about done, and I am, with a deep interest of soul, looking for my blessed and glorious Redeemer, who will then be King over all the earth, and God with us forever more. This I can truly say is my chief desire. It is my meditation all the day long. It is my song in the night, and my faith and hope, amidst the scenes of this sin-cursed earth. It consoles me in sickness, comforts me in tribulation, and gives me patience to endure the scoffs and tauntings of an ungodly, selfish, and unfeeling world. My faith and confidence in God's word is as strong as ever; although he has not come in the time I expected. I still believe the time is not far off, and that God will soon, yes, too soon for the proud scoffers, justify himself, his word, and the cry of alarm which has been given through your indefatigable labors, with others whom God has raised

up to assist in giving the midnight cry.*HST April 10, 1844, page 77.20*

I am highly gratified with your present position; if you had gone to criticising words in order to find another time, yet future, men would not have thought you honest in your views, would have lost all confidence in you, and the good you have done would have been neutralized, had you shifted or changed your ground.*HST April 10, 1844, page 77.21*

You have good, honest and sure ground yet to stand upon; for Christ says, "*So likewise ye, when ye shall see all these things, know that he is near, even at the door*." Now we have lived to see all the signs fulfilled, the time accomplished. "*Watch therefore: for ye know not what hour, your Lord doth come*."*HST April 10, 1844, page 77.22*

This is the position I have now to take, and what more work I have to so, will be done in this manner. I will,*HST April 10, 1844, page 78.1*

I. Prove by Scripture and History that TIME is fulfilled.*HST April 10, 1844, page 78.2*

II. Show the SIGNS all completed.*HST April 10, 1844, page 78.3*

III. The duty of WATCHING, for we know not what hour the Lord may come. And if God has any thing more for me to do in his vineyard, he will give me strength, open the door, and enable me to do whatever may be his will, for his glory and the best good for man.*HST April 10, 1844, page 78.4*

To him I leave the event, for him I watch and pray, saying, "Come Lord Jesus, come quickly. Amen, *even so come Lord Jesus*." Wm. Miller.*HST April 10, 1844, page 78.5*

Low Hampton, March 25, 1844.

Letter from Bro. G. W. Spaulding

JVHe

Dear Bro. Himes:—For more than ten years I have been a member of the Baptist church in this place, and except necessarily detained, (which was seldom the case,) have been a constant attendant, on all meetings of the church, and can testify that there are now members in good standing in the church, that have not for years been to a communion season or a covenant meeting, neither have they in any sense walked with the church, nor have they presented any satisfactory excuse for neglecting so to do.*HST April 10, 1844, page 78.6*

In the Autumn of 1842, after many weeks of prayer and study of the Bible, particularly the prophecies, my heart received the doctrine of the speedy coming of Christ; and I felt it my duty to proclaim it, and to warn all of the near approach of the heavenly Bridegroom. Never before was I so conscious of the Power of the Holy Ghost upon my soul, in the proclamation of any truth, as at this time. I felt the Spirit of God witnessing with my spirit, that it was truth; nay, more, that the Holy Ghost gave utterance to it; at the same time my soul was filled "with joy unspeakable and full of glory," and had I an angel's voice, I would proclaim to the world, "Behold the Bridegroom cometh, go ye out to meet him." At this time, the Baptist church not having regular preaching, the meetings on the Sabbath were conducted in the manner of conference. Many of the church being favorable to the doctrine and it being the only meeting in town where the Advent doctrine was tolerated, especially on the Sabbath; the advent brethren from the other churches in town, met with us, and for many weeks we had glorious meetings; the Holy Ghost was poured upon the people, and some souls converted, backsliders reclaimed, and many embraced the blessed doctrine. Thus we continued untill many in the church began to take a decided position against the doctrine, and, as was acknowledged at one of the meetings on the Sabbath, a plan was laid to take up all the time in order to keep out the Advent; which was followed by accusing the advent brethren of infringing upon the rights of the church, and as intruding themselves into their meetings, as the House was expressly for the Baptist Church.*HST April 10, 1844, page 78.7*

At this juncture the advent brethren quietly retired to a private house, and have since had separate meetings to comfort and

exhort one another as the Scriptures require. One thing remarkable, which I wish here to notice is, that not one of the number that have thus regularly met with us has renounced their faith in the speedy coming of Christ, but on the contrary, are being more and more established in it, while the most of those who have remained in the different churches, have entirely abandoned their faith. After being thus thrust out, (which took place about a year since,) it became necessary for myself and wife to decide upon a separation, either from the church, or from the dear brethren and sisters who were looking for, and loving the appearing of Christ. After searching the word of God with much prayer, relying wholly on the Spirit of truth to lead us into all truth, we begun to discover the situation of those churches who reject and oppose our Lord's coming, and the duty of God's people in relation to them as found in *Luke 14:16-24*. *Revelation 3:14-22*; *2 Corinthians 6:14-18*. *2 Timothy 3:1-6, 7, 8*. *4:3, 4*. We at length decided to withdraw all connection from the church. Accordingly we wrote them to this effect in July last, stating our reasons for so doing. The September following, a committee was appointed by the church to visit us; but it was not until November or December that they attended upon the duty assigned them, and even then they did not visit my wife, but I accidentally met them, at which time they made known to me the desire of the church as follows. The church desire that you would be present at their next meeting on the Friday following, and inform them whether you still persisted in your withdrawal, and if so, to give them any further reasons for so doing that you may think proper.*HST April 10, 1844, page 78.8*

I asked the Committee if this was all that the church desired; they assured me that it was. I accordingly was present at the meeting, and stated to the church that I came at the request of their committee to comply with the above desire; after being told by the church that the above was the object and the only object of the commitee, I proceeded to give them more minutely my reasons for withdrawing from them, at the same time renewing the withdrawal. Neither the committee nor the church at this or any other time previous, preferred any charges against us or "remonstrated" with us in relation to our course, or any doctrines that we had cherished nor did they even intimate anything of the kind, but on the contrary they told me in the meeting above alluded to, that the church would

have nothing to do towards dissolving the connection, saying that they could fellowship us, and that they had no desire that we should leave them. The next information we had from the church, was the following letter.*HST April 10, 1844, page 78.9*

"Brother and sister Spaulding.—As you have long since neglected to walk with the church, and have given your influence to establish and sustain meetings not approved of by the Scriptures, and have embraced and advocated doctrines which are not acknowledged by us as a church nor by the Baptist Denomination in general, and as you have long since withdrawn all connection with us as members of the church. After having remonstrated with you in vain, we have at length performed the painful duty of withdrawing fellowship from you. By order and in behalf of the Church. Hermon Brown. *Clerk*.*HST April 10, 1844, page 78.10*

New Ipswich, Feb. 2nd, 1844."*HST April 10, 1844, page 78.11*

And now let me entreat all the people of God in the name of my Master to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," *2 Corinthians 6:17, 18*. Yours in the Blessed Hope,*HST April 10, 1844, page 78.12*

J. W. Spaulding.
New Ipswich March 11th, 1844.

Letter from Bro. Thomas Smith

JVHe

Dear Brother:—Since the session of the Annual Conference of the M. E. Church at Bath, I have had doubts of the propriety of Adventists remaining in that body, who not effecting their purpose of convicting the advent brethren by argument, of their wrong opinions, passed resolutions condemning Millerism in all its modifications, as erroneous and strange doctrines contrary to God's word, thus by superiority of number carried what they could not by Bible arguments to prove the Millerites heretics. This may satisfy

many who do not examine for themselves, but for the thinking, careful Bible reader, there must be some other *arguments* than resolutions passed by men to convince Adventists that their principles are “contrary to God’s word, erroneous and strange.”*HST April 10, 1844, page 78.13*

Of the *truth* of these principles I have no doubt; they are, I do believe, most heartily, *God’s eternal truths*. Behind these truths I plant myself, with heart, eyes, and hands uplifted to God, praying for the wisdom from above, which is pure, peaceable, and easy to be in treated, while at the same time I say to my brethren, “what I know not, teach thou me.” I am expecting that the end of all things is at hand, and under the conviction of this truth, I have *withdrawn* from the M. E. Church and ministry, in whose communion I have lived for more than 23 years, and have been an accredited preacher among them 20 years. I have thus, with a large family, given up *all*, *and the principle means* by which my family were supported; but my trust is in the living God, who has said, “I will never leave nor forsake thee.” I am now engaged in proclaiming the *coming of the Lord at hand*, and wish for all the assistance I can obtain to effect this purpose in the best and most successful way possible. I am living in the vicinity where Bro. T. M. Preble lectured the last spring. The lamps of many burn dim. I wish to afford them assistance in trimming them anew. Vienna, ME. Feb. 27, 1844.*HST April 10, 1844, page 78.14*

Bro. S Milton, p.m. at Yorkville, S.C. writes—We have but few Second Advent believers in this section, and those few appear unwilling openly to avow their principles without being able to vindicate them.*HST April 10, 1844, page 78.15*

If we had a good lecturer or two, I have no doubt but great good might be done through their instrumentality. The people are ignorant of the doctrines and principles held by the Adventists, having seen and heard nothing but what comes from their opposers, and this, you know, is always unfavorable, as well as untrue. The people will not go to the expense and trouble of procuring publications to give them light on the subject, but if they were put into their hand, I have no doubt but what they would read them:*HST April 10, 1844, page 78.16*

I feel persuaded, that, if we had some persons well qualified to give lectures on the subject, that they would be well attended, and through the blessing of God, much good might be done—Could you not spare some one to come to the south and sound the alarm! I am aware that they, would meet with much opposition, but let them come prepared for it and God will defend his own truth. If such an one should come to our village, I invite him to make my house his home, during his stay, and one of our churches will be opened for his reception.*HST April 10, 1844, page 78.17*

We have one preacher in our district, who has been examining the doctrine for nearly a year, and has adopted the greater part of them, but does not feel himself qualified to enter on their discussion in the public assemblies; but I venture the opinion, that it will not be long (if time continue) before he will not only believe them, but *will preach them*.*HST April 10, 1844, page 78.18*

S. Melton.

Letter from Bro. David Bates

JVHe

Br. Bliss:—We are living in an awful interesting period of the world's history, the last signs are fulfilling before our eyes, the wicked are doing wickedly, evil men and seducers wax worse, deceiving and being deceived. We are witnessing fulfilled to the very letter the events spoken of by Paul to Timothy, that in the last days perilous times should come, for men should be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, highminded. lovers of pleasure more than lovers of God, having a form of Godliness, but denying the power thereof, from such the word of God tell us to turn away. Peter tells us, that there shall come in the last days, scoffers walking after their own lusts.*HST April 10, 1844, page 78.19*

Never was there a time when scoffers and mockers were more bold than at the present time; so we know that it is the last time.—

Another awful sign of the last day, is that evil servant saying, my Lord delayeth his coming, and smiting his fellow servants, and eating and drinking with the drunken, and crying peace, when God hath not spoken peace. With these evidences before us, we must be aware that we are on the last point of time. We shall soon drop the last tear, and utter the last sigh for our friends. We shall soon for the last time gather the little circle around the alter and bow in solemn devotion at the foot of the cross on probation ground. But, praise Jesus, the clouds will soon, very soon reveal the Savior, the trumpet will sound, the dead in Christ will come forth, and we which are alive and remain shall be brought up together with them to meet the Lord in the air, and so shall we be ever with the Lord. Ah, what a day, fathers and mothers, brothers and sisters, husbands and wives, parents and children, will be parted to meet no more for ever. May the few moments that remain be spent in girding on the whole armor and sounding the cry, Behold he cometh, for soon he that shall come, will come and will not tarry, and may we be able to say, Lo, this is our God, for we have waited for him. Yours, in the blessed hope. David Bates.*HST April 10, 1844, page 78.20*

Blanford, March 8, 1844.

Letter from. Bro. J. Linfest

JVHe

Dear Bro. Himes:—Having closed up my labors in this place, I hasten to give you a short account of what I have done since I have been engaged in this work. I have, by the help of the Lord, supplied from seven to eight hundred vessels with publicacations on the subject of Christ's speedy coming; and I have the pleasure to say, that with a very few exceptions, they have been received with marked gratitude and kindness. The most of those vessels, were bound to many different ports, not only in our own country, but to almost every part of the known world. There the light and truth will. I trust, be carried to many precious souls that otherwise would not receive it. Not only are seamen thus supplied, but, should time continue a little longer, many in the islands of the sea will be supplied with more light on this subject. That they*HST April 10, 1844, page 78.21*

“AWAKE! YE, AWAKE.”

JVHe

1. A-wake, ye, a-wake! For the midnight cry is sound-ing, Awake, ye, awake! For be-hole the
Bridegroom cometh! Awake, ye, a-wake! Let your lampsbe trim’d and
burn-ing! A-wake, ye, awake! awake, awake!*HST April 10, 1844, page 79.1*

2. Rejoice ye, rejoice!
For the night is now departing,
Rejoice ye, rejoice!
For behold the Bridegroom cometh;
Rejoice ye, rejoice!
For Redemption draweth nigh;
Rejoice ye, rejoice!
Rejoice, for joy!*HST April 10, 1844, page 79.2*

have a desire to have light on this subject, the following incident will show. Not long since, a bro. was conversing with a sea-captain who did not believe in the Second Advent doctrine; but in the course of the conversation he remarked that as he was passing an island, his ship was boarded by the natives: and, said he, the *fools* asked me if I had any Advent tracts on board. Now, had he been in possession of Advent tracts, although he cared nothing about them himself, and considered them fools, yet he would gladly have supplied them, and thus these poor natives would have received light and comfort.*HST April 10, 1844, page 79.3*

I have supplied the receiving ship North Carolina, laying at Brooklyn. She has on board from 700 to 800 men; many of them appeared anxious to receive Second Advent works, and I trust that among all the seed sown, some will fall on good ground, and will spring up and bear fruit.*HST April 10, 1844, page 79.4*

I would here, in behalf of my brother seamen, make a grateful acknowledgment to the brethren and friends in Watertown, Boston, and vicinity, not only for their kindness to me personally, but for their liberality in helping me forward in this undertaking; and I trust,

by the blessing of God, that much good will be done by their efforts to spread light and truth among this neglected class of people.*HST April 10, 1844, page 79.5*

I have also been liberally supplied with books and tracts at the office in this city; and every facility has been afforded me for forwarding my labors among seamen. I am now prepared to distribute nearly 5000 packages, besides others that are intended for the poor slave. May the Lord bless the efforts in behalf of the poor and down-trodden.*HST April 10, 1844, page 79.6*

I expect to start for Philadelphia this week; and after supplying the shipping there, should time continue, I shall go on to Baltimore and supply that port.*HST April 10, 1844, page 79.7*

But the cry is now, “your time has failed—your reckoning is up.” Well, suppose that it is? is that a reason why we should give up our faith, and cease to look for the Redeemer? As well might the seaman, when on a lee shore, and his trail bark about to be dashed on a reel of rocks, give up his sheet anchor, as for the Second Advent believers to give up this blessed hope. The doctrine of the resurrection and the coming of Christ, is, and ever has been the sheet anchor of the christian. Take this away from him, and you leave him on the wide ocean of time without a ray of hope, or a beam of light to shine across his path. With the primitive christians it was the very pith and marrow of religion, and good men, in every age of the world, have looked forward to the coming of Christ, and the resurrection, as the consummation of all their hopes. They lived in this hope, and they were gathered to their fathers in this hope,—fully expecting to have a part in the first resurrection, and go in and possess the inheritance that is laid, up for the Saints of the Most High.*HST April 10, 1844, page 79.8*

Shall we, knowing as we do, from the signs of the times and the prophetic periods, that we are standing upon the last crumbling verge of time, shall we give up the hope and join a scoffing world?*HST April 10, 1844, page 79.9*

Shall we, after having passed all the main lights and land-marks, as laid down on our charts, and when we are are on soundings, and about to make the heavenly port, shall we give up this hope and

turn back? God forbid; for he says that if any man turn back, his soul shall have no pleasure in him. But we are not of those that turn back, but of those that believe to the saving of their souls.*HST April 10, 1844, page 79.10*

Our confidence in God and his word remains unshaken, and we confidently expect, that at the end of 2300 days, our Savior will come and take his weary people home. At the time appointed the end shall be; if the vision tarry, wait for it, because it will surely come; it will not tarry.—Yours in the hope of soon making the heavenly port. J. Linfest.*HST April 10, 1844, page 79.11*

New-York, March, 1844.

Extract of a Letter from Bro. Park

JVHe

Dear Bro. Bliss:—Now is the time to try our faith. The time, I believe, is run out, or about out, which we are to expect the Lord. He is not to come till the days are all numbered; at the end of the days he will come; but how long after the end I do not pretend to say; but this I think we must do;—that is, we ought to look more diligent to our ways, examine our hearts, and see whether we are ready to meet our Lord, and be judged according to the deeds done in the body. Though our Lord should tarry, let us wait with patience, let us be found faithful unto the end, and we shall be saved. Let us not turn back and say we have been deceived; let us not despise that sure word of God which will never fail, but let us cling to the promises that it contains. If the last unfulfilled prophecy does not take place at the time that we expected, let us not give it up, but cling the closer to it; because it will come; and when it does come, may we be found awake, with our lamps trimmed and burning, waiting for him.*HST April 10, 1844, page 79.12*

I hope that none of the Advent brethren and sisters do as the foolish virgins did,—because they did not see him as soon as they expected him. Consider their fate. Our fate will be like theirs, if we give up watching. Off, my beloved brethren and sisters, can any of you be so wicked as to give up this glorious promise of eternal life,

for the awful doom of eternal death. Let us see that our faith is strengthened daily and hourly. Let us grow stronger and stronger; we shall soon see him coming in the clouds of heaven. He is trying our faith to see if we are sincere in looking for him; trying us to see whether our love is sufficient to hold out unto the end. Let us consider these things: let us gird on the armor of God; let us be constantly lost in the waters of salvation, and overwhelmed in the ocean of his love. I. C. Park.*HST April 10, 1844, page 79.13*

Fitzwilliams, March; 1844.

Letter from bro. G. W. Kinney

JVHe

Bro. Himes:—The Signs of the Times have been a source of great light and deep meditation on the Scriptures, to me. I have read them with a full conviction of the truth they advocate, and have endeavored to exhibit to all as I have had opportunity, both in public and private, the necessity of a preparation for that day. I have distributed my papers, as fast as I have read them, far and near, to friends and foes; and in so doing have gained many enemies, even in my own neighborhood, and among professors who are perseveringly faithful to slander me, and try to kill my influence. To know that a man or woman is a Millerite, or second adventist, is enough to make him a fool in the eyes of almost this entire community; they are exposed to all manner of ridicule in public and private, although the Bible says—whosoever privily slandereth his neighbor him will I cut off, and whoso hateth his brother is a murderer; and we know that no murderer hath eternal life abiding in him. *1 John 3:15*. James tells us that if any man among us seemeth to he religious, and bridleth not his tongue, that man's religion is vain. But where the word of eternal truth does not influence the daily walk of those who profess faith in it, we cannot expect it will their conversation. O how much unbridled religion at this age, and how it sickens a real devoted disciple of Jesus to see the channel in which the different sects move, trying to excel each other; the minister must come out of some one of the theological institutions of the day, and he must preach regular Orthodox doctrine according to those institutions, or he is unpopular for the times. And then he

must be honored with a great salary, a fine meeting-house well ornamented with cushions and carpets, with an organ and other instrumental music, and thus the house is completed for the popular minister, and a polite congregation to enter and worship God. O, what mockery! what a picture presented when contrasted with the primitive order of things; to me, such a church as this presents itself as an inexpressible stench in the nostrils of the Almighty. Does not such a church better compare with the woman that rode on the scarlet colored beast. And the worst of all is, they are mostly insensible of their deplorable condition, and refuse to be apprised of their danger.*HST April 10, 1844, page 79.14*

O that she would hear the voice of the angel of the covenant, saying, come out of her my people, be ye not partakers of her sins, that ye receive not of her plagues. The time is short that the bride has to make herself ready. We know that Christ is near even at the door. How emphatical was the language of our Savior, when ye see all these things come to pass, know that the end is near, etc. If it be enquired, what things? the very things spoken of in the 24th chapter of Matthew, the darkening of the sun and moon, the falling of the stars, the powers of heaven shall be shaken, etc. These things have all taken place before the eyes of this generation. I witnessed the falling stars on the morning of November 13th, 1833, hail, snow, or rain never fell faster.*HST April 10, 1844, page 79.15*

These things must be regarded as the fulfillment of prophecy, and those who do but pass them by, saying, they referred to Jerusalem, must lack faith in the word of God, and without faith it is impossible to please God, for whatever is not of faith is sin. But nevertheless, (says Jesus) shall I find faith on earth when I come. Yours, in the strong confidence of the next approach of the Son of man. George W. Kinney. Potsdam, N. Y. Feb. 7th, 1844.*HST April 10, 1844, page 79.16*

The Fall of Babylon

JVHe

Had these fearful predictions been known to the Babylonians, they would doubtless have appeared so improbable, that they would

have been regarded with the same unbelief and indifference as the men of this age do commonly regard the still more fearful judgments which are about to fall upon those nations mentioned under the expressive *name of Babylon*, which have been, and are now, what Babylon once was—persecutors of the Lord's people, both Jews and Christians. For, speaking of times yet future, it is said, "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."*HST April 10, 1844, page 80.1*

The heavy judgments thus utttered, and which in their primary application have respect to Babylon of old, were not only *threatened*, but to the very letter were executed; although, "*if ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon*." Its walls were 300 feet in height, 87 in breadth, and by the lowest computation 48 miles in compass. It had a hundred brazen gates; immense embankments to restrain the river Euphrates, which ran through the midst of it; many fertile fields; and provisions for twenty years. "Its beauty, strength, and grandeur; its walls, temples, palaces, and hanging gardens, and other embellishments, are described with such pomp and magnificence by heathen authors, that it might deservedly be reputed one of the wonders of the world." It was "the glory "of kingdoms; the beauty of the Chaldees' excellency;" "the golden city;" and, like the old world before the deluge, or like Sodom and Gomorrah before they were destroyed by fire, it rested in perfect security. Its boast was, "I shall be a lady for ever.... I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children."*HST April 10, 1844, page 80.2*

Nevertheless, when the time was arrived which God by the mouth of his prophet had foretold—although *it did appear improbable*; although *it was* not believed: although Babylon was resting in strength and security; and, as Daniel said to Nebuchadnezzar, in that fatal night when the city was taken, "the God in whose hand thy breath is and whose are all thy ways, thou hast not glorified;"—yet, when the seventy years had expired, by means of an unexampled military device of Cyrus, the threatened destruction overtook them. So necessary is it not to judge from appearances, or to rest in human resources, but to take the word of God for our guide: *for if*

Babylon, so much against all probability, fell, what security have the nations of Europe in their armies, their navies, and their other fancied resources, against the equally express declarations of Jehovah?*HST April 10, 1844, page 80.3*

Habershan's Works.

Letter from Liverpool

JVHe

My Very Dear Brethren:—I return you my sincere thanks for the "Signs of the Times," and the "Midnight Cry," received from you, and am sorry to hear that you had sent a bundle of papers which I did not receive. I am, together with many friends, looking for the immediate coming of Jesus. The "cry" has been sounded throughout our country, and has had the blessed effect of causing many to try their own hearts, and to study the Word of God for themselves. Others have scoffed at us, and treated the matter with scorn and contempt; but, praise the Lord, none of their arguments weigh any thing with me. I am fixed, and fully persuaded of the truth of God's Holy Word. "O, that the days would roll away, and bring the Coronation Day," "The King of Grace shall fill the throne, with all his Father's glory on [original illegible]." O, yes, he that shall come, will come and will not tarry. Our country is in an awful condition, being bound together in bundles to be burned. O that we now felt the value of precious souls. O Lord, have mercy for Jesus' sake, and let thy salvation go forth as a lamp that burneth. It is most surprising to witness the endeavors of many preachers here, to overthrow that superstructure which shall stand firm as the pillars of heaven; yet, at the same time, the spirit of inquiry is abroad among the people, and, despite of all that is declared, in direct contradiction to the doctrine of the Second Advent near, many are fully convinced that the day of the Lord is near at hand. Very likely this is the last epistle you will receive from me, if indeed, *this* should reach you; and, although we have never seen each other in the flesh, I pray that we may meet upon the "New Earth," in the "Paradise of God." Bro. C. Dealtry is lecturing in Stockport and Manchester, and we hear that he is doing much good. May the choicest blessing of our Savior be with him, and attend his labors.

And now, beloved in the Lord, I hasten to conclude. Farewell, farewell. May peace be with you all, and may we be remembered when Jesus comes into his Kingdom. Yours in the best of bonds. Joseph Curry.*HST April 10, 1844, page 80.4*

Liverpool, March 3, 1844.

SIGNS OP THE TIMES

No Authorcode

BOSTON, APRIL 10, 1844.

Future Operations

JVHe

It has been our sincere and solemn conviction, for three years past, that the *second* glorious and blessed Advent of the Savior of the world, would have taken place before the present time. I still look for this event as being nigh; and cannot avoid the entire conviction which arises from the consideration of the prophetic periods, fulfilment of the prophecies, and signs of the times, that it is the next great event, and must transpire within a very short time. It is not safe, therefore, for us to defer in our minds the event for an hour, but to live in constant expectation, and readiness to meet our Judge. With such views, we can make no certain arrangements for the future; except in conformity with these views of the shortness and uncertainly of time.*HST April 10, 1844, page 80.5*

Our duty—Labor to the end

JVHe

The field we have occupied is large. Our work has been arduous, and the influence of the wanting promulgated, has been very great upon all clauses. This influence will be perverted, or lost, unless it be followed up by continued effort, while probation shall last. The fact, that the mass of the church and ministry are doing all in their power to neutralise the vital influence of the “midnight cry,”

furnishes the strongest reasons for united and persevering effort.*HST April 10, 1844, page 80.6*

We must therefore continue our efforts in lecturing, Conferences, Tent, and Camp-Meetings, and the distribution of publications. We must work with more zeal, decision, and perseverence, than ever, until the "Nobleman shall return" and receive the faithful to the everlasting kingdom.*HST April 10, 1844, page 80.7*

The Anniversaries.—Meetings on the Advent will be held, (if time continue) on the Anniversary weeks, in May and June, in New York, Philadelphia, and Boston. Notice hereafter.*HST April 10, 1844, page 80.8*

Advent Meetings are held regularly at the Tabernacle. Lectures on the Sabbath at the usual hours, and on the evenings of Sunday, Wednesday, and Friday; also prayer meetings the other evenings in the week.*HST April 10, 1844, page 80.9*

In Press.—Profesor Bush's letter to Mr. Miller, with Mr. Miller's Reply.*HST April 10, 1844, page 80.10*

As Professor Bush's views are those of many of the churches, we attach sufficient importance to them, to publish his late article in the Herald, entire in pamphlet form, with the reply of Mr. Miller—thus exhibiting both sides at one view.*HST April 10, 1844, page 80.11*

The Jewish Year

JVHe

The Baptist Register has a long article, which was to be continued, in which it is attempted to be shown that Mr. Miller's time has ever had respect to Roman time, and not Jewish. The writer would have been saved all his trouble, if he had *acquainted himself* with the fact that the *Roman* year originally commenced in the Spring instead of the 1st of January.*HST April 10, 1844, page 80.12*

Scoffing.—As the *evangelical* papers scoff at the coming of Christ, so the Universalists scoff at religion. Commenting on the following extract,—"*Please say to the friends of Zion that God is with us at*

Lincoln," a Universalist thus writes—*HST April 10, 1844, page 80.13*

"Will brother McDonald inform us when he arrived, and how long he expects to tarry, as we shall be happy to have an introduction; we should conclude from appearances that he had left. Will brother McDonald inform us when he expects to return."*HST April 10, 1844, page 80.14*

Can such be the religion of the Bible?*HST April 10, 1844, page 80.15*

Hillsburg, Nova Scotia.—Bro. Wm. B. Turnbull writes:—We are encouraged to hope on to the end which we daily expect. Mr. Miller's Lectures were first read here about two years since, and a general reformation followed. But now the ministers are preaching against it, some in public and others privately, are telling all manner of stories respecting you, and also of us at home. Bro. Martin visited this place twice, and made a distinction between those who give meat in due season, and those that say, my Lord delayeth his coming. His labors were not in vain. The believers all stand firm. Myself and ten others have been expelled from the Baptist hcurch, where we are not allowed to read from the Scriptures, or speak of the Lord's coming.*HST April 10, 1844, page 80.16*

TIME OF THE SERPENT SHORT

JVHe

On high, like a rocket, the fire-serpent gleamed,
(For thus was the vision—'twas thus that I dreamed,)
From the earth where, a while, he torpidly lay,
To the height of the heavens sped his meteor way.
The stars, in his path-way, were scattered aside,
As he triumphed along in the might of his pride.
I gazed as he glistened athwart the dark sky,
And, like a huge comet, blazed brightly on high—
I gazed till he gained his zenith of height,
When his dread doom was written in sunbeams of light;
For a hand in the sky, like the hand on the wall,

Portentous had written, *The Serpent shall fall*!
Destruction awaits thee! down, fanged one, descend!
For lo! to thy triumph is hastening the end!—
Now fierce and terific are hissings on high,
While manflold writhings disfigure the sky—
Thus down to the Luke the firey one fell,
In torments eternal to perish in hell!*HST April 10, 1844, page 80.17*

Majestie th' Archangel,—oh glorious sight!—
Is seen with his angels—the armies of light;
He comes with his chariots, with lightning and storm,
And transcendant beauty encircles his form.
Like the music of waters the sound of his voice,
And all that have loved him arise and rejoice!
E. C. C.*HST April 10, 1844, page 80.18*

Advent Conference at Exeter; N. H

JVHe

Elders T. Cole, J. V. Himes, and others, will attend an Advent Conference in Exeter, commencing on Monday evening, April 15th, and to continue through the week. A glorious gathering of the faithful is expected. G. W. Stacy.*HST April 10, 1844, page 80.19*

Letters received to April 6, 1844

JVHe

J Pearson $1; W B Turnbull $5; Wm Hathaway by pm $1; H McCutchin by pm $1; Rev G C Baker, $1; J B Boyer $50; pm Sedgwick Bay Me; E L H Chamberlain; Eld Smith and others by pm $5; pm W Hartford Vt; A C Northup and J H Northup 50 cts each by pm; Wm E Underwood by pm $2; Wm Powell by pm $1; L Wiswell by pm $1; S B Bulkley by pm $1; C S M; Wm Miller; G S Miles; E F Judkins by pm $1; pm Braintree Ms; David Marshall; C Hersey; J J Porter; H Tanner; A W Day by pm $1; J Shurtleff by pm $1; Mrs Breese by pm $1; T W Piper; pm Waterville Vt; pm Wakefield NH; J C Wellcome; pm East Westmoreland, NH; O Allen by pm $1; Ill Shipman $1; B D Gibbs; A Peck by pm $1; Wm Miller; E C

Clemens; B F Carter $1; Miss E C Clemens; Robert Winter, London; T H Baldwin, $10; Geo W Smith; J S White; S A Fletcher; W E Desper; Mrs Rogers by pm $1; pm Sutton N H; S Lamphus by pm $1; W Whitney $1; J T Richardson by pm $1; Wm T Hobbs; D G Drake by pm $1; Rev J Maltby by pm $1; pm Three Rivers Ms; D Hubbard by pm $1; pm Cumberland, R I; A Carpenter 50 cts; S Purdav, 25 cts, and G Alexander, 25 cts by pm; pm Montpelier, Vt; O Ross $1; pm Perry's Mills NY; L Barker by pm $1*HST April 10, 1844, page 80.20*

Packages Sent

JVHe

J V Himes 9 Spruce Street N Y; G S Miles 67 Green S. Albany N Y; J Litch, 41 Arcade Phils; J Woods, Nashua N H; A M Higgins, Brimfidld, Ms; J B Boyer, Cincinnati, Ohio*HST April 10, 1844, page 80.21*

April 17, 1844

Vol. VII. No. 11. Boston, Whole No. 155

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 11. Boston, Wednesday, April 17 1844. WHOLE NO. 155.*HST April 17, 1844, page 81.1*

THE ADVENT HERALD

JVHe

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J. V. Himes, S. Bliss, & A. Hale, Editors*HST April 17, 1844, page 81.2*

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Dow & Jackson, Printers,*HST April 17, 1844, page 81.4*

THE BELIEVER'S SONG

JVHe

Joyfully, triumphantly
We'll say to earth, farewell!
Like pilgrims, we are journeying
In the Eden land to dwell.*HST April 17, 1844, page 81.5*

There we shall see our Savior,

And like him we shall be,—
There qualf the living waters,
Fast by Life's verdant tree.*HST April 17, 1844, page 81.6*

He'll dwell with us forever—
Christ Jesus who was slain
To save his people from their sins,
That they may with him reign.*HST April 17, 1844, page 81.7*

Joyfully, triumphantly
We'll bid the earth farewell!
We're pilgrims, near our journey's end—
In Canaan soon shall dwell.*HST April 17, 1844, page 81.8*

There Eden flowers will ever bloom,
There Eden songsters sing;
Again the Paradise of God,
Uncurs'd, will Jesus bring.*HST April 17, 1844, page 81.9*

For he hath died, to purchase back
The perfect Eden state;
And joyfully, expectantly
The New Earth we await.*HST April 17, 1844, page 81.10*

"The restoration of all things
By holy prophets spoken,"
We're daily, hourly looking for—
God's Word cannot be broken.*HST April 17, 1844, page 81.11*

Rochester, March 12th, 1844. E. C. C.*HST April 17, 1844, page 81.12*

The Heir of David's Throne

JVHe

The grant of sovereignty, which was entailed upon the house of David, is graciously accepted, in his person as God-man Mediator, by him who conferred it, and who is at once *the root as well as the offspring of David*. When we reflect on this great and infinite condescension, we shall not be surprised that David, who as a

prophet well knew the import of the blessing that was conferred upon him, should exclaim, in overpowering gratitude, “Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come. And is this the manner of man, O Lord God? ... For thou hast confirmed to thyself thy people Israel, to be a people unto thee *forever*: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. And let thy name be magnified forever, saying the Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.” The original expresses, much more fully than our translation does, the idea that David’s chief joy arose in these pious exclamations, from his knowledge of its being the Messiah, the promised Savior, that was to sit upon his throne. Accordingly Peter says, *Acts 2:30*: “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he would raise up* Christ *to sit* on his throne.”*HST April 17, 1844, page 81.13*

Though there may be, and undoubtedly there are, as appears from *Zechariah 12:12*, some of the royal house of David yet in existence —they being there mentioned as among the first remnant of those that shall be settled at Jerusalem—yet as Christ, the eternal Son of God, in condescending to be born, and taking our nature, made himself the true and rightful heir to David’s throne, there appears to be no reason, when we remember the deep humiliation to which he subjected himself at his first coming, why the express language used by the angel Gabriel in announcing his birth should not be understood *literally*. It runs thus: “Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob *forever*; and of his kingdom there shall be no end.”*HST April 17, 1844, page 81.14*

In fact, it is much more analogous to the general course of the Divine procedure, that Christ, in thus making himself the heir of

David, *did intend* to take possession of David's throne, and to make himself literally—what he is and always was vitually—king in Zion. And from a passage in Ezekiel, it is difficult to understand anything else but that it is his intention to do so. "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, *until He come* whose right it is; *and I will give it him*."*HST April 17, 1844, page 81.15*

Besides, the comparatively short time that the house of David hath yet reigned, but ill comports with the language of this splendid grant. The present royal family of France has actually possessed the throne of that kingdom, in its direct and collateral branches, nearly double the length of time that the throne of Judah has yet been in possession of the house of David. The plea which the Lord puts into the mouth of his people Israel, in supplicating for his mercy, with regard to their future restoration, may as properly be applied to the sovereignty as it is to the land: "Return for thy servants' sake, the tribes of thy inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down the sanctuary. We are thine: thou never barest rule over them; they were not called by thy name."*HST April 17, 1844, page 81.16*

David certainly understood, as every one else would, from the language of this grant, that something more was promised than a mere temporary enjoyment of the throne, and a dominion that scarcely ever extended over more than two of the Twelve Tribes. The delight with which he oftens dwells upon the subject in the Psalms, appears to place it beyond a question, that he saw, through the long vista of ages, Christ, as his descendant after the flesh, reigning in Jerusalem with a splendor and glory of which nothing that the world has ever yet seen can give an adequate idea. "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell: for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with

shame; but upon himself shall his crown flourish." And again, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth ... The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."*HST April 17, 1844, page 81.17*

When the disciples beheld the Savior risen from the dead, and thus triumphant over the grave, their expectations revived that he was going to take possession of the kingdom; and hence they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He did not blame them for the question, nor did he contradict their hopes; his answer rather seemed to confirm them. "He said unto them, It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and *a cloud* received him out of their sight." And the Psalmist tells us how he was received and welcomed. Angels are represented as calling out and saying, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord of hosts, he is the King of glory."*HST April 17, 1844, page 81.18*

After Jesus had thus disappeared from the sight of his disciples, "while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thus did special messengers from God, (immediately after Christ had ascended into heaven, and while the disciples, who had just now seen this wonderful event, were still looking up, declare to them most plainly and distinctly, that He should *come again* in like manner as they

had seen him go—that is, *in a cloud*, and that is confirmed in several other places in the Scriptures.*HST April 17, 1844, page 81.19*

In a subsequent chapter, *Acts 3:21*, Peter says, alluding to this subject, that he will remain in heaven "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" which implies that *when* the times of the restitution of all things are come, he will not *remain in Heaven*. Here is a striking limitation, and in connexion with our Lord's second coming to reign, it deserves the deepest attention. As it regards this time of general restitution, it can be no other than that so sublimely spoken of by Isaiah and the other Prophets; the same season of blessedness before noticed, which is prophesied of by Daniel (*chap. 12:12*,) and which, as will be hereafter proved, must take place at the same time as the termination of this present period. It is that happy time so beautifully described by Cowper in his "Winter's Walk at Noon," where he says:—*HST April 17, 1844, page 82.1*

"The Time of rest, the promised Sabbath, comes;
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world: and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For he----
Shall visit earth in mercy; shall descend
Propitious in his chariot pav'd with love;
And what his storms have blasted and defac'd
For man's revolt, shall with a smile repair."*HST April 17, 1844, page 82.2*

The Savior himself, speaking of the manner of his second coming, says, "Then shall they see the Son of man coming in a cloud, with power and great glory."*HST April 17, 1844, page 82.3*

At his first coming, which was to satisfy Divine justice, to make reconciliation for iniquity, and to work out a righteousness by which

sinners might be saved, he came to suffer. He was as a root out of a dry ground—a man of sorrows and acquainted with grief: he had no form nor comeliness in the eyes of the world; and his poverty was so great, that he could say, “the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” The royal house of David had long before been suffered to sink into obscurity and poverty, that He, in these his days of humiliation, might “in all things be made like unto his brethren; for it became him for whom are all things, and through whom are all things, to make the Captain of their salvation perfect through suffering.”*HST April 17, 1844, page 82.4*

But at his second coming everything of this kind will be totally changed; he will then come, not to suffer, but to *triumph*; he will come as he went—“*in a cloud*, with power and great glory.” What the full meaning of these words is, we must wait to see. The magnificent scene is thus described in the Revelation: “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.”*HST April 17, 1844, page 82.5*

The Jews have done right in expecting their Messiah to come as a king; it is an expectation for which they have the strongest Divine sanction. The fatal mistake they made—the rock on which they split—was their overlooking the Messiah’s first coming; and, as is done in our day respecting his second coming, perverting every thing that was said respecting it. They were wilfully ignorant; it was contrary to their pre-conceived ideas, their wishes, their schemes; and hence the very thought of it almost drove them to madness, and continues to do so up to the present moment. Yet, after all this opposition, this

wilful rejection, this determined unbelief,—after all, He verily was their long expected Savior—the burden of their prophecies—the end of all their types and shadows. Independently of His sufferings and death, their bloody sacrifices had no other end, no other object; and many of their clearest prophecies could have no other fulfilment: still they could not, or would not, see it. “He came unto his own, and his own received him not.”*HST April 17, 1844, page 82.6*

Such was their mistake; and we are guilty of a similar one, if we reject the equally clear predictions of his second coming, which speak if him as a king. To say that all these unequivocal expressions merely signify a spiritual reign, appears an unwarranted and an unnatural forcing of words from their plain straight-forward meaning; for a spiritual reign comports not with our ideas of a sovereign. David himself had no doubt a spiritual reign in the hearts of the Israelites long before he possessed the throne; but had he never possessed more than this, had he failed of obtaining that throne, we could never have viewed him in a regal capacity—he would have been no king. In like manner, unless Christ take to himself his great power, and reign in like manner, I do not see how, speaking after the manner of men, we can view him as reigning in the place of David. We see him in his life, as a prophet; and we see him as a priest; and we worship, and adore him, as our Savior and our God:—we say, To Him let every knee bow; but until we see him as a king, we can neither view him in this character, nor conceive how the analogy of fulfilled and unfulfilled prophecy respecting him is to be preserved. It was his own question, and deserves our serious consideration, “Nevertheless when the Son of man cometh, shall he find faith on the earth.”*HST April 17, 1844, page 82.7*

There can hardly be a doubt that Nebuchadnezar’s dream, in the burth chapter of Daniel, of the tree which grew and was strong, whose height “reached unto heaven, and the sight thereof to the end of all the earth;” whose leaves “were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it,” etc., etc., represents the sovereignties of the world during the 2520 years. And this appears to be confirmed by the frequent repetition of the very term, *seven times*, which in this

place is unquestionably chronological, and runs parallel with the same term in the 26th of Leviticus for the moment in which Judah was dethroned, and lost its regal honors, that moment was Nebuchadnezzar, the head of gold, invested with them. When therefore the house of David again assumes the throne in the person of Christ, “David’s greater Son,” and forms what has been the object of so many conquerors from Charlemagne to Bonaparte, a fifth general monarchy, then will every other rule and authority cease, and men shall know that the Most High ruleth over all; and then will commence that reign of righteousness (*Isaiah 32:1*,) of the glory of which we have but a faint idea; but in the prospect of which, those who *look for him*, may well lift up their heads with joy, for their redemption draweth nigh.*HST April 17, 1844, page 82.8*

That the Gentile monarchs are represented, in Nebuchadnezzar their head, as persons *insane* during this long period of 2520 years, is as much as to say that their governing principles and maxims have been totally at variance with the reasonable principle of the Gospel, and the high commands of Heaven; for no one can strictly be said to be in his right mind, whose heart is not right with God. Hence, in the second Psalm, the following exhortation is given—and happy those to whom God gives wisdom and grace to attend to it: “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”*HST April 17, 1844, page 82.9*

Habershon’s Work, pages 157—161, 163—167, 170.

Pilate & Herod made Friends. Part 1

JVHe

By Miss E. C. Clemens.

Our Gotham city has during the past winter been characterized by unusual gayety.*HST April 17, 1844, page 82.10*

The professing thousands, perceiving that the world has a spirit

allied to theirs, deem that their *high standard* has been reached—not that they have leveled themselves down to the world's requirements. Accordingly great rejoicings have celebrated this seemingly very desirable state of things.*HST April 17, 1844, page 82.11*

Grand festivals have been held, the proceeds of which have been appropriated to defraying church debts—and at these merry-making seasons, different denominations have united, not that they have admitted that the walls of the different sects should be pulled down—but having engaged in the project individually, of making our church great. In many things they have a common sympathy—the same worldy policy moves them, and any truth which shows up the corruptions of one, must necessarily exhibit those pertaining to others.—Hence in opposing the truth which God has brought to light, (first by humble instruments, those that did not receive honor from men—that no flesh should glory in his presence,) the representatives of the different denominational sects are almost unconsciously brought over to common ground, as were Pilot and Herod. Their personal envy and hatred quite subsides, and makes room for the more enlarged sentiment of bitter opposition to the truth that disturbs them—the advocates of it, and those measures which would bring the craft into danger. The cry seems to be among the latter day clergy, [of whom the prophets have warned us,] "these that have turned the world upside down have come hither also, and they will, unless efficiently opposed and successfully misrepresented, take away both our name and nation."*HST April 17, 1844, page 82.12*

The ladies, who are prone to be doing either a great deal of good, or a great deal of evil, have been quite zealous in their attempts to have the Gospel supported by the getting up of attractive feasts and fairs, as if God's cause could not be supported without worshipping mammon.*HST April 17, 1844, page 82.13*

And among the festivals that have enlivened our city during the past winter, must be mentioned, that of the renowned St. Peter's Church, as it was there that a very interesting union of sentiment took place among the clergy of no less than seven denominational societies. All, before the cry, "Fear God and give glory to him, for the hour of

his judgment is come," at swords points among themselves, now pacified into unity by the unwelcome and afflictive sound that falls so discordantly on their ears.*HST April 17, 1844, page 82.14*

See then the brilliantly illuminated and gorgeously decorated church, filled with a most interesting assembly on the appointed evening. All is gaity and good cheer—there is the supper arranged for the epicure's eye—there is the music for the ear—in short the senses are tempted for the good of our church.—Do evil that good may come, is the motto for the evening. How very like the old fashioned husking bees, these church festivals are—quite as much hilarity and making merry without the redeeming simplicity—in the former the farmers would get together and help each other to husk their corn, and partake of a repast after the work was done—but here the labor is to "eat, drink and be merry," to earn money for the church by the indulgence of appetite! How fallen from primitive simplicity! What would our Puritan ancestors have said could they, in prophetic vision, have seen these things! Would they not have expressed their sorrow and abhorrence of the unchristian feasts in the language of the prophets, "Oh that mine head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." For God has said, They shall roar together like lions: they shall yell as lion's whelps. In their heat (of roaring) I will *make their feasts*, and I will make them drunken; that they may rejoice and sleep a perpetual sleep, and not wake, saith the Lord. My people go ye out of the midst of her, (Babylon) and deliver ye every man his soul, from the fierce anger of the Lord," *Jeremiah 1*. The words of the Lord are, that he will "deliver my people out of your hand (daughters of Babylon) and they shall be no more in your hand to be hunted: and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad: and strengthened the hands of the wicked, that he should not return from his wicked ways, by promising him life: therefore ye shall see no more vanity, nor divine divination: for I will deliver my people out of your hand; and ye shall know that I am the Lord." *Ezekiel 13*.*HST April 17, 1844, page 82.15*

But the feast of which we are speaking was held at St. Peter's, the Methodist Church—Presiding Elder, Rev. Dr. Proudfit*HST April 17,*

1844, page 83.1

The following clergymen were present:—*HST April 17, 1844, page 83.2*

Rt. Rev. Bishop Black, of the Episcopal church,*HST April 17, 1844, page 83.3*

Elder White, "Baptist"*HST April 17, 1844, page 83.4*

Rev. Dr. Green, "Presbyterian"*HST April 17, 1844, page 83.5*

Professor Brown, D. D. "Congregationalist"*HST April 17, 1844, page 83.6*

Rev. Mr. Evans, "Universalist"*HST April 17, 1844, page 83.7*

Father O'Connor, "Catholic"*HST April 17, 1844, page 83.8*

At an early hour the assembly began to come together, and as some individuals, desirous of getting the clergy together, had given them tickets, with pressing invitations, they are introduced one by one.*HST April 17, 1844, page 83.9*

Prof. Brown, the Congregationalist, is first introduced to the Rev. Dr. Proudfit, when the following conversation ensues.*HST April 17, 1844, page 83.10*

Dr. Proudfit. Happy to see you Prof. Brown. You are right welcome to this festive scene. How truly are the words of the prophet verified, that in the last days the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it. These are the prosperous times for the church.*HST April 17, 1844, page 83.11*

Prof. Brown. They are so indeed, if we may judge of the interest in religion from the festivals in our churches. I suppose this is the way the Millenium is to be ushered in—by these enthusiastic expressions of opinion on the subject of religion. The people seem to say with one consent, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." A very general presentiment of a

glorious age has taken possession of the Church. and aside from the undoubted Bible testimony in the case, I ask if this is not proof that it will be so? God would not disappoint and confound so many good Christians, right in the face of the world, by ordering it otherwise, as the lookers for the Lord suppose.*HST April 17, 1844, page 83.12*

Dr. Proudfit. Certainly not, you are right, my brother.*HST April 17, 1844, page 83.13*

Prof. Brown. I have been particularly interested in your new work, "Death of Millerism." It is really refreshing now and then to get hold of a work where the arguments are so conclusive.*HST April 17, 1844, page 83.14*

Dr. Proudfit. I am glad you are pleased with it—what do you think of the project of having it sold at the fair to-night?*HST April 17, 1844, page 83.15*

Prof. Brown. Excellent! Excellent! you will then build up you church in two ways—By getting money for the sale of the book and by putting down error.*HST April 17, 1844, page 83.16*

Dr. Proudfit. You have expressed my views exactly. I have been particularity interested in reading, in the last Tribune, a beautiful and eloquent oration of Dr. Bacon, your great congregational light, delivered at the immense gathering of the Whigs at the Tabernacle in New York city, last week.*HST April 17, 1844, page 83.17*

Prof. Brown. Charming! was it not?*HST April 17, 1844, page 83.18*

Dr. Proudfit. I pronounce it inimitable. In chasteness of style, and vigor of language it is not excelled by any production of the day.*HST April 17, 1844, page 83.19*

(Enter Rev. Dr. Green, Presbyterian.)*HST April 17, 1844, page 83.20*

Prof. Brown. Ah brother, how are you? Dr. Green, Dr. Proudfit.*HST April 17, 1844, page 83.21*

Both shaking hands—how are you Sir? how are you Sir?*HST April 17, 1844, page 83.22*

Prof. Brown. We were just speaking of the Whig address, in a late number of the Tribune.*HST April 17, 1844, page 83.23*

Dr. Green. Splendid effort that, decidedly.*HST April 17, 1844, page 83.24*

Dr. Proudfit. Introduced so beautifully. “To every thing there is a season, and a time to every purpose. Just taking the words out of the mouth of those who would insidiously say, that there was not a time for an ambassador of Christ to give a Political oration. Capital!*HST April 17, 1844, page 83.25*

Dr Green. It is highly gratifying that Dr. Bacon taken the ground he does, now, when there is so much heart failing and perplexity among the people. It will have the effect to calm the public mind, by considering that the age has its “great duty to perform—its great purpose to achieve—its great problems to solve—its great truths to proclaim.”*HST April 17, 1844, page 83.26*

Dr. Brown. Yes, and he so ingeniously alludes to the truth so much battled in these days, that the earth will long remain, and that there is much glory in store for the nations of the earth. He thus beautifully expresses it, “The first great epoch was in our history like the chain of the Alleghanies.” “The present brings us to a longer, wider and loftier range. We are scaling the summit of a Rockey mountain chain, whence we look back over the broad valleys and turbid rivers we have traversed, to the peaks on which our fathers stood, now brightening with the rays of our late day, and beyond them to the ocean of time past, *while before us is the* vaster illimitable sea of time to come!” What, I ask can be more truly sublime than that?*HST April 17, 1844, page 83.27*

Dr Proudfit. It deserves to be stereotyped. on every soul under heaven. What a death blow to Millerism. How can any one in his senses, after hearing such an assertion from such a quarter, dream longer of the speedy destruction of this world?*HST April 17, 1844, page 83.28*

Dr. Green. How can any one ever dream of it at all when “all things remain as they were from the beginning,” when from the dealings of Providence, and the unfailing indications of the times, we can see that the project of this age (of the church) is now accomplished in a moral renovation and not a physical change. But these vain delusions will soon. I am happy to say, pass away and be forgotten “like the baseless fabric of a vision, and leave not a wreck behind.”*HST April 17, 1844, page 83.29*

(Here they are interupted by a burst of martial music from the band.)*HST April 17, 1844, page 83.30*

Prof. Brown. Very appropriate this music, I consider. It is in good keeping with the purpose, time and place, and will give the people an idea of the victory our church is achieving.*HST April 17, 1844, page 83.31*

Dr. Proudfit True, True, (*aside*, our Church, he should have said, we are 3,000,000 strong and rapidly increasing, our Church will gain the victory)*HST April 17, 1844, page 83.32*

Dr. Green. (*Aside*, our Church truly! The Presbyterian Church, he should have said, as that is destined to be the true Millenium church, having already upwards of 3,000,000 communicants, and is, with unprecedented strides, marching on to universal dominion.)*HST April 17, 1844, page 83.33*

(Enter boy, peddling tracts opposed to the Advent.)*HST April 17, 1844, page 83.34*

Dr. Proudfit. Ah gentlemen, here are the jewels! These are the little messengers that will bring people back to reason and to duty.*HST April 17, 1844, page 83.35*

Dr. Green. Ha! Ha! happy thought of yours to get out this valuable little work just as the ladies of your congregation got up the fair. Quite opportune. Truly comme il faut!*HST April 17, 1844, page 83.36*

Dr. Proudfit. Why yes, I hope so. I always was accused of having an appropos way of doing things.*HST April 17, 1844, page 83.37*

(The music continues. Gaily dressed and fashionable people continue to crowd in.)*HST April 17, 1844, page 83.38*

Drs. Green, Proudfit and Brown seat themselves at an oyster table. While in another part of the apartment are seen Elder White, Rev. Mr. Evans, Bishop Black, and Father O'Connor mingling in the crowd, evidently highly pleased with the attractions of the evening.*HST April 17, 1844, page 83.39*

(At the repast the subject is resumed.)*HST April 17, 1844, page 83.40*

Dr. Proudfit. Such are the delusions of the times, so many have wandered away from my Church, that I felt I could not remain longer without expressing my views, and be guiltless. I have not gone into the theological merits of the question of the Advent, for time will most effectually and convincingly dispose of that—but I have held up to light some of the most prominent characteristics—the most striking features, so as to provoke as much disgust as possible in the minds of the people.*HST April 17, 1844, page 83.41*

Dr. Green. Right, right; I hesitate not to say that you have the correct view on the subject. We have all of us suffered so much in a pecuniary point of view from this Millerism, that I am sure we should hail any antidote that promises to abate its wild fury.*HST April 17, 1844, page 83.42*

Dr. Proudfit. I do not say but the end may be very near, even at the door. We ought always to be ready for death and the Lord's coming —still neither is to be courted. We are guilty as if we committed suicide, if we wish either to come. My opposition to Millerism is not so much because I know that the Lord cannot come this year, as that I think the believers of the doctrine are a poor mean set of people: and presumptuous in the extreme. "Altogether born in sin, are they to teach us?" My position is, that the Miller theory does not prove that the Lord is at the very door—that the arguments urged by the advocates of it, furnish no more reason to expect it, than we should have without. At least they have no influence to produce conviction in my mind.*HST April 17, 1844, page 83.43*

Dr. Green. I may say that I fully concur in your views—yet it must be

admitted, that since we are commanded to give heed to the sure word of prophecy, “as to a light that shineth in a dark place,” the devout study of this part of the divine oracles is to be commended where there is sufficient knowlenge of the original to justify a search into the hidden mysteries.*HST April 17, 1844, page 83.44*

Dr. Brown. Very true. In order to get at the occult and double sense of prophecy, it is necessary to be well skilled in the languages, for “the wise shall understand,” not the unlettered—and prophecy, as a general thing, cannot be understood until fulfilled, hence it seems a waste of labor to “take heed to the sure word of prophecy,” beyond a given extent.*HST April 17, 1844, page 83.45*

Dr. Green. If I mistake not, our views of the Little Horn in *Daniel 7:25*, are about the same.*HST April 17, 1844, page 83.46*

Dr. Brown. Undoubtedly, I believe that horn speaks great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his bond, until a time, and times and the dividing of time. The first passage is so clear as to leave no reasonable doubt. In *verse 24*, the rise of Antiochus Epiphanes is described.*HST April 17, 1844, page 83.47*

(Enter Father O’Conner.)*HST April 17, 1844, page 83.48*

Father O’C. Glad to hear you say that—you express my views exactly. We are brethren.*HST April 17, 1844, page 83.49*

Prof. Brown. Antiochus Epiphanes is represented: for the 4th beast described in *Daniel 7:7, 8, 11, 19 to 26*, as all must concede, is the divided Grecian dominion of Alexander the great. From this dynasty springs Antiochus, *verse 24*; as one who shall speak great words against the Most High, etc.*HST April 17, 1844, page 83.50*

Dr. Green. Just my sentiments.*HST April 17, 1844, page 83.51*

Father O C. I cheerfully concur in the same.*HST April 17, 1844, page 83.52*

Dr. Proudfit. Most appropriate construction.*HST April 17, 1844,*

page 83.53

Dr. Green. It must be admitted that the prophetic numbers of that apostle of prophecy, Mr. Miller, are correct. Pity a man of his splendid mind, to cap the climax, could not have hit upon the *real event* which is to transpire, "at the end of the days," viz., that it is to be a moral renovation, instead of a physical destruction. Peter's account in his 2nd Epistle, 3rd chapter, does not convince me, as it has done many well meaning, but easily deluded minds, that literal fire is to be employed in the purification of this earth—that must be spiritually understood. It is to be interpreted with a great deal of limitation.*HST April 17, 1844, page 83.54*

I will allow that the exposition of the 2300 days in Daniel, according to the Adventists, is right. But we are to look for an entirely different event from what they teach us. And although they give the Scripture for it, we must remember, that the Bible is a highly metaphorical book, and to be spiritually and figuratively understood. For example, where Peter speaks, in his 2 Epistle, of the old world being overflown with water, it must be a figure in order to permit us to understand the next verse figuratively, "The heavens and the earth which are now, *by the same word* are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." This is a grand moral renovation. The exposition of the dates of the Adventists are right, and the earth is to be renovated at the end of the prophetic periods, by "gradual steps," and a "new order of things, intellectual, political, and moral," to be introduced. "Although there is doubtless a sense in which Christ may be said to come, in connection with the passing away of the Fourth Empire, and of the Ottoman power, and his kingdom to be illustriously established, yet, that will be found to be a *spiritual coming* in the power of his Gospel, in the ample outpouring of his Spirit, and the glorious administration of his Providence" These are the views of the Rev. Geo. Bush, Prof. of Hebrew and Oriental literature, in the New York city University, and I am happy fully to concur in his able and satisfactory explanation of the question at issue. This is the universal belief of the Christian world, with a few exceptions, and therefore must be the true one.*HST April 17, 1844, page 84.1*

Prof. Brown. I beg pardon—if you refer to the interpretation of the

prophetic periods, it is not the belief of all Christians. Prof. Stuart, will not allow that a day stands for a year; he says, “It is a singular fact, that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse, as the representations, or symbols of years—and he has found it difficult to trace the origin of this general and almost universal custom.” It is evident, therefore, that the *German religious world* do not so receive the prophetic days, and as I believe we are commanded to be replenished from the east—it is the more amazing that all do not adopt the very valuable researches of the Orientals.*HST April 17, 1844, page 84.2*

(Enter Elder White and Rev. Mr. Evans.)*HST April 17, 1844, page 84.3*

Dr. Proudfit. We were comparing notes on the prophecies and giving the views of our respective churches. We should be pleased to hear of the views of your standard authors, gentlemen.*HST April 17, 1844, page 84.4*

Elder White. We shall agree in the essentials doubtless, that is, in proving by some means that the Adventists are wrong. Culver thinks decidedly that the unlearned cannot understand the Bible.*HST April 17, 1844, page 84.5*

Father O’C. I am fully of his opinion, it has ever been the teaching of the church.*HST April 17, 1844, page 84.6*

(Enter Rt. Rev. Bishop Black.)*HST April 17, 1844, page 84.7*

Bishop Black. We have been happily entertained, gentlemen in listening to your discourse, and can unhesitatingly say, that it is in accordance with the views of our church, that the people shall be in subjection to her expositions and views of the sadred page—but I will not interrupt the Elder.*HST April 17, 1844, page 84.8*

Elder White. Culver thinks the unlearned cannot understand the Bible—they must depend upon the “correct knowledge of Biblical interpretation,” which is only “intelligible to the intelligent.”*HST April 17, 1844, page 84.9*

Rev. Mr. Evans. True, true, but the Adventists, who are certainly very unreasonable, say, that “the intelligent” do not agree among themselves.*HST April 17, 1844, page 84.10*

Dr. Proudfit. They never could have the presumption to say *that*, if they were present this evening, and saw the “untramelled sociability,” which prevails among us in the amicable adjustment of our differences—never could they say it again, if they were aware with what a Christian spirit we “agree to disagree.”*HST April 17, 1844, page 84.11*

Elder White. It is true there is some little disagreement, but our standard authors all prove in their different ways that the end is not to be expected at all events. Culver says, the little horn is Nero. While professors Stuart and Chase, with Mr. Dowling, maintain quite as ably that it is Antiochus, a tributary Syrian prince. Culver agrees with Prof. Stuart, whose echo he is, that the 2300 days are literal days, not symbols of years, and they certainly make them come into the neighborhood of fitting Antiochus.*HST April 17, 1844, page 84.12*

Dowling also, who is prime Baptist authority, extensively believed in, and universally quoted, says, “sometimes we are to understand in prophetic language, a day for a year. I am willing to admit that we are so to interpret the seventy weeks, the forty and two months or 1260 days of Revelations, and probably the other periods named in the last chapter of Daniel. But there is a peculiarity of language employed in the original Hebrew of this term of 2300 days. It would be rendered literally 2300 evening mornings. (Heb. a-rav boker.) Thus is the Geneva version, deux mille et trois cents soirs et matins, i. e. 2300 mornings and evenings; and still more to my satisfaction in the Latin version of Junius and Tremellius, usque ad vespertina matutinaque tempora bis mille trecenta, i. e. unto 2300 morning and evening seasons. So that literal days or half days are meant.*HST April 17, 1844, page 84.13*

Rt. Rev. Bishop Black (*Aside*.) Profound, truly, when we use a little common sense, I remember that the evening and the morning were the first day.)*HST April 17, 1844, page 84.14*

Elder White. Professor Chase agrees with Mr. Dowling that the

2300 days are half days, and with him is enterprising enough to make them somewhere near fit Antiochus.*HST April 17, 1844, page 84.15*

Prof. Brown. Prof. Stowe of Cincinnati, in his interesting work, "The utter groundlessness of all Millenial Arithmetic," agrees with Prof. Stuart that the prophets never use a day as the symbol of a year.*HST April 17, 1844, page 84.16*

Elder White. A very sensible and judicious conclusion. Extremely destructive to the Advent theory. The Rev. Nathaniel Culver (before named) holds the same intelligent views, and in his valuable pamphlet. "The Prophecy of Daniel Literally fulfilled," he shows, to a demonstration, beyond all question to the intelligent, that the little horn mentioned in Daniel seventh, is no other than Nero, the Roman Emperor. For example, "A fiery stream issued and came forth from before him: (the Ancient of days) thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: *the judgment was set and the books were opened*. This means, in Mr. Culver's view, the death of Nero,—and he also very consistently maintains, that the time of trouble (*Daniel 12:1, 2*.) such as never was since there was a nation, even to that same time; when God's people shall be delivered, every one that shall be found written in the book, is only a great national deliverance of the Jews. That helps to dispose of the resurrection, for in the same connection we read. "And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt."*HST April 17, 1844, page 84.17*

Rev. Mr. Evans. Those are the views in which we can fully concur. The Jews have been quite too much neglected by Christians generally. I am disposed to give them the greater part of the predictions of the prophets—as well as much of the New Testament, particularly all of the 24th of Matthew, the great key stone of the Second Advent.*HST April 17, 1844, page 84.18*

Father O'C. But I have been particularly interested in remarking the striking coincidence of views brought to light in this discussion. That the learned author of the "Exposition of the Prophecies supposed by Wm. Miller to predict the Second coming of Christ in 1843,"

should adopt and do homage to the opinion of Jahn, my father in the Catholic faith, is in the highest degree gratifying.*HST April 17, 1844, page 84.19*

Elder White. To what do you refer! I do not understand—Jahn! Jahn! the name is familiar.*HST April 17, 1844, page 84.20*

Father O'C. Rev. J. Jahn, Professor of Oriental Language, and Biblical Archeology in the University at Vienna. Well known in all the Theological Seminaries in the world, as his works are allowed by all Protestants to be invaluable.*HST April 17, 1844, page 84.21*

Dr. Green. Great writer, decidedly.*HST April 17, 1844, page 84.22*

Prof. Brown. Throws great light upon the Scriptures.*HST April 17, 1844, page 84.23*

Bishop Black. His erudite works are in accordance with the teachings of our church. Great religious light unquestionably.*HST April 17, 1844, page 84.24*

Dr. Proudfit. Certainly, of course—these eastern writers, seem destined to bear the palm in theology.*HST April 17, 1844, page 84.25*

Rev. Mr. Evans. We read in the times of great prosperity to the church, that it "shall be replenished from the east." *Isaiah 2*.*HST April 17, 1844, page 84.26*

Father O'C. Very true, and I may add very true to nature—the solar light—the source of life and heat rises from the east and illuminates the west, and so it seems to be a figure of the great moral light which is beaming on this western world from the east. But, the passage to which I referred in the exposition of which Mr. Dowling has followed Prof. Jahn, is the following—It is the Hebrew phrase found in *Daniel 8:14*, "Ad creb boker alpagim ushelosh meoth," unto two thousand three hundred days," should be rendered two thousand three hundred evening and morning sacrifices.*HST April 17, 1844, page 84.27*

Prof. Brown. But I could not receive such an interpretation, except

in an emergency as a last extremity: The Adventists say, with the right use of common sense, that a day is made up of evening and morning, for the evening and the morning were the first day. Another thing, Prof Stuart, (who is great in the Hebrew) does not deem the position tenable, consequently I cannot lay much stress upon it, much as I would like to agree with my brethren. Prof. Stuart, it must be admitted, is the great apostle of interpretation. He it was that first started the bold theory, that a day does not stand for a year, in opposition to all the old lights of the Protestant Church, for instance, Wesley, Scott, Fletcher, Kirby, the learned and venerable Joseph Mede, Faber, Prideaux, Eeith, Dr. Hales, Sir Isaac Newton and Bishop Newton, all standard Protestant commentators. No ordinary man would have the independence to make such movement. He doubtless was wise and far sighted to see that if the point, a day for a year, was admitted, we must also receive the belief of most of the authors I have just mentioned, with that of the Adventists that the Lord is to appear about this era of time. Consequently the stream being interrupted by the Prof. near the fountain, it takes another course.*HST April 17, 1844, page 84.28*

Rt. Rev. Bishop Black. This is a season of viality highly gratifying. I propose that we adjourn from the theological world for a little while; and enjoy this happy scene.*HST April 17, 1844, page 84.29*

Dr. Proudfit. Certainly, gentlemen—excuse me, If agreeable I shall be happy to see you at my house to-morrow, when we will continue our conversation.*HST April 17, 1844, page 84.30*

All. Most happy to call on you.*HST April 17, 1844, page 84.31*

(The Rev. Clergy join in the hilarity of the scene, and after a most charming evening disperse at 10 o'clock. They close with a short prayer from Prof. Brown, who prays that the world may be converted and the Millenium be ushered in.)*HST April 17, 1844, page 84.32*

To be continued.

Advent Herald & Reporter

JVHe

"The Lord is at Hand."

BOSTON, APRIL 17, 1844.

*All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.*HST April 17, 1844, page 84.33

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FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST April 17, 1844, page 84.36

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST April 17, 1844, page 84.37

III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all

*his saints with him.*HST April 17, 1844, page 84.38

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST April 17, 1844, page 84.39

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST April 17, 1844, page 84.40

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST April 17, 1844, page 84.41

False Teachers the anti-types of the False Prophets

JVHe

2 Peter 2:1-3. "But there were *false prophets* also among the people, *even as* there shall be *false teachers* among you, who privily shall bring in damnable heresies, even *denying* the ("coming of the") Lord that brought them, and bring upon themselves *swift destruction*; and MANY shall follow their *pernicious ways*, by reason of whom *the way of* truth *shall be evil spoken of*; and through *covetousness* shall they, with *feigned words* make merchandize of you; whose judgment *now* of a long time lingereth not, and their damnation slumbereth not."HST April 17, 1844, page 84.42

It would seem, from this, that immediately preceding the time when the damnation of those who cause the way of truth to be evil spoken of, slumbereth not, there are to be *false teachers* like the *false prophets*. It follows, then, that those *false prophets* were the *types*; while the *false teachers* are their *anti-types*. By turning back to the writings of those "holy men of God," who "spake as they were moved by the Holy Ghost," we find that the Lord's Prophets were continually warning men of the impending judgments, and admonishing the people to be prepared for them: on the other hand, the *false* prophets were continually crying "peace and safety." It

therefore follows that the *false teachers*, the anti-types of the false prophets, would not be found in the ranks of those teachers who warn the world of the approach of predicted judgments: but, among those, who in view of such predictions, assure the people of “peace and safety;” and Paul assures us that “when they shall say peace and safety, *then* sudden *destruction cometh*.”*HST April 17, 1844, page 84.43*

By again referring to the *false prophets*, we find them prophesying the *failure of the vision*. *Ezekiel 12:21-23*. “And the word of the Lord came unto me saying, Son of man, what is that proverb that ye have in the land of Israel, saying, “*The days are prolonged, and every vision faileth*?” This proverb of the *false prophets* is responded to by their anti-types, the *false teachers*, of whom Peter predicted, 2 Epistle *3:3, 4*, that “there shall come in the last days *scoffers*, walking after their own lusts, and saying, *where is the promise of his coming*?” We are at no loss to find those who are thus inquiring at the present moment, and proclaiming that the days are prolonged, and that the vision has failed.*HST April 17, 1844, page 85.1*

To all such we would say, as the Lord commanded *Ezekiel 12:23-25*, “Tell them therefore, thus saith the Lord God; I will make this proverb to *cease*, and they shall no more use it as a proverb in Israel: but say unto them, the *days* are *at hand* and the effect of *every vision*. For there shall be no more any vain vision nor flattering divination in the house of Israel: for I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall *no more be prolonged*, for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.”*HST April 17, 1844, page 85.2*

Again; another class of false prophets were continually deferring the accomplishment of events to some future time, as in *Ezekiel 12:26, 27*. “Again the word of the Lord come to me, saying, son of man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times afar off.” As were the types in this respect, so also must be their antitypes, predicted by Peter. We accordingly find a numerous company who, like those of old, say that the scenes which are about to be

consummated have reference to the days after the millenium: while by others they are indefinitely postponed. To such we may also say in the language of the prophet *Ezekiel 12:28*. “Therefore say unto them, thus saith the Lord God, there shall *none of my words be prolonged any more*, but the word which I have spoken shall be done, saith the Lord God.*HST April 17, 1844, page 85.3*

Another class of the false prophets we find by *Ezekiel 20:49*, were continually saying, “Ah, Lord God! doth not he speak parables?” These we find responded to in the Neological teachers of our day, who make the Bible mean just about nothing at all. Thus we might go on with all the classes of false prophets; and we should find that in every respect Peter’s prediction had proved true; and that as there were false prophets among the people, even so are there false teachers now.*HST April 17, 1844, page 85.4*

“Will you give it up Now?”

JVHe

This is the question which we now hear from every opposing mouth. “Well, the 21st of March has gone by, and will you give it up now?” Give up what? we inquire. “Why, this Millerism,” say they.*HST April 17, 1844, page 85.5*

Yes, we will give up any thing, you will show us is wrong: for it is truth, and not error, we seek.—But what do you mean by “Millerism?”*HST April 17, 1844, page 85.6*

Will you give up that the Lord will not come in ‘43?*HST April 17, 1844, page 85.7*

We will give up that the Lord has not come yet, and that he will not come between March 21st ‘43 and March 21st, ‘44—Mr. Miller’s published time.*HST April 17, 1844, page 85.8*

But will you not give up the idea of Christ’s coming?*HST April 17, 1844, page 85.9*

No: we can never give up that blessed hope.—No. Never. It was that for which faithful Abraham looked; he saw the day of Christ afar

off and was glad, with his seed, also, as many as the stars of the sky, and as the sand upon the sea-shore, innumerable, the heirs with him of the same promise, who all died in the faith of a glorious resurrection, when they should come in to possess the promised land. It was the faith of the whole house of Israel, who died with the promise that God would open their graves, cause them to come up out of their graves, and place them in the land of Israel, when he should gather them out of all countries, sprinkle clean water upon them, and cleanse them from all their inquities, and from all their transgressions. It was the faith of holy Job, that at the latter day, he should see God in the flesh, when the wicked should be chased out of the world. It was the faith of Isaiah, who, with eager anticipations looked forward to the time when his dead body should arise. It was the faith of Moses and Gideon, of Barak, of Samson, and of Jeptha, of David also, and Samuel, and of the prophets, who would not accept of deliverance, that they might obtain a better resurrection. In this faith the holy apostles and goodly army of martyrs fell asleep in Jesus, who counted not their lives dear unto them in view of the crown of rejoicing they are to receive in the day of the Lord Jesus. It was the faith of the reformers, who took their lives in their hands, that they might escape the corruptions of Papacy. Yea, in all ages of the world, those of this faith have suffered bonds and imprisonments, have been stoned and sawn asunder, have been tempted and slain with the sword, have wandered about in sheep-skins and goat-skins, in deserts and mountains, in caves and dens of the earth, being destitute, afflicted, tormented, of whom the world was not worthy, and who received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Seeing, then, we are compassed about with so great a cloud of witnesses, we purpose to continue to look for the coming of Jesus, who is the author and finisher of our faith.*HST April 17, 1844, page 85.10*

Well, says the tempter, admit that the Lord will come some time or other, but will you not give up looking for him *now*?*HST April 17, 1844, page 85.11*

By no means. We are commanded to live in continual readiness and watchfulness, for his coming; and to lay down our watch for a single hour, would not be heeding the injunctions of our Savior, and

that day might overtake us as a thief.*HST April 17, 1844, page 85.12*

But will you not give up that you know nothing about when the Lord will come?*HST April 17, 1844, page 85.13*

By no means. The scriptures, which were written for our learning, and which we are to search and give heed to have given us the most prominent events with their order, which were to transpire previous to the last day; and history shows the fulfillment of every event which was to precede the judgment; the prophetic periods, reckoned in accordance with the most approved chronologers and the standard Protestant commentators, bring us down to *about this time*; and the signs of the times, the predicted precursors of that day, all testify that it is at the very doors, and cannot be long delayed.*HST April 17, 1844, page 85.14*

Then you will not relinquish your notions about the prophecies and the prophetic periods?*HST April 17, 1844, page 85.15*

We have had as yet no occasion to. The prophetic periods have been interpeted as we understand them, in accordance with the universal consent of all the English and American commentators, as our opponents themselves allow; and, in the interpretation of the prophecies, we have not departed from what our fathers and the reformers understood respecting them. It is our opponents who have departed from the "standard interpretations," and "long established opinions," which "have been supposed to be settled beyond a doubt." They have given up their old opinions, and have departed from the faith: we stand on the same ground that the evangelical church has ever occupied. Our opponents have thus far failed to point out any essential error in our views. The doctrine of a terrene Millenium has been exploded and scattered to the wind; the fabled restoration of the carnal Jews has been shown to have no place in the Word of God. The fourth beast has never been disproved to be the fourth kingdom; and the connection between the 8th and 9th of Daniel,—the latter an explanation of the former—has never been invalidated. Sneers, and scoffs, and sarcasm, and ridicule, and falsehood have been hurled upon us in thick profusion, but the word of God still standeth sure: our arguments have

remained untouched. While, therefore, we are frank to acknowledge a disappointment in the exact time, our faith is unwavering respecting the reality of these events being already to burst upon us at any moment. And this we can never give up.*HST April 17, 1844, page 85.16*

Another "Prophet."

JVHe

By a notice in the "Mail" of Thursday, April 4, of "A new reading of the Prophecies," by "the Rev. Mr. Shimeall," which we are told was read in one of the pulpits in our city, on Fast day, with this remark by the officiating clergyman—"*That is just right*,"—it appears that Mr. S. has predicted that the "final subversion" of the Millerites "will take place between the spring and fall equinoxes of A. D. 1844."*HST April 17, 1844, page 85.17*

It also appears by this notice that Mr. S. "has published a sermon," the text of which is taken from *Daniel 2:14*, "Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall." The design of this sermon, it appears, is to show that "the rise, progress and failure of these prognosticators (not only Mr. Miller, but all other modern expositors, from Profs. Stuart, and Bush, and Bishop Hopkins, down to Mother Ann Lee, Matthias and Joe Smith,) are predicted by Daniel and the Revelator."*HST April 17, 1844, page 85.18*

So it seems that the "Rev. Mr. Shimeall" has placed himself fairly among the "prognosticators," in reference to "Millerism." Others have predicted that we should "burn our Bibles," "turn infidels," "put off the time," etc., after 1843, but we believe all these have failed; and now we have a *prediction* that their final subversion is to occur as early as "the Fall equinox of 1844. Really, we begin to think "the public," will take it for granted that this "Millerism" which has been "dying" and "dead" so long and so often, is to *live forever*! (so we think at any rate) or will they look upon the "predictions" of Mr. S. to be like those of Mad. Adolphe, "*predictions of the past*" as well as the "present and the future."*HST April 17, 1844, page 85.19*

It is, however, remarkable that a man who claims to be so well acquainted with the prophecies as Mr. S. should apply a portion of Daniel to this age of the world, for the sake of “beating” the Millerites, which all the old, as well as the new writers on Daniel, have applied to events which took place more than one hundred years before Christ.*HST April 17, 1844, page 85.20*

It is also remarkable that he should charge the Millerites with having “declared the covenant” (with Abraham) “abrogated, and robbed God’s people of their inheritance.”*HST April 17, 1844, page 85.21*

The Millerites declare no such thing, they have committed no such robbery. Br. S. may need to be a little cautious, or he will find himself among the “ *false teachers*” of the last times. We *say to him* and to all others in his line, “Do *thyself* no harm!” H.*HST April 17, 1844, page 85.22*

Who would love to see the Lord

JVHe

By the delay which there has been in the termination of the prophetic periods, we are enabled to know who would have loved to have the Lord come. While all the sneers, and witticisms, and scorn, and contempt are breathed forth by the unbelieving, yet, not a soul who would have been saved had the Lord appeared, will ever be seen to point their finger or curl their lip, by way of rejoicing over the disappointment of those who loved the Lord’s appearing. Every true child of God would rather shed a tear, that the Bridegroom should tarry.*HST April 17, 1844, page 86.1*

No one will question the soundness of this test.—And yet this applied to the churches, and religious press, and how sad would be the result!*HST April 17, 1844, page 86.2*

Cause and Effect

JVHe

Some of the Religious papers seem to have very crude perceptions

of the relation of cause and effect: or else they desire to shake off every consistent Advent subscriber from their respective papers, and Advent believers from the various churches.—Those papers who take a decided stand in opposition to the doctrine of the speedy coming of the Lord, like the Christian Herald, Christian Secretary Puritan, Trumpet, and Olive Branch, manifest any thing but love for the Lord's appearing, or friendship for those who are looking for the Lord. We have received several communications on this subject, from those who have done much to sustain the different papers, but who have been obliged, in consequence, to withdraw all present aid from them.*HST April 17, 1844, page 86.3*

Continual Watchfulness

JVHe

"And what I say unto you, I say unto all, watch."*HST April 17, 1844, page 86.4*

If it was necessary, in the days of the apostles, that they should continually watch for the coming of the Lord, how much more important it is that we live continually in the same waiting attitude, living as we do on the very verge of the judgment. Unless we take heed to ourselves that day will yet overtake us unawares; so let us pray always that we may be guarded from all the wiles of the Devil.*HST April 17, 1844, page 86.5*

At this time the Adversary will be more than ever active, as he knows his time is short; and we shall encounter new and various forms of his attempts to throw us from our watch. It becomes us therefore that we look to God continually to give us wisdom from on high, and grace to guide us; so that whether temptations come from within or without, whether Satan appears as a friend or as an-enemy, he may not find the citadal unguarded. It is of the utmost importance that we continually watch our every thought, and word, and action, and avoid the dangers on the right hand, as well as those on the left. We need to continue in an humble and devout frame of mind, manifesting in every daily walk, all the fruits of the Spirit, and giving no place to the allurements of the Devil. We need to cultivate a spirit of forbearance toward all secret or avowed

enemies, returning all their malice with love, and looking to God to turn them to himself. We need to keep our eyes continually fixed on the end of our hope, the appearing of the Lord: for one of Satan's wiles, is always to present some false issue, if by any means he may cause some to turn back to perdition. We need fervent charity towards all men, speaking the truth in all plainness and sincerity. We need to labor with redoubled dilligence for the souls of those about us, showing them, by humble and godly lives and conversation, that ou hope is a present good, as well as future glory. We need to live at Jesus' feet, and avoid every thing that may be a reproach on the cause of God, or peril the souls of men. And we should remember that the eyes of a world are upon us, and many may be saved or lost, as the lives of believers commend the religion of Jesus.*HST April 17, 1844, page 86.6*

The Cry in England

JVHe

Some of the most learned and able works which have been given to the world in our age, on the prophecies, have been furnished by our English brethren.*HST April 17, 1844, page 86.7*

On the nature of the events predicted,—that the Advent is to be personal—that the earth, renewed, is to be the future and everlasting abode of the glorified saints—that all the prophecies which relate to the history of the world, and the signs of the times are now fulfilled, and of course the day is at hand,—on all these points their writings have almost invariably been of the most scriptural, eloquent and impressive character.*HST April 17, 1844, page 86.8*

Some of them also agree with us in the termination of the prophetic periods. But their remarkably *unscriptural* notion of the natural Jews, (that they are to be restored to their own land) has, as we might expect, an almost fatal neutralizing effect upon these parts of truth.*HST April 17, 1844, page 86.9*

We have been much gratified in receiving, by a late arrival, a publication of a more satisfactory character. It is entitled "The Voice

of Warning, to this Nation and to the world, or the *Second Advent of Christ*; by E. Micklewood. Tadcaster, Yorkshire, Dec. 1843.*HST April 17, 1844, page 86.10*

After quoting at length the "First Principles of the Second Advent Faith," as published by us, (S. A. Lib. No, 43,) he speaks of them as as follows:—*HST April 17, 1844, page 86.11*

"Such are the views of our American brethren, and I see in these, yet, no clash of doctrines, no discordance of meaning, therefore am disposed to hold and maintain the same."*HST April 17, 1844, page 86.12*

The "Warning" closes with this very suitable and affectionate appeal. H.*HST April 17, 1844, page 86.13*

"See my friends, the position in which you stand—on the very thresh-hold of your everlasting salvation or damnation; and since Almighty God has favored me, his servant, with this clear understanding of his revealed will, and made me the harbinger of warning to (I hope) many thousands, hear me out, and I do most positively assure you, that this is the kind of warning which you may expect, and this only: Read *Matthew 25:1-14*, and be assured that now *the midnight cry is raised 'Behold the Bridegroom cometh, go ye out to meet him*.' Paganism has fallen, Popery is fallen, Mahomedanism is fallen, and they only require to be gathered together, with all the wicked to the final scene of struggle, and all is over; I warn you further, that if you prepare to meet the Bridgroom, you shall be caught up out of the way of the conflict, and be forever with the Lord; but if you do not prepare, it will be said of you immediately, 'be that is unjust, let him be unjust still: and he which is filthy let him be filthy still:' and you will be 'shut out' forever." *HST April 17, 1844, page 86.14*

"Allow me, finally, to lay before you the clear events to be fulfilled immediately upon the wicked in this third woe, that is just upon us."*HST April 17, 1844, page 86.15*

"The seventh trumpet sounds at the beginning of the third and last wo, and then the saints, both quick and dead, are gathered home, and admitted into the New Jerusalem, to the marriage supper of the

Lamb. *Ch 10:7. 1 Corinthians 15:51, 52. 1 Thessalonians 4:15, 18.* Then the overwhelming and universal woe descends upon the wicked. But the process of sealing the servants of God in their foreheads is even now going forward, *ch 7:1-9*, and Daniel's visions which reach to the spring of 1844, indicate a speedy end; but do not think the danger past should not the end arrive in spring, for the evidence is sufficiently strong to show that it is even at the door, and we may even die before it come, though it were distant but a day or an hour; beside which, salvation is always best to live with, and therefore cannot be wrong now. Oh think, my dear friends; think before it be too late; make haste aud come to Christ before you be cast out forever."*HST April 17, 1844, page 86.16*

The Cry of Peace.—"All who have doubts of their final salvation are requested to write to us, and state the circumstances from which their doubts arise, and we will endeavor to give them *peace*. If there is any thing that gives us real comfort, it is the reflection that we have been instrumental, in the hands of God, of extracting the sting of sorrow from some few hearts. This is the appropriate duty of a minister of Jesus. 'Comfort ye, comfort ye my people, saith your God.'"—*Universalist Trumpet*.*HST April 17, 1844, page 86.17*

"For when they shall cry peace and safety, then *sudden* destruction cometh upon them, and they shall not escape."—*St. Paul*.*HST April 17, 1844, page 86.18*

Hard to deal with

JVHe

The churches are greatly troubled with these "Millerites." And not the least of their trouble, is the fact, that the committees which are usually sent to deal with their "deluded brethren," find themselves so utterly ignorant of the prophetic scriptures, that their mouths are closed, and they are put to silence by those whom they hoped to silence. We have heard many amusing cases of this nature. An instance occurred not a thousand miles from Boston:—A committee having found themselves unable to defend their unbelief by the Bible, and having very little reason at their command, were dismissed, and a more "intelligent" committee sent, consisting of the

minister and one of his leading men. On the first visit, after a little conversation, the minister remarked to his delegate, that it was surprising how sophistically these “Millerites” would pervert scripture. Why, said he, when God promised that the children of Israel should possess the land of Canaan, don’t you think the Millerites claim that it was a promise to Abraham that he should possess it! But, said the sister, is there no promise that Abraham himself shall possess that land? No, said he, not in the Bible. But said the sister, does not Stephen, in *Acts 7:5*, say that God gave Abraham none inheritance in that land, no, not so much as to set his foot on; and yet promised that he would give it to *him* for a possession, and to his seed after him? Why do you not see, said the minister, that it expressly says it was promised to his seed *after* him? True was the reply, but it is also promised to him as well as them, and he with them will come up and possess it. There, you see, replied the minister, it is useless to argue with them. Here is a plain declaration of scripture, that the promise was to Abraham’s seed, and yet she will have it, that it was given to Abraham. We must cut her off as a withered branch.*HST April 17, 1844, page 86.19*

A Nut for Mr. Culver

JVHe

If the resurrection spoken of in *Daniel 12:2*., has reference to the final Judgment, why does Mr. Culver in his *learned* illustrations of Daniel’s prophecy apply it to the times of Antiochus?*HST April 17, 1844, page 86.20*

Again, If it has reference only to the times of Antiochus, why does Mr. Culver in the articles of faith of his church, quote it as one of his *proof* texts to establish the resurrection at the last day?*HST April 17, 1844, page 86.21*

Again. If Mr. Culver can apply a passage of scripture to one thing on one occasion, and to its opposite on another, when he wishes to oppose the doctrine of Christ’s immediate advent, what assurance have we, that for the same purpose, he would not with the same facility dispose of every proof text in his articles of faith; or even in

the Bible itself? If he can blow hot and cold at the same time, is he to be trusted as an expositor of prophecy?*HST April 17, 1844, page 86.22*

The above queries will be “intelligible to the intelligent.” Will Mr. Culver solve them? We shall see.*HST April 17, 1844, page 86.23*

Special Notice to Subscribers

JVHe

Individuals are frequently sending us notices in regard to their paper, simply furnishing their names, omitting the *town* and *State*, which causes us much trouble. As our alphabet has reference to *towns* only and not to names, when a subscriber sends a notice, and omits the *town* and *state*, we are at a loss where to find it, and cannot, without looking our books, all over, when would occupy a day at least. *Our friends will please hear this in mind.**HST April 17, 1844, page 86.24*

Office Agent.*HST April 17, 1844, page 87.1*

Obituary

JVHe

Fell asleep in Jesus at South Gardner, in hope of a glorious resurrection, on the 6th of March, Anne Perley, aged 52; and on the 25th of March, her husband, Allen Perley, aged 61.*HST April 17, 1844, page 87.2*

They both died full in the faith of the speedy Advent of our Lord and Savior Jesus Christ, to raise the righteous dead and change the living, and to clothe them with immortal glory.*HST April 17, 1844, page 87.3*

Advent Depot. Friends in Worcester and vicinity, will find our Books and Publications at the shop of Witherbee & Warden, one door North of the U. S. Hotel, Main St. Worcester*HST April 17, 1844, page 87.4*

Eld. Elon Galusha's Address, as published in our last, is now printed on an extra sheet, and for sale at 50 cents per hundred, or $4 per thousand.*HST April 17, 1844, page 87.5*

Letter from Bro. Litch

JVHe

We are unable to see with Bro. Litch how the time can expire before the events, or before the present spring, our reasons for which have been previously given. We however agree with Bro. L. in having no definite time in the future. We believe the events will be delayed only such time as human reckoning may vary from God's time.*HST April 17, 1844, page 87.6*

WHERE ARE WE?

JVHe

Philadelpaia, March 28, 1844.*HST April 17, 1844, page 87.7*

Dear Br. Himes:—While the brethren have freely given their views of the prophetic periods, and especially of the ending of the 2300 days of *Daniel 8:14*, for a year past I have forborne to say any thing through the press, because I thought quite enough had already been said, and a sufficient variety of views were before the public. But I have had my own views, and freely expressed them in my preaching and conversation; and on the coming *events*, I have given my views in writing to the public.*HST April 17, 1844, page 87.8*

The prophetic times, as we have understood them, may now be fairly considered as at an end. Bro. Miller's time which was between March 21st, 1843, and March 21st, 1844, is gone.*HST April 17, 1844, page 87.9*

I will now come to what I wish to say. I now firmly believe, as I have for the last six years, that the 2300 days only reach to the spring of A. D. 1843, I think the anniversary of the ascension. I come to this conclusion:—*HST April 17, 1844, page 87.10*

I. Because the last event which was to take place in the 70 weeks, was the anointing of the Most Holy, or literally, the Holy of Holies, *the Sanctum Sanctorum*.*HST April 17, 1844, page 87.11*

The import of this service in the Tabernacle made by Moses in the wilderness, may be learned from *Exodus 30:25-31*. "And thou shall make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the alter of incense, and the alter of burnt-offering with all his vessels, and the layer and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office. And thou shalt speak unto the children of Israel saying, This shall be an holy anointing oil unto me throughout your generations." And from *Leviticus 8:10-13*, "And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the layer and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coals upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded them."*HST April 17, 1844, page 87.12*

This anointing took place immediately previous to and preparatory for the presentation of the blood of the sin offering in the holy place.*HST April 17, 1844, page 87.13*

That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us entered with his blood as the sin offering, which he shed without the camp. See *Hebrews 7th* to the 10th chapters.*HST April 17, 1844, page 87.14*

What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer

then came, the evidence that he prevailed before the Mercy seat.*HST April 17, 1844, page 87.15*

2. It seems to me that the eclipse of the moon which immediately preceded the death of Herod the king, which was 1847 full years preceding the 13th of the present month, and must have been some months after the birth of Christ, proves that if he was not more than 30 when he began his ministry, the 69 weeks must have ended in A.D. 26. Then 30 years, the Savior's age, when he commenced preaching, from 1847, leaves 1817. We now want 7 years more to make 70 weeks. Take this from 1817, and we have 1810 left, after the 70 weeks end. Then add the one week to A. D. 26, where the 69 ended, and we have A. D. 33, for the end of the 70 weeks of 490 years, which is just where Ferguson's astronomical argument places the crucifixion. True, some doubt the correctness of that argument; but I have never seen sufficient evidence yet to skake my confidence in it in the least degree. If he was crucified in the spring of A. D. 33, and ascended into heaven 40 days after his resurrection and apointed the *Holy of Holies*, that is the last moment to which I can trace the 70 weeks. Leave that landmark as forming one extreme of the 70 weeks, and we are upon a wide sea without chart or compass.*HST April 17, 1844, page 87.16*

The only question now remaining to be settled, is, the meaning of the word *midst*. I freely admit all that is contended for as to the primary meaning of the word, signifying *middle*. But then I do not admit that it has that signification here. But the sense in which the word is used frequently in the Bible, is, *within a thing* The sense and subject requires this meaning in *Daniel 9:27*. "He shall confirm the covenant with many for one week and in the midst of the week," *within it, before it ends*, "he shall cause the sacrifice and oblation to cease." If this was done at his crucifixion, 43 days before he ascended, it would be in the *midst* of the week. The fact that the *Holy of Holies* was to be anointed as the last thing in the week, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem. And that 1810 full years from that event, which ended in May, 1843, A. D. terminated the 2300 years, and the *Justification* or pardon of the *Sanctuary* or *Jerusalem*. And that from that moment she has

stood innocent, preparatory to her deliverance from the Gentiles and her glorification at the coming the Lord. I am the more convinced of this from the fact that immediately on the expiration of that period, as I have formerly shown, the Lord began to scourge *Jerusalems desolator*, Rome, and has continued and increased those troubles ever since. I am fully persuaded that before the Lord comes in the clouds of heaven, the fourth beast of *Daniel 7th* will be put to death, and his body, the capital or seat of empire be burned with fire. I am not certain that we shall hear the news of its fall, but whether we do or not, I believe it will go to ruin.*HST April 17, 1844, page 87.17*

I have looked upon the 1335 days of *Daniel 12:12*, as extending beyond the 2300 days and reaching to the resurrection. Their termination cannot be far distant. I have looked with great interest for some months past, to the anniversary of the captivity of the Pope, which took place March 27th, A. D. 1799. The papal government was abolished Feb. 15, 1798, but the Pope was not led into captivity until 1799. I have thought that might have been the end of the 1290 days, as 1798 was of the 1260. But the day has gone by, and I have no more time to count. I do, however, expect, if we have time to hear from Europe, that the anniversary of that captivity is marked by some important event. I have not time or room now to give you all my reasons. I may soon give a full view, in a separate work, of the 2300 days and the book of Revelation, from the 12th chapter throughout. J. Litch.*HST April 17, 1844, page 87.18*

Episcopalians departing from the Faith

JVHe

In the Southern Churchman, we find an article from the Theological Seminary in Virginia, in which our Savior's last discourse is paraphrased so that where he speaks of coming again, it is made to read "I will return at your *death*, and take you to myself." Thus a part of that church are on the road to Germany. The following extract from the N. Y. Protestant Churchman, however, will show that another portion of that church are on the road to Rome.*HST April 17, 1844, page 87.19*

What Next? How much will Churchmen bear?—In an editorial notice of A New Edition of the Homilies, by Edward C. Biddle, of Philadelphia, the editor of "The Churchman," after an allusion to "the earnest recommendations" of this edition by Bishops Chase, Hopkins, and McIlvaine, remarks, "thank God, these Bishops could not, if they would, (and we trust they would not if they could,) prevent us from agreeing with them in the Bible, the Prayer Book, and the homilies; and while we cheerfully echo their commendations of them, as a good means to keep a Churchman's head from 'turning over his shoulder to Rome, with longing eyes for her abominations,' (Bishop Chase,) we are free to add here, (what we did not think it would be quite decorous to say, in a recommendation intended to be circulated with the work,) that we commend the Homilies for the high doctrines which they teach in regard to the Sacraments, especially with reference to the gift of regeneration in baptism, and the *Real presence in the Eucharist*; for their *judicious* inculcation of the *efficacy of good works to wash away our sins, and to reconcile us to God; for their recognition of the inspiration of the Apocrypha*" (The italics are our own, with the exception of the word "*judicious*," which is italicised in "The Churchman.") We have read this paragraph with surprise, grief, and mortification—and if these have not been the emotions of all who have perused it; if even they who have hitherto sympathised with "The Churchman in its main views, have not been surprised and shocked at a development like this, it will argue either that the ultimate objects which it contemplates, have been known by some to have been more objectionable than was ever laid to its charge, or that it has more thoroughly diffused the poison of Romish error, through the body of the Church, than ever our worst fears had led us to anticipate.*HST April 17, 1844, page 87.20*

Mr. Miller's Views.—Some of the popular opponents of Mr. Miller's views have done as great in justice to the prophets, in my humble opinion, as Mr. Miller, or any others. Ought Mr. Miller or his friends to receive more severe censure for being in error, than ourselves, or others, for our or their errors? I have no doubt that the writings of Prof. Stuart, on the Prophecies, where they are credited, will ultimately do as much mischief as the views of Mr. Miller. I have written some against the views of Mr. Miller. I have reasoned honestly, and see no reason to retract. Still, If I have been honestly

mistaken, I know not but a mistake in me is as great a crime as it is in Mr. Miller or his friends, where they are equally honest.*HST April 17, 1844, page 88.1*

They, however, from the nature of the question they have agitated and the position they have taken, must expect scorn and reproach for their mistake after the time is fully past.—*Genius of Christianity*.*HST April 17, 1844, page 88.2*

SIGNS OF THE TIMES

No Authorcode

BOSTON, APRIL 17, 1844.

New Work

JVHe

The Anti Annihilationist, by J. Litch, Philadelphia.

This work is a periodical, Svo., 32 pages, and can be obtained at the office of publication. 41 Arcade, Philadelphia, also, at No. 14 Devonshire St., Boston, at No. 9 Spruce St. New York, and at S. W. corner of North and Fayette Sts., Baltimore. Terms: Single copy, stitched and covered, 10 cents; 12 copies $1; 100 copies $6 67 cents. Persons from a distance sending $1, post paid, will have 14 copies sent them, without being stitched, newspaper postage.*HST April 17, 1844, page 88.3*

Our readers will have observed that we have stood aloof from the discussion of the question of the intermediate state of the dead, and end of the wicked. We have given notice of Bro. Storr's works on this subject; and in justice to Bro. Litch we give the same notice of his work, that those wishing may have an examination of *both sides* of this question. The first Number is already published and contains two articles entitled "A Conversation Between George Storrs and J Litch," on these subjects.*HST April 17, 1844, page 88.4*

We feel more than ever the importance of keeping to the *great*

question of the Advent. We cannot turn aside from it to discuss other questions. We have one distinct and all important work before us—*to give the Midnight Cry* And by all the motives arising from the speedy coming of the Lord, to persuade men to get ready. On this subject we have no new views to present, but being more strongly than ever convinced of the advent of Christ as the next event, and that it may come at any hour, we wish to exert such an influence upon all as will prepare and keep them in constant readiness for the glorious Advent.*HST April 17, 1844, page 88.5*

If these or other questions must be discussed among us, let the brethren do it on their own responsibility. And though we may differ in our views, yet let us remember that we are brethren, and keep the unity of the Spirit in the bond of peace. J. V. Himes.*HST April 17, 1844, page 88.6*

Boston, April 17, 1844.*HST April 17, 1844, page 88.7*

Correspondence

JVHe

Tuftonborough, N. H. Bro. T. W. Piper Writes: "There is a large band of believers here, who are daily looking for their Lord and master. We meet in different parts of the town every evening, and God meets with us. Never did I enjoy such heavenly seasons as I have the past winter."*HST April 17, 1844, page 88.8*

Montpelier, Vt. Bro. W. E. Desper writes:—"The cause in this state is in as prosperous state as in any other, perhaps. The brethren and sisters who love the Lord in spirit and in truth, are strong in the faith that our King will soon come for their deliverance."*HST April 17, 1844, page 88.9*

Liberty, Me. Bro. Wm. B. Start writes:—"The Advent cause was never more prosperous in this region than at the present time. There is a good band of Advent brethren in Camden, also in Lincolnville, and in Liberty God has permitted me to baptise ten since the Camp-meeting. Also nine in Camden, hoping that others are ready to follow Christ at the first opportunity. There is quite a

revival in the village of Montville at this time.—Several have already been converted, and some backsliders reclaimed. We have had much opposition from the Universalists, but their ranks are rapidly thinning. The leaders in the opposition have been converted one of whom was a very wicked man. In all this region the Universalists love us so well, they have voted us out of the school house where we were wont to meet. And the brethren meet to-day to fit up a hall, which will be much more convenient, and hold at least one-third more."*HST April 17, 1844, page 88.10*

Extract of a letter from sister E. Wetherbee.—"Should this fall into the hands of any unconverted friends, in love to God, and to your souls, let me warn you to be careful how you treat the momentous truths of God, by whom we are soon to be judged, according to the deeds done in the body. Oh, sinner, I warn you to flee from the wrath to come; tarry not to hear the cries of peace and safety, my Lord delayeth his coming; remember sudden destruction awaiteth. O Come to Christ with all your heart, that you may have eternal life Behold the lamb of God that taketh away the sins of the world; who left the courts of Glory and become poor, that we, through his poverty might become rich. O that men would praise the Lord for his wonderful works to the children of men. Dear sinners, behold him who was despised and slandered, and rejected by an ungodly world, and in His fervent cries for us poor sinners, sweat, as it were, great drops of blood, and last of all, was led as a lamb to the slaughter; behold him nailed to the cross, who in agony bled and died; all this to save our lost and perishing souls. He is now interceding in your behalf, and waiting to receive you. He says, come unto me all ye that are weary and heavy laden, and I will give you rest. Again; if any man thirst let him come unto me and drink. Sinners, I warn you in the name of the Lord Jesus, to harden not your hearts now in the accepted time, and the day of salvation. My prayer to God is, that you ultimately may share the riches of his grace with all the blood-washed millions in the everlasting kingdom of glory. Bless the Lord for salvation and redemption through Christ. I live in sweet anticipation of soon seeing Him whom my soul loveth. Yours in the blessed hope of a speedy and glorious resurrection.*HST April 17, 1844, page 88.11*

Emily Wetherbee.*HST April 17, 1844, page 88.12*

Epping, N H., March, 1844.*HST April 17, 1844, page 88.13*

The Cause in Utica.—The glorious Advent of our Lord seems to be a matter of no interest to the people of this city. Indeed, a degree of indifference truly astonishing, pervades all classes; and in many instances the most perfect hatred and contempt are manifest. Our citizens are comfortably reposing under the syren lullaby, of “peace and safety,” from their spiritual guides and leaders, and it puts them into a dreadful passion to have their slumbers broken by the unwelcome cry, “Behold, the Bridegroom cometh! The gloom of midnight reigns supremely through all our streets!” Only here and there a soul where the lamp of ‘faith remains unextinguished. The vessels of the foolish virgins are emptied of oil, and their lamps have gone ont! It is a lamentable truth, however painful to write it, that scarcely a fractional part of our fellow-citizens love the appearing of Christ. It has been stated to us by some of our brethren, and it seems to be really true, that there cannot be found in all this city, out of a population of some 13,000 souls, more than ten or twelve who are willing to commit themselves fully on the time, by confessing that they really expect to see the Savior within the limits of the present Jewish year.*HST April 17, 1844, page 88.14*

Brn. Patten, Swartwout, Wright, Yates, and a few others, are firm and faithful. Br. Patten is absent in Jefferson county, sounding the cry. There are some eight or ten faithful souls here, who feel determined, by the grace of God, to obey the blessed injunction, “forsake not the assembling of yourselves together, and so much the more as ye see the day approaching.” We meet at Br. Patten’s house, on three evenings of the week, to exhort and admonish each other, and to “pray for one another,” that God may apply the healing balm to our souls, and gird us with grace to stand unscathed amidst the shafts of the enemy.*HST April 17, 1844, page 88.15*

The brethren here would be greatly rejoiced, if some faithful servant, skillful in the word of righteousness, could visit our city and make yet one more effort for the salvation of our relatives, neighbors, and friends, who are still out of the ark whilst the fiery flood is just ready to beat in upon them. Dear brethren and sisters at the cast, pray for us of the west.*HST April 17, 1844, page 88.16*

*Word of Warning, Utica, N. Y.*HST April 17, 1844, page 88.17

Romanism in America.—On Sunday, the 10th of March, the Rev. William Quarter, Rev. Andrew Byrne, and Rev. John McCloskey, were consecrated Bishops, in the Cathedral of this city. Bulls have been received by the Bishop of Quebec, erecting into an apostolic curacy the whole territory beyond the Rocky Mountains lying North of California, and appointing M. Francois Norbert Blanchet, Apostolic Vicar, with the title of Bishop of Philadelphia *in partibue infidelium*, one of the most ancient sees established in Asia Minor.HST April 17, 1844, page 88.18

Protestant Missions.—A tabular statement of protestant missions throughout the world, prepared for the Foreign Missionary Chronicle, gives the following general results—no females being included in the number of missionaries or assistant missionaries; ministers or preachers being classed is missionaries, and physicians, teachers, catehists, printers, etc. as assistant missionaries: viz.HST April 17, 1844, page 88.19

Stations, 709; missionaries, 975; assistant missionaries. 131; native assistants, 4098; communicants, 146,886; scholars, 163,658. If we omit the returns from the West Indies, the statistics of the other missionary fields will be:—Stations, 457; missionaries, 701; assistant missionaries, 131; native assistants, 2132; communicants, 44,750; scholars, 91,169. *Ch. Almanac for* 1844.HST April 17, 1844, page 88.20

Brethren will remember the Advent Conference at Exeter this week.HST April 17, 1844, page 88.21

Tabernacle. Meetings every evening as usual at 7 1-2 o'clock. Br. Meyers will lecture Wednesday and Friday evenings.HST April 17, 1844, page 88.22

Bro. Hale lectured in Lynn last Sunday to good audiences. Bro. Himes lectured at the Tabernacle all day. Meetings full and solemn.HST April 17, 1844, page 88.23

Advent Library, No. 44. *Miller's Letters to Bush*, will be out in a few days. Price, single, 6 1-4 cents.HST April 17, 1844, page 88.24

To Correspondents.—An article on “The third Heavens,” by W. E. D. is received. We think our brother is incorrect in his application of it. By the third heavens, the heaven of heavens, etc., the Jews always understood the more immediate presence of God—the atmosphere being their lower or first heavens, and the region of stars their second heavens.*HST April 17, 1844, page 88.25*

There are some defects in the calculation of Bro. W. T. H. so that it would only confuse instead of enlightening.*HST April 17, 1844, page 88.26*

We have received a communication from John F. Cole, stating that the Olio and Fair held in Webster, as published in our last, was on *Monday* evening, and not Sunday, as we stated. We wish to do no injustice to the parties concerned; but in their printed Notice sent to us, of which we gave a copy, it was advertised to be held on *Sunday* evening. Whether it was a *misprint* we cannot say.*HST April 17, 1844, page 88.27*

We have received a very interesting letter from “O W. S.;” but we are obliged to defer its publication, as we are not in possession of the writer’s name. We wish all correspondents would accompany their articles with their proper signature.*HST April 17, 1844, page 88.28*

Lines from C. M. B. are received. The rhyme is imperfect; and they are very deficient in rhythm, which is a very necessary quality in all poetry.*HST April 17, 1844, page 88.29*

The article of Bro. J. T. was received too late for this paper. As the subject is presented we cannot see that it would advance the cause to publish it.*HST April 17, 1844, page 88.30*

Letters received to April 13, 1844

JVHe

David Washmood; Sarah Pierson $1; J G Crandall by pm $1; Albert Hardy; Martha Lamb by pm $1; C S M; E C Clemons 2 fo; Wm Miller; S L Miller by pm $1 J Day by pm $1; Miss M Chuster by pm $1; Fanny Clark by pm $1; G W Whiting by pm $1 $1 now due; pm

Bristol Ct; H Hanniman; S G Miles; S Chapman; W B Statt $3; Jnc Smith by pm $2; N Alger by pm $1; D Messinger $1; C M B; pm Collins Centre; pm Braintree Vt; J Damon, did not rec. the dollar referred to; pm Bethlehem NH; Wm Miller Macorok Mich. by pm $1; pm Greenville, NY; pm Troy. NY; R Pendleton by pm $1; Mrs Everett $2; and S Smith by pm $1; D Lovell $1; D R Williams $1, and O Beers $1 by pm; R Matthewson, $1, D Williams $2, and J Albrow $. all by pm; L S & E B Fuller; Miss E C Clemons 3 fo; Wm Walker; pm Earl Hamilton N Y; J E Eayrs by pm 50c; Wm Mentzer by pm $1; A Beech by pm $5; L D Parks by pm $1; Wealthy Snow by pm 50c; O G Terry by pm $2; E A Dickinson $5; J J Potter $2; J V Himes; pm Akron O; R Bronson by pm $1; A M Clark by pm $1; L Slayton by pm $1; J Friend; J Clark; D C Tourttelott; Luther Jones; J A Tourttelott; and AC Tourttelott by pm $3; L C Peasely by pm $1; G A Williams by pm $1; A E Phelps by pm $2; O Ahen; O Hazen by pm $5; how shall the money be appropriated; S C Chandler and others; Silas Gowe by pm 50c; H A Paul by pm $1; L Bruce $1; J H Pratt Contoocookville NH; pm Three Rivers Ms; L R Everett $2; J Fassett by pm $1; S S Snow; H A Fisk pm; Wm Miller; W C Neff; E P Warrall $20; Miss L M Dowell by pm $2.*HST April 17, 1844, page 88.31*

Packages Sent

JVHe

J V Himes 9 Spruce-st., N Y, J Litch 41 Arcade Phila; G S Miles 67 Green-st. Albany; T M Preble Manchester, N H; E Walker West Becket, Ms.*HST April 17, 1844, page 88.32*

April 24, 1844

Vol. VII. No. 12. Boston, Whole No. 156

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME
HIM!!!

NEW SERIES VOL. VII. NO. 12. BOSTON, WEDNESDAY, APR
24, 1844. WHOLE NO. 156.*HST April 24, 1844, page 89.1*

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JVHe

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Terms.—One Dollar, per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.*HST April 24, 1844, page 89.3*

Dow & Jackson, Printers.*HST April 24, 1844, page 89.4*

ABRAHAM'S INTERSESSION FOR SODOM

JVHe

And the Lord said, Shall I hide from Abraham that thing which I do? —*Genesis 18:17*.*HST April 24, 1844, page 89.5*

Even as the Lord, in days of old,
The "Father of the faithful" told
What wondrous things He meant to do,

Ere the dread bolt of vengeance flew;*HST April 24, 1844, page 89.6*

So to His faithful children still,
Who seek and wait to know His will,
Doth He reveal His deep design,
And warn them in each coming sign.*HST April 24, 1844, page 89.7*

O spouse of Christ! believing few!
The word prophetic speaks to you!
This is no time to slumber on,
And dream of peace, where peace is none.*HST April 24, 1844, page 89.8*

When o'er the cities of the plain
Suspended hung the fiery rain,
Did Abraham stand in heedless mood,
And gaze upon that sulphurous flood?*HST April 24, 1844, page 89.9*

Oh, no! Then you who claim to be
Members of Abraham's family,
With Abraham watch, with Abraham pray,
That God may turn His wrath away;*HST April 24, 1844, page 89.10*

That He may yet withdraw his hand
Of vengeance from our guilty land;
And for the righteous *few* may spare
The self-deluded *many* there.*HST April 24, 1844, page 89.11*

Nebuchadnezzar's Image

JVHe

Speaking of that which symbolizes the present kingdoms of Europe, Mr. Habershon says:—*pages* 183—190, 194—196.*HST April 24, 1844, page 89.12*

"Whereas.... iron was mixed with miry clay, they shall mingle themselves with the seed of men: but shall not cleave one to another even as iron is not mixed with clay." The meaning of which is, that though there should be such constant intermarriages

between the respective royal families of these ten kingdoms, as would intermingle their descendants in mutual kindred and affinity, still they would be kept divided. And the fact is most remarkable, that through the long period of twelve hundred years—which time it is since this division took place—the number of distinct kingdoms corresponding to the ten toes of the image, and these of the comparative strength of iron and clay, should still have remained preserved. For nothing was more probable, according to the accustomed course of events, than that from such intermarriages on the one hand, and from schemes of conquest and aggrandizement of the greater powers over the less on the other, the number would have been reduced; or indeed, that they would altogether, like the seven kingdoms of the Saxon heptarchy, have been swallowed up in one. This has been repeatedly attempted, and that in the most determined manner, and with every probability of success, and has as often failed. To say nothing of the probable easy conquest of the lesser kingdoms, it was for a long period the great and persevering object of England to annex France to its dominions; and at one time this was very near being accomplished by our Edwards and Henrys. In more recent times, particularly during the late war, France had hoped to possess itself of England and other countries, but was signally unsuccessful. Charles the Fifth obtained, by fair inheritance, the crowns both in Spain and Germany; but the hidden springs of this prophecy made the cohesion of Spain and Germany impossible; and though he had a son to succeed him, these nations were quietly separated at his death, one to Philip his son, and the other to Ferdinand his brother. In taking this view of the subject, the truth forces itself upon one's mind, that had this prophecy been more studied and attended to—and it is one of no difficult or uncertain interpretation—what innumerable wars, what rivers of blood, would have been spared! *They* shall not *cleave one to another*, had been uttered by God—by Him who spake the word, and all things were in being; and His Word could not fail to keep them separate, and it has kept them separate! For who is he that saith, and it cometh to pass, when He commandeth it not? What schemes of human policy, however plausible or probable they may appear, either shall or can succeed, if opposed to His decrees?*HST April 24, 1844, page 89.13*

Thus expressively, by a highly significant emblem (and one much

used, both in ancient as well as in modern times, to represent nations and governments—of which we have an instance on our own coins in the figure of Britannia,) is laid, with the utmost clearness, the whole groundwork of history,—of those great and leading events which for 2520 years constitute the vast unbroken series of the world's affairs. The succession of kingdoms, here so significantly prefigured, may be considered, in short, as the alphabet of history; and their connexion with each other, as the leading powers of the world, is beautifully recognised in that surest and most useful guide to ancient chronology, where the sacred historians are silent, *Ptolemy's famous astronomical canon*. This valuable production begins a considerable time before the Old Testament history ends, and reaches to the 137th year of the Christian era; and it is a remarkable fact, that in giving an entire series of reigns, it confines itself to those of the four successive monarchies of Babylon, Persia, Greece, and Rome; thus affording a fine illustration of the prophetic vision before us. For instance, after giving the list of the kings of Babylon, Cyrus is made the immediate successor of Belshazzar; and this is the point where the silver joins the gold. Alexander the Great is made the successor of Darius, the last king of Persia; and this is where the brass joins the silver. While Augustus, who conquered the last remains of the kingdom of Greece in the person of Cleopatra, is made her successor; and this is where the iron joins the brass. Now this regular series was continued unbroken, through the successive Roman emperors, the various epochs of whose history were formed by Constantine, Theodosius, Justinian, Charlemagne, and Charles the Fifth, till it ended in the late emperor Francis II., or perhaps more correctly speaking, in the Emperor Napoleon. The formation of the ten kingdoms neither interrupted this line of sovereigns, nor destroyed the identity of the Roman empire, which was all along the kingdom symbolized by the iron part of the image, under a real though but nominal head. As long as it continued entire, it was still the great tree of Nebuchadnezzar's second dream previous to its being hewn down; after its fall its was in the state described, as being bound together by a band of iron and brass—that is, by the Eastern and Western, or the Latin and Greek empires; and in this state it has continued ever since.*HST April 24, 1844, page 89.14*

Having thus briefly gone through the *fulfilled* part of this interesting

prophecy, we now come to that portion of it which the silent course of time, in its never ceasing round, has not yet brought to fulfilment, but which is now likewise rapidly hastening thereto; for the interpretation which Daniel gave of it to the king is *sure* (*ver. 45*.) However new, strange, or contrary to our pre-conceived ideas, calculations, or expectations it may be, still it is sure. Thus much we may with the highest confidence assert; and as *we* form a part of the empire of which it speaks, the proper understanding of it most deeply concerns us, and calls for our fixed and solemn attention.*HST April 24, 1844, page 89.15*

Nebuchadnezzar, it is said, “saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.” (*ver. 34, 35*.)*HST April 24, 1844, page 89.16*

Here we have information with regard to the future, which none but the Holy Ghost could have given to us. Not all the depth of human intellect, not the most acute penetration of the politician, not the utmost stretch of human curiosity, unaided by Divine revelation, can lead us one step beyond the present hour. Without such aid as this, we do not, we cannot, know what a day may bring forth, what is in the secret counsel of Providence, nor what possibly will be the issue of passing events,—a thing which is indeed generally very opposite to the most profound calculations of the mere mind of man. It behoves us, therefore, *to make use* of God’s revealed light as far as it hath been previously imparted; and to pray for the increasing influences of the Holy Ghost, that in this light we may see light.*HST April 24, 1844, page 89.17*

What is it, then, which we learn, from the above cited portion of Holy Writ, that God had decreed? It is this—that the ten kingdoms of the Roman Empire, signified by the ten toes of the great image, shall be smitten and broken to pieces! Strange that such an announcement as this should be so little regarded! Strange, that in all those speculations upon the future, which are daily vended in our

public journals, we read not a word about such a tremendous catastrophe, as in the plain meaning of this sacred prophecy is so clearly predicted! It is true no date is *here* assigned as to when it shall happen; and had it pleased God entirely to withhold the information even in other prophecies, which he has not done, still, when we consider that the Roman empire has already continued five or six times the duration of any of the three former ones which constitute this great symbolical image, we have no right to presume upon another year of worldly tranquility. The wonder in this case might only be that the crisis spoken of has not taken place long ago.*HST April 24, 1844, page 89.18*

The expressions *smitten* and *broken* to *pieces*, imply sudden and overwhelming violence! a violence which shall not only involve in one tremendous ruin the ten kingdoms on which the blow falls, but the whole territorial limits of the other empires which the image represents. The language is so express on this subject, that it cannot be mistaken. The interpretation of the 34th and 35th verses appears clearly to be this, that the sovereignties which at the present hour are represented by the ten toes of the great image,—and which ten toes signify the ten kingdoms into which the Roman empire was divided—shall fall under some fatal blow that will be levelled at their very existence; and that in this ruin not only themselves—that is, the larger and smaller kingdoms, *the iron and the clay*; but also *the brass*, the countries that once belonged to the empire of Greece; *the silver*, those of Persia; and *the gold*, those of Babylon—shall alike be involved. It is further added, that that destruction shall be so overwhelming, so complete, so irremediable, as to be compared to the chaff of the summer threshing-floors; and thus, it is said, the *wind carried away, that no place was found for them*!*HST April 24, 1844, page 90.1*

Before passing on, I would just ask the question, Does England, with her arts, her commerce, her perfection of beauty; does France, does Austria, do the other papal kingdoms and states, anticipate, or in the most distant prospect at all look forward to, such a crisis as this? Oh no! And yet if words have a meaning, such a dreadful and annihilating crisis is here sounded from the throne of the Eternal in their ears! O that they had indeed ears, that they would hear! For this is what the great God hath made known and shall surely come

to pass.*HST April 24, 1844, page 90.2*

In the 34th of Isaiah, after a vivid description of the fall of nations, it is said, “For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood.... and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord’s vengeance.” And even still more directly to the purpose is the sixty-third chapter of the same book, beginning thus, “Who is he that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart!”*HST April 24, 1844, page 90.3*

When we read of such vengeance as this, inflicted by the immediate hand of that compassionate Savior himself, who when on earth went about doing good, and at last gave his life for the ransom of sinners, we see in the liveliest colors what a dreadful thing sin must be. And yet, in the face of such an immediate prospect of the day of vengeance, will men go on insulting the Majesty of heaven by a life of ungodliness, as if they could do it with impunity, “saying, I shall have peace, though I walk in the imagination of mine heart,” and forgetting that when they shall thus say, “Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; *and they shall not escape*.” We do not, in reading such things as these—namely, that the kingdoms we inhabit, and which surround us, shall become as chaff, and be carried away as by the wind,—we do not consider the force and power of Jehovah’s prophetic words. We are too apt to read and admire them as beautiful figures of speech; but we heed them no more, for any practical purposes, than we do the words of Shakspeare, when, upon the same subject, he says:*HST April 24, 1844, page 90.4*

“The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits shall dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind.”*HST April 24, 1844, page 90.5*

They fall on our ears, as upon *the dull cold ear of death*; as *idle tales*; as the warnings of Lot to the inhabitants of Sodom, when it is said, *he seemed as one that mocked unto them*.*HST April 24, 1844, page 90.6*

Pilate & Herod made Friends. Part 2

JVHe

By Miss E. C. Clemens.

Dr. Proudfit—(alone in his parlor reading Prof. Bush’s letter to Mr. Miller.)—Here is an array of arguments truly formidable to the believers in the Advent. Seven, the complete number. Seven reasons for rejecting the doctrine of the speedy coming of the Savior. Yes, this must use them up decidedly. Here we have “the grounds on which the Advent question encounters the rejection and opposition of so large a portion of intelligent Christians.”*HST April 24, 1844, page 90.7*

[Enter Dr. Green and Elder White.]*HST April 24, 1844, page 90.8*

How are you, gentlemen, how are you? Here is Prof. Bush’s letter, in which I doubt not all denominations of Christians will find their opinions shadowed forth, or as the Prof. has it, “I think it not unlikely indeed, that a considerable portion of them may find their own sentiments accurately represented in mine.”*HST April 24, 1844, page 90.9*

Dr. Green. Yes, indeed, and I am happy to hear it.*HST April 24, 1844, page 90.10*

Elder White. On this great agitating question, union in the ranks of opposers is very desirable.*HST April 24, 1844, page 90.11*

[Enter Father O'Connor, and Rt. Rev. Bishop Black.]*HST April 24, 1844, page 90.12*

Dr. Proudfit. Gentlemen, we were just examining Prof. Bush's letter, and should be happy to have your opinion of it.*HST April 24, 1844, page 90.13*

F. O'Connor. If he were in the church, we should not think him quite sound enough on some points. However, he doubtless finds it necessary to take the ground he does, to prevent worse error from creeping in. His expediency is doubtless very conservative in its tendency.*HST April 24, 1844, page 90.14*

Rt. Rev. Bishop Black. His sentiments find an echo in the great mass of Christendom.*HST April 24, 1844, page 90.15*

[Enter Rev. Mr. Evans and Prof. Brown.]*HST April 24, 1844, page 90.16*

Prof. Brown. I am happy to express my fullest approbation of the article.*HST April 24, 1844, page 90.17*

Rev. Mr. Evans. I consider it highly scriptural, and unimpeachably sound in the most superlative sense of those terms.*HST April 24, 1844, page 90.18*

Dr. Proudfit. The first reason why so large a portion of intelligent christians reject and oppose the scheme of the Adventists is, their views "strike them as intrinsically irrational and incredible."*HST April 24, 1844, page 90.19*

All. Exactly! exactly!*HST April 24, 1844, page 90.20*

Dr. Proudfit. Mark you, my brethren, what an overwhelming argument the Prof. begins with.—The theory is to be rejected by all sane and judicious people, because it "stikes them as intrinsically irrational and incredible!"*HST April 24, 1844, page 90.21*

Rev. Mr. Evans. Yet the Adventists would not see the force of it—they maintain that it is not enough to insure its rejection because it is irrational and incredible.*HST April 24, 1844, page 90.22*

Dr. Proudfit. Well, well; we will see what the Prof. says further. “I am well aware that I am not planting myself upon ground that will bear the whole weight of my argument. It is not scriptural ground; and I am willing that you should give it no more weight than you probably will. I am far from holding that that which is merely rational is to be regarded as a test of that which is scriptural, but, contending as I do, that the speedy destruction of the world is unscriptural, I am at liberty to plead also that a prior objection weighs against it by reason of its being *unreasonable*!”*HST April 24, 1844, page 90.23*

The Prof. goes on to say that science disproves the theory that the earth is soon to be destroyed—for science teaches us that it has existed for a long period, and passed through many changes of a *formation* character, that it might be fitted up as a residence for man. Now is it rational or credible that when it it is so nicely fitted up. God will turn the inhabitants out of it and burn it? Of course not.*HST April 24, 1844, page 90.24*

Rev. Mr. Evans. But the inexorable, perseveringly stupid Adventists meet this by saying that it is just as likely that God will destroy the earth now, that is, renovate it by fire, as that he would let the natural consequence of sin affect its Eden state, or that he destroyed it by a deluge.*HST April 24, 1844, page 90.25*

They say too, that as its destiny is to be the future abode of the righteous, that the great preparations which have been made in its formation character and structure, will not be lost. It was once in a perfect state, and they say there is a promise of the restoration of all things.*HST April 24, 1844, page 90.26*

Dr. Proudfit. But the Prof. says, that in the belief of the mass of professing Christians, no such promise exists. There is to be no New Heavens and New Earth, for which Peter was so foolish to look, and say with the poor despised Millerites, it was according to his *promise*. Consequently, they do not believe in the theory. Besides, says our author, “the earth is not half peopled at the present moment.”*HST April 24, 1844, page 90.27*

Rev. Mr. Evans. The Advent people say, why did not Noah urge this, as a reason why the flood could not come at the time appointed. But I have been reading a new work of an Unitarian

author of great celebrity, who advances some very valuable thoughts on this subject. Very justly ridiculing the idea that the earth has waxed old as a garment, and that as a vesture it is speedily to be folded up and changed; he says, “Notwithstanding all these predictions, the world still rolls on, exhibiting no signs of decay, nature is still unwrinkled by years, and flourishes in perpetual youth.” And he has sentiments in perfect harmony with Prof. Bush, for he says, “Is it at all *probable*, that the progress of the human race is to be broken off thus abruptly by the destruction of our planet, at the very moment, when, by the revolution of centuries, it has accumulated the means of accelerated progress; when it is now advancing more in one century than it ever has before in five,” shall the world thus expire in the ashes of a general conflagration? Incredible! absurd! This appealing to common sense sets the matter at rest. We are not superstitious enough to believe the earth is near her end—we leave that faith for the deluded.*HST April 24, 1844, page 90.28*

Dr. Green. Very powerful reasoning certainly. Well, Dr., what have we next.*HST April 24, 1844, page 90.29*

Dr. Proudfit. “The Advent views strike at the root of all missionary efforts, for the conversion of the world.”*HST April 24, 1844, page 90.30*

All. Exactly! exactly!*HST April 24, 1844, page 90.31*

Bishop Black. Our missions are doing wonders. What it we should give them up, to watch for the Lord’s coming; (*aside*—at the present rate, the world will soon all be Episcopalians.)*HST April 24, 1844, page 90.32*

Father O’Connor. Our missions, too, are going on from conquering to conquer. In China how glorious our cause succeeds. It carries all before it.—The most conspicuous buildings in Hong-Kong are a Roman Catholic Church and Monastery! (*aside*—and more money has been expended on them, than on all the buildings of all the Protestant missions in China. We have ten missionaries in China to one of the Protestants, and ours are increasing with glorious rapidity. All hail for *the Church*! One vessel carried fifty-two Catholic priests to Manilla last September, and there are at this moment,

thousands of priests in the Phillipine Islands, who could be transferred to China, almost at a moment's notice. This is the state of things, our enemies themselves being judges. The Boston Recorder mentions it as an alarming truth, *and the church* has great reason to chuckle to be sure.)*HST April 24, 1844, page 90.33*

Prof. Brown. The American Board of Com. for Foreign Missions, what a glorious conquest has been theirs; 30,000 converted in 43 years labor!! 100 missionaries sent out in the time: (*aside*—such great success indicates that the world will speedily be Congregationalist's.)*HST April 24, 1844, page 91.1*

Dr. Green. Ay, the American Board; I can join with you there, as I have for a number of years been an honorary member of that institution.*HST April 24, 1844, page 91.2*

Elder White. The Baptist Board too, look at its doings. I have no statistics by me, but it is a well known fact that we are rapidly converting the world to our faith.*HST April 24, 1844, page 91.3*

Father O'Connor. Gentlemen, permit me to call your attention to the Propaganda—the college located at Rome. There it is that an education can be had. The course of study is ten years. Nearly all the languages in the known world are there taught. When the English opened China for our Missionary operations, forty Jesuits, newly graduated, with all the honors of the Institution, went into that field of labor, well versed in the Chinese.*HST April 24, 1844, page 91.4*

There we *educate* missionaries, and it is to be the great instrument of converting the world. The plan is briefly this:—natives from all quarters of the globe are brought there, and thoroughly indoctrinated in all the principles of the Church, and are thence sent back into their several countries, by which system, the whole body are bound together by "the strongest ties."*HST April 24, 1844, page 91.5*

Dr. Proudfit. See the account of English Methodist Missionary Societies. In the West Indian Islands alone, 80,000 have been converted by their efforts; (*aside*—and it is unquestionably true that the world will be Methodists in the Millenium.)*HST April 24, 1844,*

page 91.6

Rev. Mr. Evans. (*Aside*.) Father O'Connor bears the palm, as the Advent brethren say: they say that true Papacy is the little horn, and will make war, and *prevail* with the saints until the ancient of days shall come.*HST April 24, 1844, page 91.7*

Dr. Proudfit. To the next point, gentlemen. "The evidence of the Advent has failed to satisfy the public mind." The Prof. says ——*HST April 24, 1844, page 91.8*

Prof. Brown. Those who are looking for the Lord say that it would not be as in the days of Noah, if the public mind was satisfied; they say that at the time of the end the wicked shall do wickedly, and none of the wicked shall understand.*HST April 24, 1844, page 91.9*

Dr. Green. Oh nonsense! do not repeat such absurdities. What have we next?*HST April 24, 1844, page 91.10*

Dr. Proudfit. The Rev. Prof. says, "It cannot be expected that intelligent men will receive any interpretation which is not sustained by the original. The exposition of Mr. Miller rests mainly upon the reading of the English text of the Scriptures.*HST April 24, 1844, page 91.11*

Rt. Rev. Bishop Black. A very sensible and judicious remark. What authority, I ask, have these upstarts to teach! Who laid hands on them. Not one of them Episcopally ordained! and yet they attempt to teach. What unheard of presumption!—People who have been educated at all, have views in unison with the church!*HST April 24, 1844, page 91.12*

Father O'Connor. We maintain that there would have been much less error, had the Bible been *guarded* from the common vulgar eye, by the languages; translating it, has been a great aid to error.*HST April 24, 1844, page 91.13*

Rt. Rev. Bishop Black. I am, at times, almost ready to concur with you: still if the common people could be kept in accordance with the views of the church, no evil would accrue from the reading of the Scriptures.*HST April 24, 1844, page 91.14*

Father O'Connor. True, true. But all observation and experience prove the contrary, and therefore we decide to keep the Bible guarded, as formerly, from the common eye.*HST April 24, 1844, page 91.15*

Dr. Green. Preserving the Word of God guarded in the languages, is what the Millerites call the "sackcloth state." They say the two witnesses, the Old and New Testaments, prophesied clothed in sackcloth. This is a specimen of their shocking perversion of the truth!*HST April 24, 1844, page 91.16*

Dr. Proudfit. But we were speaking of missionary labor. The Adventists certainly do not perform any of that; they forsake our ranks, and leave us to bear the heat and burden of the day, alone. —They go out and preach the Kingdom of Heaven is at hand; get up excitements, and frighten people into religion, it is true; but they are not missionaries, for they are not recognized as such by *Our Board*. They have no authority, and are not sent in the same way as were those whom the Lord chose, and sent forth by two and two; consequently, while there are thousands of this class, engaged in the enterprise of "turning the world upside down," they have not one missionary among them. Hence, their views "strike at the root of all missionary efforts, for the conversion of the world," and are to be opposed by all orthodox christians. The next objection, we in part considered last evening. The Prof. says, that Mr. Miller's calculation of times, all well informed students of prophecy will admit, are correct, but will still maintain that he has entirely mistaken *the nature of the event*. This is the head and front of his expository offending.*HST April 24, 1844, page 91.17*

Rt. Rev. Bishop Black Dr. Jarvis, who has looked into these matters not a little, and is as learned as most expositors, says, that Mr. Miller is correct about the event, but nothing can be known definitely *concerning the time*! Now, who shall decide when doctors disagree? ha! ha! (*aside*—of course, he that is Episcopally ordained, alone, is entitled to the truth.)*HST April 24, 1844, page 91.18*

Dr. Proudfit. Nevertheless, Isaac Taylor Hinton, and a host of others;entirely deny the event. They say it is to be spiritually

understood.*HST April 24, 1844, page 91.19*

Rev. Mr. Evans. Yes, and I am most happy to say that nearly all Christendom join in this belief. My valuable friend, George W. Burnap, in his "End of the World," a discourse fresh from the press, and suggested by the "Miller Doctrine," has the same correct and scriptural sentiment. He thinks it very ridiculous that the peace of the church should be disturbed by the thought of the coming of Christ, although he remarks, "the poet Milton, at one period of his life, had his great mind infected with this idea;" yet it is to be avoided as fanatical. He has a very ingenious and perfectly conclusive way of disposing of the judgment, which I would recommend to all who are troubled with superstitious fears and delusive fancies. He knows, as well as Prof. Bush, and all christendom, that the Adventists are mistaken *in the event*, and that mistake is enough to clothe them with infamy forever. He knows they are wrong; they say that "God hath appointed a day in which he will judge the world." It is appointed unto all men once to die, and after death, the judgment: and the Bible many times speaks of God as coming to judgment. Jesus says, "Behold I come quickly, and my reward is with me." Now, Mr. Burnap says, "when God, even in the ordinary way of his Providence, is represented as punishing the guilty, he is said to come to judgment."*HST April 24, 1844, page 91.20*

Dr. Green. Not quite so fast, my good friend.—What does he do with such passages as these, found in the fiftieth Psalm. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God *shall come*, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the earth, *that he may judge his people*. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; *for God is Judge Himself*." Is not the literal judgment here presented?*HST April 24, 1844, page 91.21*

Rev. Mr. Evans. Not at all, my dear sir. Our system completely disposes of that difficulty. Mr. Burnap says that this is a *scenic*

representation of the Deity as Judge. He is represented as holding a court, to try and judge his (ancient covenant) people, Israel. The circumstances are given with great scenic effect. God is represented as coming to judgment with great pomp and magnificence, with thunder and lightning, and tempest. He calls Heaven and earth to be spectators to the august proceeding. He promises blessings to the righteous, and threatens the wicked after various charges. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. "Here it is evident to the intelligent student, on close inspection, that God has only benevolently *dramatized* the promises and threatenings of the law," for the *amusement* and instruction of his creatures!! and nothing more is meant by it, "than the ordinary providence of God, rewarding the good, and punishing the wicked. *And yet, this is the prototype of all the description of the Day of Judgment in the Bible*." Hence we see Mr. Miller is perfectly at fault respecting the event.*HST April 24, 1844, page 91.22*

Prof. Brown. I am not prepared to say that you are perfectly right. Yet the Bible is to be very spiritually and figuratively understood.*HST April 24, 1844, page 91.23*

Rev. Mr. Evans. The Bible is shorn of its difficulties, if these principles are admitted, viz:—"That prophetic language is in the highest degree figurative, and the Day of Judgment, Day of the Lord, are to be interpreted with great latitude of signification: ("Ye shall not surely die,"—*serpent*.) The day of the Lord is a day of calamity, or a season of suffering, the day of judgment is the time when the consequences of our actions overtake us; the end of the world is after the end of the existing state of things, and a New Heaven and a New Earth, is a better moral condition of the race. As Prof. Bush says, "Christ is to come spiritually, in the power of his Gospel." These are the most approved Universalist sentiments extent, and I am most happy that nearly all of the Orthodox fully receive them, and reap great consolation therefrom. It is only in principles of interpretation allied to these, that it can be proved that the Adventists *are wrong in the event* for which they are looking.*HST April 24, 1844, page 91.24*

Dr. Proudfit. Very true. It is by spiritualizing, that we arrive at our

truly gratifying conclusions.*HST April 24, 1844, page 91.25*

Bishop Black. Oh no! you must not do away with the judgment; that is an article of our creed. It is much safer to prove the Adventists have erred in the *time* than in the *event*, since they must be refuted some way.*HST April 24, 1844, page 91.26*

Dr. Proudfit. Prof Bush says, he does not enter into the detailed exhibition of the proofs of this position, viz., that the event is wrong, because nothing, in the nature of the case, can prove it to the mind of a literalist, since it is the common and prevailing belief of Christendom, that the end is far distant, it is not necessary that the proof should be formally stated.*HST April 24, 1844, page 91.27*

Rev. Mr. Evans. My friend, Mr Burnap, a devoted Unitarian, says, the reason why this fanaticism has taken such hold of the common herd is "profound ignorance of the language of prophecy."—Many deluded persons, proceed on the unwarrantable assumption that "we have a sure word of prophecy, to which we do well to take heed," being hopelessly blind to the fact, that when the apostle made that assertion, he meant the prophecy of the *destruction of Jerusalem*, and was speaking only to the people of his time. All prophecy *that concerns us* is highly poetical, and in order not to have our imaginations excited; we thus make slight reasons, strong and impregnable proofs, the ground of expectation and cause of fanatic agitation; and we must avoid entirely literal interpretation (save when it suits our purpose) especially in bold oriental figures. of which the Bible is mostly made up.*HST April 24, 1844, page 91.28*

F. O'C. Undoubtedly; the church has decided to that effect.*HST April 24, 1844, page 91.29*

Dr. Green. I fully agree with Prof. Bush, whose opinion is nearly allied to that which the brother has advanced.*HST April 24, 1844, page 91.30*

Prof. Brown. Prof. Stuart, of our denomination, holds views which rapidly tend to the same result.*HST April 24, 1844, page 91.31*

Dr. Proudfit. Dr. Adam Clarke sanctioned the same reasoning.*HST*

Elder White. Culver, and Chase, and Dowling, make admissions to the same effect.*HST April 24, 1844, page 91.33*

Bishop Black. The views of the church are uniform; yet to combat the new form of error the great champions of our cause, Jarvis and others, have found it necessary to take like ground; and spiritualize for the sake of accommadation.*HST April 24, 1844, page 91.34*

Rev. Mr. Evans. The instances in Scriptures where the Deity is described under human similitudes, and his various operations under human analogies are innumerable. A beautiful and striking instance of the skill of the Lord, in *dramatising for the benefit of man*, is found in this passage in Joel:—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble, *for the day of the Lord cometh*, for it is nigh at hand. A day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains, a great people and a strong, there hath not been ever the like, neither shall there be any more after it, even unto the years of many generations. A fire devoureth before them, and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness—yea, *and nothing shall escape them*. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots, on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, *as a strong people set in battle array*.—Before their face, the people shall be much pained; *all faces shall gather blackness*. They shall run, like mighty men, they shall climb the wall like men of war; they shall march every one on his ways, and they shall not break their ranks, and when *they fall upon the sword they shall not be wounded. The earth shall quake before them: the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining; And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his scord; for the day of the Lord is great and very terrible, and who can abide it*?" Now, on the first reading of this passage, it would seem to describe either the end of the world or some great convulsion of nature. But on examining it minutely, we

shall find that scarcely nothing at all is really meant. It is a poetical license taken by the Lord, to excite the imagination of some men to expect some great and terrible event, and then, by a sudden gradation, bring the mind down to the realities of life, and teach it a lesson about being superstitious in building "airy castles" of terror and destruction! This highly poetical and figurative description is no more nor less than an account, in the bold oriental imagery of "the devastations of an army of *locusts* or *grasshoppers*, which swept over Judea, and devoured the earth entirely bare, so as to produce a famine where they had been!"*HST April 24, 1844, page 91.35*

Dr. Proudfit. Delightful! so like some of Dr. Clarke's expositions!*HST April 24, 1844, page 92.1*

Dr. Green. Then blow the trumpet in Zion—sound an alarm in the holy mountain—let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand, "*for the locusts and grasshoppers are coming*!!"*HST April 24, 1844, page 92.2*

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, for the Lord is spiritually uttering his voice, before his army of locusts and grasshoppers!! Mark ye, my brethren, the beautiful descent from the lofty to the lowly-it is inimitably poetical and figurative in the extreme!*HST April 24, 1844, page 92.3*

F O' C. (*Aside*—a very swift transition from the sublime to the ridiculous, according to the dictates of my common sense.)*HST April 24, 1844, page 92.4*

Bishop Black. Poetic descriptions in prophecy, are to be interpreted with great latitude of signification. This is in accordance with the views of the church.*HST April 24, 1844, page 92.5*

Dr. Green. The Adventists would say, that Bro. Evans erred, in giving *very limited latitude of signification*—make the words of the Lord of none effect.*HST April 24, 1844, page 92.6*

Prof. Brown. Of course, of course; they are simple enough to take the Bible just as it reads, and forget that it is only "intelligible to the

intelligent."*HST April 24, 1844, page 92.7*

Rev. Mr. Evans. By considering the highly figurative language of prophecy, a device of the Almighty *dramatizing* for effect, we prove conclusively that the event, which those looking for the Lord expect, will not come. A very striking scenic description is brought to view in the twenty-fourth of Matthew. At first view, one would suppose, from the startling imagery employed, that the end of the world was described, and the personal coming of the Son of man; but here is another instance of poetical license, where the Lord is lofty in predicting, but lowly in executing. The prophecy is much more striking than the event, which is the fulfillment of that prophecy, and this we may remark, is the case with all prophecy, so that the benevolence of God is the more striking.*HST April 24, 1844, page 92.8*

Dr. Proudfit. You consider, I doubt not, that the second coming of the Son of man was at the destruction of Jerusalem?*HST April 24, 1844, page 92.9*

Rev. Mr. Evans. Assuredly. These passages "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken—and then shall appear the sign of the Son of man in heaven, *and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet*; and they shall gather together his elect from the four winds, from one end of heaven to the other. "Peace and safety." All the Lord meant by this hyperbolical burst of poetry, was the destruction of the Jewish state and hierarchy, and the establishment of his own religion; yet, many things (to one not skilled in this Neological scheme of interpretation) in the connection, would certainly lead to the inference that the *end* was described, and a personal coming, than which nothing can be wider from the truth. In the connection, it is said, that, "As the days of Noah were, so shall the coming of the Son of man be," and Luke says, "For as a snare shall it (that day) come on all them that dwell on the face of the whole earth." Now the comparatively illiterate, who jump to conclusions without a regular train of (accommodation)

reasoning, would pervert the truth after this way; “As it was in the days of Noah—the whole world was meant then—the destruction was universal, not confined to the Jewish state—the time was revealed—world warned effectually;—yet they knew not, until the day that Noah entered into the ark, of the rain that overwhelmed them. Poor souls! they (the Adventists) have not the advantage of the intelligent views of the great religious lights of the east—the learned system of exegesis, of the German students of prophecy.*HST April 24, 1844, page 92.10*

To be continued.

Advent Herald & Reporter

JVHe

“The Lord is at Hand.”

BOSTON, APRIL 24, 1844.

All communications for the Advent Herald, or orders for Books or remittances, should be directed to “J. V. Himes, Boston, Mass,” post paid.HST April 24, 1844, page 92.11

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST April 24, 1844, page 92.12

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FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came

*from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST April 24, 1844, page 92.14

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST April 24, 1844, page 92.15

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST April 24, 1844, page 92.16

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST April 24, 1844, page 92.17

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST April 24, 1844, page 92.18

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST April 24, 1844, page 92.19

Note.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B. C.* 677; *also the captivity of Jehoiakim. the comnencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan*. 8*th and* 9*th, was given, B. C.* 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th, was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time is now past; but as we can*

find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3.—"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry,"HST April 24, 1844, page 92.20

Our Position

JVHe

In the passing by of the Jewish year, our friends and the public will, and have a right to expect from us some exposition of the position we occupy. And this we are as ever free to give. It has never been any part of our purpose to withhold from the public any of our views respecting the future, or the difficulties which may be before us. And we therefore fully and frankly admit that all our expected and published time, has passed: the Jewish year, civil and ecclesiastical, in the which we expected the Lord, has expired, and the Savior has not been revealed; and we would not disguise the fact at all, that we were *mistaken* in the precise time of the termination of the prophetic periods.HST April 24, 1844, page 92.21

In view of the present time, it has been repeatedly predicted, that we should either extend the time to some new period, or throw away our Bibles and turn Infidels: but in this, those who have thus prophecied, have prophecied falsely—false prophets have arisen in these last days.HST April 24, 1844, page 92.22

We have never been able to find any other time for the termination of the prophetic periods than the Jewish year now past: nor do we now find any other. The only event we can find, from which to reckon the *seven times*; or 2520 years that the Gentiles were to reign over God's people, is the captivity of Manasseh, which the

best chronologers place B. C. 677, and since which the Jews have never been an independant nation. The only event we can find from which to date the great Jubilee, or 2450 years that the land was to keep its Sabbaths, is at the commencement of the 70 years captivity in Babylon, when Jehoiakim was carried captive, and which the best chronologers place B. C. 607. The only event we can find, from which to reckon the 2300 days, is the going forth of the decree to restore Jerusalem, from which the 70 weeks are dated, given by Artaxerxes Longimanus in the 7th year of his reign; and which the best chronologers pin down to B. C. 457. And the only event we can find from which to date the 1335 days is the succession of the supremacy of papacy, to that of paganism in the Roman empire, which the best chronologists place about A. D. 508. Reckoning the several periods from those respective dates, they can extend only to about A. D. 1843; and as we can find no new dates for the various events from which the respective periods are reckoned, we can find no new point for their termination; and therefore we can extend the time to no new period, unless some error can be shown in our standard chronologers.*HST April 24, 1844, page 92.23*

In the second place, we shall not throw away our Bibles or turn Infidels. We have not followed “cunningly devised fables” respecting “the power and coming of our Lord Jesus Christ;” but have the testimony of those who were “eye witnesses of his Majesty;” and in addition to that, “a more sure word of prophecy, whereunto ye do well if ye take heed” until the Lord shall come. Although our reckoning is out, yet as our chart has brought us so near the heavenly country that we are within soundings, we shall continue on, looking for the Lord such little while as human computation of time may have varied from an exact chronology—the same as any able seaman, when his reckoning is up, would continue on his course, till the blue hills of the expected country should break upon his view.*HST April 24, 1844, page 92.24*

We believe, as ever, that the visions of Daniel and John, as interpreted *by all the standard Protestant commentators*, reveal to us the most prominent events in this world’s history to the consumation of all things, and that history shows a literal fulfillment of all that has been predicted to precede the Advent, so that it is to

be the next event, and speedily to be ushered in. We also believe that it is proved by the Signs of the times, predicted in the Scriptures as precursors of that event. We also believe that the several prophetic periods, which we have supposed would terminate about A. D. 1843, respectively commence at the several events from which we have reckoned them, and all terminate in the fulness of times, at the setting up of God's everlasting kingdom; and admit that we have been as much mistaken in the date of those several events, or in the computation of time since their occurrence, as the vision may be delayed beyond the year of their apparent termination: In this mistake, however, we have erred with the standard chronologers and historians of modern times, who have been our authority on chronological points.*HST April 24, 1844, page 92.25*

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (*2:1-3*,) when he says, "I will stand upon my watch, and sit upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "*argued* with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the 7 times] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."*HST April 24, 1844, page 93.1*

That this admonition has reference to the present time is evident from Paul's quotation of it in *Hebrews 10:36-39*. "For we have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."*HST April 24, 1844, page 93.2*

We believe that we are occupying that period spoken of by our

Savior, when the Bridegroom tarries—*Matthew 25:5*, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to *eat and drink with the drunken*," and the Lord should come in a day they look not for him.*HST April 24, 1844, page 93.3*

We believe that we are now occupying that period of time spoken of by Peter, 2 Epistle *2:3*, who when their "judgment *now* of a long time lingereth not, and their damnation slumbereth not," were to "privily bring in damnable heresies." These Peter says were to be, even as there were false prophets when the Scriptures were indited. As therefore, they of the house of Israel, said, "the days were prolonged and every vision faileth," (*Ezekiel 12:23*) so must there have been a time, when there would be an apparent passing by of the time that the scoffers of *2 Peter 3:4*, might enquire, "Where is the promise of his coming," and flatter themselves that "all things continue as they were from the creation."*HST April 24, 1844, page 93.4*

We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient therefore brethren unto the coming of the Lord, Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth at the door."*HST April 24, 1844, page 93.5*

And we believe it was in anticipation of the passing by of the expected time that our Savior admonished us, in the 12th of Luke, to "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." To *wait* implies a passing by of the time; for till that we do not *wait*. Therefore our Lord adds:—"Blessed are those servants, whom the Lord *when he cometh* shall find watching."*HST April 24, 1844, page 93.6*

As our time has thus passed by—the civil year having terminated last October, and the ecclesiastical, with the new moon in April, we are now prepared to tell the world what we shall do—a question

which has often been asked. We intend to hold fast the integrity of our faith without wavering; and not cast away our confidence which hath great recompense of reward. We intend to continue to comfort one another with the words of the coming of Christ, who will come and will not tarry. We shall continue to believe God's word, in its literal acceptation: for not one jot or tittle of all that is written therein will fail.*HST April 24, 1844, page 93.7*

We shall continue, God willing, to proclaim, Behold the Bridegroom cometh! go ye out to meet him; and the hour of his judgment is come! and we trust we shall not fail to continue to cry aloud to the world and church to arouse themselves from their songs of "peace," and to listen to God's overtures of mercy. We intend to continue waiting and watching for the coming of the Lord, believing that it is just upon us; and we hope to continue faithful to the cause of truth, ever ready to confess or forsake any errors, when pointed out, or to receive any truth in accordance with the word of God. By so doing we believe we shall soon unite when the Lord shall come, in that response when "it shall be said in that day, Lo this is our God; we have *waited* for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation," those being blessed who *wait* and come to the end of the days.*HST April 24, 1844, page 93.8*

As our time has elapsed, and we have no other specified time in the future, but wishing to live and induce others to live in continual readiness and constant expectation of the Lord's coming, we shall know that all who oppose us for so doing, have no sympathy for the Lord's coming. With those who are looking for the Lord, or loving his appearing, we have no controversy. But with those who put far off the day of the Lord, say in their hearts my Lord delayeth his coming, claim that the vision has failed, or deny the promise of his coming, we can hold no Christian fellowship: for those who assume such positions, show that they have no love for Christ's appearing; and teach men contrary to the admonitions of Christ and his apostles, that we should take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkness, and that day come upon us unawares.*HST April 24, 1844, page 93.9*

A specimen of Elder Shaw's Neology

DANIEL'S NUMBERS IN THE TWELFTH CHAPTER

"Time, times, and a half." *Daniel 12:7*. This is a period of *about* three and a half years. From the time that Antiochus sent Appollonius, who took away the daily sacrifice, in June 168 B. C. to the time that Judas Maccabeus cleansed the temple in December 165 B. C. is this period to be reckoned. It is not three and a half years to a day, and the language is not designed to convey a definite period, but something near it.*HST April 24, 1844, page 93.10*

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." *Daniel 12:11*.*HST April 24, 1844, page 93.11*

Here we have the same period that is mentioned in *verse 7*, only *this* gives the definite number of days, while *that* is indefinite; from the time Apollonius took away the daily sacrifice in June 168 B. C. to the cleansing of the sanctuary by Judas Maccabeus in December 165. The abomination that maketh desolate was not set up till after the daily sacrifice had been taken away some months.*HST April 24, 1844, page 93.12*

"Blessed is he that waiteth, and cometh to the 1335 days." *Daniel 12:12*.*HST April 24, 1844, page 93.13*

This period also commences with the "time, times and a half," and with the 1290 days. But what took place at the period when the 1335 days would end? It is clear from history that Antiochus died about this time. He went to the east, was there defeated, set out to return and make Jerusalem the burying place of all the Jews; but died on his way. Was not the death of so great a persecutor, who threatened their entire ruin, a cause of blessedness and joy? Surely it was.*HST April 24, 1844, page 93.14*

Let us recapitulate. The "2300 days" cover the whole time of the oppression and persecution the Jews endured from Antiochus; commencing with the war and sacrilege of Menelaus, in 171 B. C.

and ending when Judas Maccabeus cleansed the sanctuary at the end of 165 B. C.*HST April 24, 1844, page 93.15*

The “time, times, and a half,” is an indefinite period, amounting to *about* three years and a half: from the time Apollonius took away the daily sacrifice early in June 168, to the time that Judas Maccabeus cleansed the sanctuary, the last of 165 B. C.*HST April 24, 1844, page 93.16*

The “1290 days” express the same thing as the “time, times, and half a time,” and is definite, giving the exact number of days beginning at the taking away of the daily sacrifice, and ending when Judas cleansed the sanctuary.*HST April 24, 1844, page 93.17*

The “1335 days” also began at the same time of the two last named numbers, and extended to the time of the death of Antiochus, the terrible persecutor.*HST April 24, 1844, page 93.18*

The Elder, in the last Herald, affects to deny that he is tinctured with Neology, or the “*new doctrine*.” The above extract from his book will show that my charge was true. He takes the lowest Neological ground. The resurrection in *Daniel 12:2*, took place in the time of Antiochus. The end of the days when Daniel shall stand in his *lot*, *verse 13*, was when *Antiochus died*!!!*HST April 24, 1844, page 93.19*

This exposition can be found in “*Stuart’s Hints*,” in a more perfect form. And other portions of the pamphlet relating to the Millenium, which he says is *past*, can be found in *Prof. Bush’s* work on the Millenium.*HST April 24, 1844, page 93.20*

In the Herald of the 18th inst., the author gives the following *very modest* (*!*) notice of his work.*HST April 24, 1844, page 93.21*

That Pamphlet. “I have often been comforted while hearing of the conviction produced by reading my pamphlet, entitled “Christ’s second coming.” That little book has satisfied many wavering minds that Millerism was not true; and it has opened the eyes of many others who were firm believers that Mr. M. was right, and has shown them their error, and caused them to give it up. Some have told me that since they read Miller’s lectures they had never read

any thing that weighed the *weight of a feather* against it *till* they read THAT PAMPHLET."*HST April 24, 1844, page 93.22*

"It should be *extensively circulated just at this time*. Let the *wavering* get it and read. And those who feel interested had better enclose a dollar, either to B. F. Carter, Exeter, or to the author at Franklin, and thus procure a dozen of them to sell or give away. It is a periodical, and can be sent by mail anywhere for periodical postage."*HST April 24, 1844, page 93.23*

N. B. We have procured a quantity of "*that pamphlet*," for *gratuitous circulation*. Any person wishing to read it, can have it without money, and without price, at this office.*HST April 24, 1844, page 93.24*

Infidelity. A man is more or less an Infidel, as he rejects more or less of the written word of God. Consequently we regard all who reject the doctrine of the reign of Christ on earth; and his personal appearing, as so far infidels. Regarding as we do that these questions, sustained as they are by the literal reading of the Scriptures, cannot be despised by one who is a Christian, we cannot consistently fellowship those who deny these doctrines: for "what part hath he that believeth with an Infidel?"*HST April 24, 1844, page 93.25*

The Difference. Preach every thing connected with our views of the Advent, and leave out the immediate appearing of Christ, and all our opponents are as calm as a summer's morning; but preach the immediate appearing of Christ, and leave out every thing else connected with our views, and they are all ready to exclaim against this "Millerism."*HST April 24, 1844, page 93.26*

"STAR OF OUR HOPE."

JVHe

by n. billings.

Precistone.

1. Star of our hope! He'll soon ap-pear, The last loud trum-pet

speaks him near; Hail him all saints, from pole to pole,-How welcome to the faith-ful soul!*HST April 24, 1844, page 94.1*

2. From heaven angelic voices sound,
Behold the Lord of glory crowned,
Arrayed in majesty divine,
And in his highest glories shine.*HST April 24, 1844, page 94.2*

3. The grave yields up its precious trust,
Which long has slumber'd in the dust;
Resplendent forms ascending fair,
To meet the Saviour in the air.*HST April 24, 1844, page 94.3*

4. Descending with his azure throne,
He claims the Kingdom for his own;
The saints rejoice, they shout, they sing,
And hail him their triumphant King.*HST April 24, 1844, page 94.4*

5. O joyful day, when he appears
With all his saints, to end their fears;
Our Lord will then his right obtain,
And in his kingdom ever reign.*HST April 24, 1844, page 94.5*

Letter from brother S. Chapman

JVHe

Dear Brother Bliss:—Permit me in a brief manner to describe the way in which the Lord hath led me since the date of my last (Feb. 3.) Agreeable to appointment, I visited the people in the north part of Richmond, (Reynolds factory,) and also in Exeter, in both which respectful attention was given to the word; backsliders were reclaimed, and many of the saints revived, and brought heartily in to the Advent faiths. A happy hand also was formed in each of those places, and the Midnight Cry, or the Advent Herald procured. While at Exeter, I was informed by brother I. Pierce, that he had obtained *liberty* for me to give a course of lectures at the native's church in Charleston. I commenced at this meeting house at 11 A. M. Something like fifty persons came in during the day, appearing very suspicious of me and of my doctrine, and remained till late in the P.

M. I talked to them in a familiar manner of their Savior, whom they truly loved, quoted his words concerning the flood, the destruction of Sodom. etc,, and showed them by such good authority that the destruction of the present world would be equally sudden and unexpected to the wicked, but that the righteous would not be thus "overtaken as a thief." A large number came together in the evening, and listened attentively till 10 o'clock, at this time one of the brethren ventured to pray, after which another brother, full of caution, made a few remarks, and the meeting closed. At 11 the next morning, the house was well filled, and as silent as the house of death. I expounded unto them the *24 of Matthew*, and "had a free time," and the good Spirit not only dictated, but accompanied the word to the hearts of all; this was truly a melting season. When I sat down, their deacon and leader rose, bathed in tears, and in a most impressive manner, confessed his faith in the truth of the doctrine, that "Christ the Lord" was "even at the doors," and exhorted his brethren, as they regarded their souls, and the souls of others, to indulge prejudice against it no longer, but to listen for their lives to the word of God; after him others continued to rise one after another in quick succession, all expressing their convictions of the truth of the doctrine, and an ardent desire for a preparation of heart to meet the event; from this time the work went on gloriously. I continued with them about two weeks, laboring day and night. The whole church received the doctrine in the love of it, and became the happiest people I ever saw, and as we might naturally expect, it resulted in the conversion of a multitude of souls, most of whom with the church are "looking up, and lifting up their heads," etc. Praise the Lord O my soul.*HST April 24, 1844, page 94.6*

From C. I went to Carolina Mills, (Richmond) and spent a week with the advent friends in that place; this indeed is a happy band. From this place I went to Mansford Mills, so called, (same town,) where the people (as a general thing,) neither fear God, nor regard man, commenced on Saturday evening before a full house, was interrupted several times during my lecture, by scoffers, composed of various classes, viz., Universalists, professors of religion, and drunkards. On the Sabbath the rabble stayed away to make preparations for the evening; the house was well filled with attentive hearers. I addressed them for 4 1-2 hours on the return of the Jews, and temporal millennium; a good impression was manifestly made.

In the evening the house was filled to everflowing; all the scoffers in the neighborhood turned out, having procured a young minister to be present and oppose the doctrine which I advanced. This personage sat directly before me and made quite a flourish in taking notes, supposing him however to be the Universalist minister. At the close of the lecture, he arose and requested the people to listen to him while he offered a few remarks in opposition to the views of the "gentleman" who had addressed them. Quite a number of the congregation responded aloud, saying, "that is right, we wish to hear you put down this stuff," and he appeared to consider himself honored by such a response. He first declared, my Lord delayeth his coming, (at least) for a thousand years, and then began to smite his fellow servants, particularly Father Miller and myself. Besides many other false accusations and misrepresentations, he unqualifiedly asserted that the Rev. J. Dowling of Providence, had published a work in opposition to "Millers" views, which was unanswerable; and that no attempt had been made by Mr. M. or of his followers to reply. After the meeting, to my astonishment, they informed me that he was a Baptist minister, by the name of Wakefield, located within three miles of that place, professing to feed the flock of God with the bread of life. The Lord have mercy on the churches, lest being led by the "blind they both fall into the ditch"*HST April 24, 1844, page 94.7*

From this wicked place I went to South Kingston, and held a series of meetings with the natives, or colored people, at their new meeting house, which was kindly opened for that purpose The people came together here as in Charleston, for nearly two weeks, during which time the whole church became revived, and many sinners were converted, nearly all of whom, as in C. heartily embraced the advent faith; the good work in this place was not confined to the colored people. A most interesting revival is in progress at Brand's Iron works, (Richmond,) where I commenced my labors in that state, in January last, and met with such opposition from Avery, the minister there. At a meeting of the band on Lord's day before I left the state, it was thought that about seventy persons saw and testified to the goodness of God, most of whom also confessed their faith in the advent near. I left R. I. on Monday the 18th, ult, after revisiting nearly all the places where I had labored, and finding the disciples steadfastly minded, have also

visited the friends in S. Killinly, Brooklyn, Hampton, and Abbington, and find the brethren firm in the faith.*HST April 24, 1844, page 94.8*

Allow me barely to add, that during the past week I spent most of the time in Hampton, where the sound of the midnight cry had scarcely been heard; the people come together in the P. M., for enquiry and conference, and in the evening for a lecture; the result was good; at least one soul was converted (a very clear case) several individuals, men of intelligence respectability and piety, having until now heard comparatively nothing.*HST April 24, 1844, page 94.9*

S. Chapman.
Pomfret, April 3rd, 1814.

An "Imposing Ceremony."

JVHe

"As soldiers watch the signal of command,
They learn to how, to kneel, to sit, to stand;
Happy to fill religion's vacant place
With hollow form, and gesture and grimace."*HST April 24, 1844, page 94.10*

"Last Sabbath, the consecration of three new Bishops—the Right Rev. Drs. Quarters, Byrne, and McCluskey—took place at St. Patrick's Cathedral, Mott street, with all the imposing splendor of the Roman Catholic Church. The high alter was decorated with artificial flowers, and the tapers were wreathed with spiral bands of while roses and green leaves. Bishop Hughes, assisted by the Bishops of Boston and Philadelphia, performed the "imposing" ceremony; and, in addition to the clergy of the cathedral, many of the parochial priest hood and deacons were present, and took part in the proceedings. The introductory service having been performed, a grand procession was arranged, consisting of Acolytes in their red sutans, with white surplices; deacons bearing golden censors and boxes; the Bishops in purple gowns, having over them lace surplices and yellow silk stoles, embroidered in gold and flowers, and wearing their mitres, enriched with Jewels. The

vestments of the priests of the Cathedral were all uniform with the above, and the stoles of the new Bishops were of white silk, lined with crimson, and embroidered in gold. The splendor of the whole was much increased by the magnificent vestments of the other clergy, which were of every shade of color. The procession, Bishops bearing the pix, surrounded by immense wax lights, approaching the high alter, and the priesthood took their stations within the rails amidst the solemn sounds of the anthem. The new Bishops, in rotation, having been anointed with the chrism, and performed homage, were enthroned, and the mitres were placed upon their heads, when they received the homage of the clergy, and the salute of their brother dignitaries.*HST April 24, 1844, page 94.11*

We notice the above as one of the passing events of the day, which shows that the “mystery of iniquity” is still working. But in all this ceremony, and folly, and nonsense, how little is there of the simplicity and spirit of the gospel of Christ. How miserably deceived are the multitudes who can believe that such an exhibition of mumery is worship acceptable to God. The whole is more consonant with the worship of a heathen temple than of Christian people; and it is a standing proof of human depravity that in this day of light and liberty, Rome should be able to extend and perpetuate her sway by such heartless forms and childish ceremonies.*HST April 24, 1844, page 94.12*

It is said that the splendor of this consecration was much increased by the magnificent vestments of the clergy, which were of every shade of color. Scarlet is the favorite color of the Pope and his Cardinals, in which they always appear on court-days and festive occasions. How strikingly the whole scene of ceremonies and gorgeous colors and splendid vestments reminds one of that graphic description which John, in *Revelation 17:4*, gives of the woman who was arrayed in purple and *scarlet* color, and decked with gold and precious stones, and pearls, having a golden cup in her hand—full of abominations and filthiness of her fornications.*HST April 24, 1844, page 95.1*

New York Evangelist.*HST April 24, 1844, page 95.2*

Letter from England

JVHe

Norwich, Feb. 12th, 1844.*HST April 24, 1844, page 95.3*

Dear Brother Himes.—I take the present opportunity of sending a few lines to you, as perhaps this may be the last one I shall ever have of communicating my thoughts and feelings to the dear friends of the Second Advent cause in America. My joys have been greatly increased of late, by the acquaintance of several Second Advent leturers from America, which are now laboring with me in England, some with whom you are acquainted. Brethren Barker, Bouten, Gunner, Dealtry, and others. Br. Gunner and myself are traveling together in Norfolk and Suffolk in the east of England. Br. Barker has spent a week or two with us; he is now on his way towards the south of England. Bro. Dealtry is at Liverpool and publishing a weekly paper, called the Midnight Cry. Br. Bouten and Burgessare on a mission at the north of England; they are now in Yorkshire, and send us word they are doing exceedingly well. The Second Advent doctrine is spreading rapidly, and taking deep root in many of the great towns in that part of England. They have many of the chapels thrown open to them. There have been many papers on the Second Advent sent to Yorkshire by Br. Hutchinson, which produced no small degree of anxiety for more light, in the east, where we are traveling. The church is waking up, ministers are coming out and giving the cry; revivals are breaking out most every day, hundreds sometimes profess to get converted in a week, and the devil seems in a terrible rage. It makes me think of the American Camp meetings. The doctrine of the Second Advent seems now to be the grand theme in these parts. The books you have sent us have so fully explained the subject, and so ably refuted all the arguments brought against it, that they have been in almost every society of christians until they have produced a general excitement wherever they have been. The call for light is universal. We have letters from every quarter, for lecturers and books, and we cannot comply with half the requests. We have given up all hopes of ever seeing any of your lecturers now in this country, but we thank you kindly for the books you have sent us, and I am also thankful to all the friends who have sent me Second Advent papers, at different times. I read

them myself and then send them to others; and we are doing all we can to spread the truth and give the Midnight Cry in England, and we read what you and the brethren in America are doing, with the rapid progress it is making in many other parts of the world; I feel still encouraged to do all I can to cry aloud and spare not; my heart is warm in this blessed cause; my faith is still strong in the doctrine which I proclaim to others. I do not consider the vision run out until March, 1843, Jewish year; I do not know what reason we have to expect Christ before. When the time is all filled up we may expect him and not till then. I consider that any day after March 21 we may expect to see the Lord; these are my views, and the views of many of the Second Advent brethren in this country. Many of them think he may probably tarry a few months longer, to bring out the scoffers, and try the faith of men, but we all are agreed to *wait for him until he does come*, and be found in our work giving the cry, behold he cometh. The vision is for an appointed time, at the end it shall speak and not lie; though it tarry, wait, for it will surely come, it will not tarry, *Amos 2*. Let us not be weary in well doing, for in due season we shall reap if we faint not.*HST April 24, 1844, page 95.4*

All who write to me must direct to R. Winter, at Thos. Housetel's, King Street, Norwich, Norfolk. R. Winter*HST April 24, 1844, page 95.5*

Daniel's Fourth Beast

JVHe

Of this, Mr. Habershon says:—*HST April 24, 1844, page 95.6*

The last of the fourth beasts has no given name to it; it was a nondscript, as if the animal nomenclature would be searched in vain, because no evil beast could be found adequate to represent the rapacity, tyranny, and other hideous qualities of the fourth empire. It is described as being *dreadful and terrible, and strong exceedingly, having great iron teeth; that it devoured and brake in pieces, and stamped the residue with the feel of it: and that it was diverse from all the beasts that were before it*. How just and correct this description is of the ancient Roman empire, must be at once strikingly evident to every person acquainted with its history. It was

essentially different in its arms, its arts, and its government, from all other nations. In its thoroughly incorporating with itself all the countries which it subdued,—in its subjecting them all to its own laws, citizenship, and polity, it may well be said to have *devoured them, trod them down, and broken them into pieces*.*HST April 24, 1844, page 95.7*

Connected with the growth of this stupendous empire, we do not, as in the three former Kingdoms, meet with merely one eminent name as its founder: the very mention of Rome, in the days of its commonwealth, calls to mind the recollection of a host of names associated with all that the world calls illustrious, splendid, and great,—and these, from the time of Romulus to that of Augustus, combined with the victories of seven centuries. An empire thus founded, seemed destined, to all human appearance, to stand forever. It was Satan's proudest work: the whole strength and power which he possessed on earth, was collected and concentrated to bring it to perfection: and as such it was, and continues to be, the object of the world's admiration. Thus was it *dreadful and terrible, and strong exceedingly*,—the mistress of the world, the ruler of nations, with the temple of Janus shut, having no enemy to contend with, proud not only in arms, but in learning and wit, ingenuity and art—and perfect in natural powers and accomplishments. Such was Rome in the reign of her first emperor, proudly called the Augustan age; such was the citadel of strength which Satan possessed, when it pleased God that he who was to destroy the works of this arch-enemy of the human race should be born. Such was the kingdom—the *mountain*, as it is figuratively termed in the former vision—of which the Savior of the world was born a subject; and out of, or from which, he, as *a stone*, have nothing to do with its honors, its grandeur, or any of its distinctions, was cut, or separated *without hands*!*HST April 24, 1844, page 95.8*

But the prophet goes on to say, that the monster had ten horns, and that these horns are ten *kings that should arise out of that kingdom*. When the Roman empire had stood for three or four centuries after it had thus attained its height of power and grandeur, having laid its foundations too deep and wide for any other known power of the world to move, its frontiers were, about the beginning of the fifth century, unexpectedly attacked by numerous tribes of hither to

unknown barbarians from the northern regions; and from that time it began to crumble in pieces. Divine providence, meanwhile, as if to mock and humble the loftiest pretensions of man, and show how very little mere human nature can do to stem corruption, or maintain, even an appearance of dignity, permitted many of the emperors of this colossal fabric to degrade their nature even below that of brutes. For if a feeling of respect be cherished in reflecting on the characters of the Brutuses, the Fabiuses, and the Scipios of the Roman republic—men who, by the valor, wisdom, and abilities which God had given them, raised the empire to its pinnacle of greatness; no feeling but that of extreme abhorrence or pity can rationally be cherished, in reflecting on the madness, the brutallty, and the baseness of its Neros, Caligulas, and Domitians; nor, it may be added, can humanity itself avoid shuddering at the horrible persecutions that took place under its more refined tyrants, such a Trajan, Marcus Antoninus, and Dioclesian.*HST April 24, 1844, page 95.9*

After this terrific empire—which, with little essential alteration of character, had been ruled by a long succession of such tyrants—was finally, not indeed destroyed, but turned upside down by the repeated ravages of the Goths, Vandals, Huns, and other savage nations, the Western part of it, or Rome Proper, rose again from the desolations they had made, and now appeared in the divided form we considered in the last chapter; that is, in ten kingdoms. The territorial limits of the original portion of the Roman empire, and known by the name of the Western or Latin empire, were, towards the south, the Mediterranean sea; northward, as far as the Danube and the Rhine, the Western imperial city, was *at the very lowest point of description* in respect of its dependence on and acknowledgement of the emperor of the East, (for from thence must be dated *the permanent fall of the capital*,) we find this changed existence, from a whole to a divided empire, to have taken place in the year 484, as will be demonstrated in the next chapter. The ten kingdoms into which it was then separated, were as follows: 1. Ravenna; 2. Lombardy; 3. The duchy of Rome; 4. Naples; 5. Sardinia; 6. France; 7. Austria; 8. Spain; 9. Portugal; and 10. Great Britain! To the particular remarks made on these ten kingdoms in the last chapter, to which the reader is referred, it is unnecessary here to add more than the above list.*HST April 24, 1844, page*

95.10

Habershon's Work, pages 157—161, 163—167, 170.*HST April 24, 1844, page 95.11*

The Importance of Prophecy

JVHe

The voice of Prophecy being intended to serve as a guide to the church through all ages, it is unquestionably of great importance to ascertain, as far as possible, what portion of it really relates to the times in which we live, and to those events which are passing before our eyes. To this spiritual duty we are exhorted by the Apostle Peter, when he saith: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." We have, moreover, the example of a holy man of old, who inquired diligently, "searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." We likewise meet with a similar exhortation in Isaiah, where the question is put to the watchman, "*Watchman, what of the night*?" and what is repeated—"*Watchman, what of the night*?"—as is usually done when persons are in a panic, or when they fear the watchman man did not hear them the first time, (*Isaiah 21:11, 12*.) The exhortation is then given: "*If ye will inquire, inquire ye: return, come*;" implying that it is of the utmost importance that the question should be answered: as much as if it had been said, "Do not go away without an answer: return, come." "If you will inquire," says Dr. Gill, "about the time of the night, and when the morning will come, inquire in good earnest; inquire seriously; search the Scripture; look into the prophetic parts of it—the several prophecies of the Old and New Testament respecting both the spiritual and personal coming of Christ, and particularly the book of the Revelation, which is a prophetic history of events that should befal the Church and the world, from the first times of Christianity to the end of all things; remain to be fulfilled;—carefully read aver those accounts, and get the best help you can from those who have made it their study to understand and explain the things written therein: whereby you will

in some measure know *what is to come to pass*, and what is left behind."*HST April 24, 1844, page 95.12*

Thus, whilst to the unbelieving world the future, with all the contingencies of human policy, is hidden behind a veil impenetrable by the human intellect, and which, unaided by the Revelation, it in vain endeavors to pierce, the Lord's believing people, like the Israelites of old amidst the surrounding Egyptian darkness, "have light in all their dwellings:" for "surely the Lord will *do nothing*, but he revealeth his secret unto his servants the prophets." (*Amos 3:7*.) And in the opening of the book of Revelation, he thus encourageth the investigation and study of its contents: "*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."*HST April 24, 1844, page 96.1*

Habershon's Preface, pages 10—13.*HST April 24, 1844, page 96.2*

THE ADVENT HERALD

JVHe

BOSTON, APRIL 24, 1844.

The Christian Herald.—This paper is edited by Elder E. Shaw and P. R. Russell, under the direction of an editorial counsel. It is the organ of the Christian Connexion in New-England. When Mr. Miller was introduced to New-England, about four years since, the editors then spoke respectfully of him, and of his labors. The junior editor became an advocate of the doctrine, and gave lectures in many places. He reported these lectures in the Herald. They were read with great interest, and led many to embrace the doctrine.*HST April 24, 1844, page 96.3*

The paper was also opened to correspondents, to speak freely on the Advent, and but little was written in reply. The general influence of the paper went to sustain the Advent doctrine, so far as the nature of the events were concerned, and the *time* of the Advent being *near*; and the result was, that many of the preachers and members embraced the doctrine. Many still adhere with consistency

and firmness to the Coming of Christ, as being “now at the door.”—The exact time having passed, does not affect their faith. They are determined with others, *if the “vision tarry.” to “wait for it, because it will surely come, and will not tarry*.”*HST April 24, 1844, page 96.4*

Since the exact time has passed, the editors and correspondents of the Herald have come out upon them with great severity. They are called upon to “*come back*,” and take their places, and do as formerly. The manner in which this has been done, has produced great disgust in the minds of many. They still felt an attachment to their old brethren, and were disposed to live in peace with them; but they are now driven by the severe and high-handed course of the editors, and their associates, to stand up in defence of their rights as members of the connexion. They stand on the same ground which the connexion started upon, and they do not mean to be driven from it,—*The right of private judgment—the Bible the only rule of faith and duty*.*HST April 24, 1844, page 96.5*

The course of the leaders for the last few months has demonstrated, to all discerning minds, that they mean to rule. Nothing can be found more dictatorial or sectarian in any of the denominational papers of the land. It would seem as though they meant to shake off the last Advent subscriber from their list, and drive out from their church and ministry every honest and conscientious liever in the speedy coming of the Lord*HST April 24, 1844, page 96.6*

The severe denunciations against these brethren, by the Herald, will not daunt or terrify them. They will maintain the old ground,—and, while time continues, stand upon the word of God, and take the liberty to think for themselves.*HST April 24, 1844, page 96.7*

Keep it before the People

JVHe

That as all our opponents since the 21st of March have proclaimed that “Millerism” is *dead*, and as we frankly admit that all our expected time has passed away, the point of difference, now, is in reference to the nearness of the Advent. While some deny entirely

the personal coming of Christ, and others defer it 1000 years, we believe the time has arrived when He is to be momentarily expected; and that consequently what we do in reference to our own preparation and the preparation of others for that event must be done quickly: all our labors and plans are in view of that alone. If, therefore, while we continue our efforts to induce men to take heed to themselves and pray always, lest that day come upon them unawares, we are as heretofore opposed by the so called Evangelical churches and religious press, it will demonstrate that they have no sympathy with the doctrine of Christ's immediate appearing.*HST April 24, 1844, page 96.8*

Remember,—That while all our opponents are agreed that the Advent doctrine must be put down *some how*, yet one portion of them admit that we cannot be far out of the way as it regards the *time*, but deny the event, while another portion of them who deny that any thing can be known respecting the time, admit that we are right in the *event*. And thus among them all, they give us the *whole question*. Dr. Jarvis admits we are right in the event; and Prof. Bush admits that we are nearly correct in the time. And yet, while we are fanciful and fanatical in *all* our opinons respecting it, those gentlemen are perfectly sound and enlightened in *all* their views. Does not this fact show that the sole object of our opposers in the opposition is to satisfy their consciences, that the Lord is not at the door.*HST April 24, 1844, page 96.9*

The Meeting at Exeter, was held in the Christian Chapel. We had a glorious gathering of the faithful and true hearted from the neighboring towns. We have never witnessed so much interest on the subject of the "blessed hope," nor such strong faith as at this meeting. The spirit of love, and union, with deep religious engagedness in the cause of God, was unsurpassed. All seemed to speak from full hearts, and expressed their determination to look and wait, till the Lord should appear. God is with his people. They have nothing to fear. Let them lift up their heads and rejoice, their redemption is at hand.*HST April 24, 1844, page 96.10*

"The Adventists."—We are very apt to judge others as we would not be judged by them. Had I been persuaded to adopt the views of Mr. Miller and those associated with him, I should have regarded the

event predicted of much greater consequence than positive exactness in the termination of the period before its accomplishment. However, maintaining that the nature of the event was certain that the coming of the Lord was to be for the 'cleaning of the sanctuary,' I should have been sure that His second personal appearing had not taken place, and therefore, as there was to be a certain length of time to the 'cleansing of the sanctuary,' I should have been confident that it had not expired, ages since. Then, adopting the calculation on 'the time,' and its termination, I should have looked to 1843 with the greatest expectation.*HST April 24, 1844, page 96.11*

If Mr. Miller is right in the event anticipated as the cleansing of the sanctuary," the rest of the calculation may prove as it may or must —it is less important. The importance rests on, what is the *event* predicted? *Genius of Christianity*.*HST April 24, 1844, page 96.12*

Notices

JVHe

Advent Meeting in Low Hampton, N. Y. We shall attend a meeting in Low Hampton. in the Baptist Meeting House, (D. V.) on*Saturday* and *Sunday*, April 27th and 28th, with Bro. Miller, and others. J. V. Himes.*HST April 24, 1844, page 96.13*

Advent Meeting in Merideth, N. H. At the request of numerous friends, we shall, if the Lord will, attend a meeting in Merideth, or vicinity, where the brethren in that neighborhood *may appoint*.*HST April 24, 1844, page 96.14*

It will commence on *Thursday*, May 2, and continue over the Sabbath.*HST April 24, 1844, page 96.15*

Bro. Timothy Cole, of Lowell, will attend. Our brethren of the Advent, and Lecturers are invited to attend. J. V. Himes.*HST April 24, 1844, page 96.16*

Second Advent Conference. A Conference of believers in the speedy coming of Christ, will be held at West Troy, N. Y., commencing on Tuesday, May 7, (the Lord willing,) and closing with

the following Sabbath. We invite all our brethren in the Advent ministry, who can conveniently be present, to attend, whether they are of great reputation, or like their divine Master, of “no reputation.” We are building a Tabernacle, and expect to have it in readiness for the Conference. Let there be a great gathering. S. C. Chandler*HST April 24, 1844, page 96.17*

Chas. T. Gatlin.
Geo. James.

CAMPMEETING

JVHe

If the Lord will, there will be a campmeeting held in N. Wilbraham, one mile north of the W Rail Road, on the land of Charles T. Potter, to commence on Wednesday, May 22, and continue over the Sabbath. The cars will stop at a place called Sodom, 12 miles east of Springfield, and conveyance can be had from thence to the ground at 6 1-4 cts each, where all who may wish to attend will find good accommodations and board on the ground at reasonable terms. Brother S. Hawley, jr. and other able preachers of the gospel of the Everlasting Kingdom, are expected to be present. Brethren Miller and Storrs are requested to attend, if convenient. We hope there will be a general rallying of the friends of Christ, with their tents, to this feast of tabernacles, and show to the world that while waiting for the vision we are not asleep, or become infidels, as was *prophecied* of us, but mean to labor for the salvation of souls until the Lord comes.*HST April 24, 1844, page 96.18*

R. E. Ladd, E. M. Smith, O. Powell, H. Munger, W. Ordway.*HST April 24, 1844, page 96.19*

New Works

JVHe

Bush’s Letter, with Miller’s Reply, is now published, and for sale, as well as here, at the New York and Philadelphia offices. Price 6 1-4 cts. Mr. Miller’s answer is to the point. Our friends will not fail of

perusing it.*HST April 24, 1844, page 96.20*

The Advent Shield. This is an important work, adapted to this crisis, containing elaborate articles from Prof. Whiting, and others, on appropriate topics; to be published soon.*HST April 24, 1844, page 96.21*

The Advent Message to the Daughters of Zion. This work is designed to meet the wants of a large class of inquires in the churches. It comprises a variety of appropriate articles from the pens of sisters Miner, of Philadelphia, and Clemons, of Rochester.*HST April 24, 1844, page 96.22*

Letters received to April 20, 1844

JVHe

D J Robinson; Martha Lunt pm Rome; N Y $1; W S Miller $2; Rev Mr Smith by pm $1; pm N Haven Vt; J Frost by pm $1; J M Smith by pm $1; J Gleason by pm $2; R Garland; I E Jones; John Dean; pm N York city; J McClure by pm $1; pm Hartford Ct; Mary F Manter; J Billings $1; Miss E C Clemons 5 fo; A Chase by pm $1; C L Page by pm $1; J Weston jr by pm $1; J Marsh $2; J Friend $2; J Ramfall pm Durham's salt works O; Shelden Peck by pm $1; M M George $20; L C Fuller $9, books etc; S D Barker; Mrs E Hull by pm $1; Geo Storer by pm $1; C Lothrop by pm $1; T M Preble $3; E S Blakeslee $2; L B Ransom $1; pm Stillwater N J; pm Jersey N J; J Campbell by pm $2; J Chamberlain by pm $1; J Marsh by Bro Porter $50; E C Drew; A A Sawin $1; pm Thornton N H 25 cts; pm Portsmouth N H; Sarah Goodale by pm $1; Mrs P S McCracken $10; L Wiswell $1; L Armstrong $7; This Smith with bundle of books; C Hersey; pm Smith's Landing N J $1, pd to end of Vol 6; Mrs J Stevens by pm $1; Wm Shapley by pm $1; T W Pease $1; John Dean $1; E Spoul $5; Wm Cobbett $1; I H Shipman; F E Bigelow; Wm McKay by pm $1; Amos Willey by pm $1; Silas Parker by pm $1; pm Morrisville Vt; E Burnham; pm Lebanon Me; Miss J Latshaw by pm $1.*HST April 24, 1844, page 96.23*

Packages Sent

JVHe

T Cole Lowell Ms; S Howland Brunswick Me, to be left at Stage office; E S Blakslee Prospect Ct; N Hervey Providence R 1, 78 Arcade; John Billings Claremont N H; E C Drew Pittsfield Ms; J V Himes 9 Spruce-st., N Y.*HST April 24, 1844, page 96.24*

May 1, 1844

Vol. VII. No. 13. Boston, Whole No. 157

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 13. Boston, Wednesday, May 1, 184
WHOLE NO. 157.*HST May 1, 1844, page 97.1*

THE ADVENT HERALD

JVHe

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Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST May 1, 1844, page 97.5

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Post Offices in the same town.*HST May 1, 1844, page 97.6*

Dow & Jackson, Printers.

BEHOLD HE COMETH

JVHe

From Blackwood's Magazine.*HST May 1, 1844, page 97.7*

"The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble.****HST May 1, 1844, page 97.8*

"But unto you that fear my name shall the Sun of Righteousness arise.****HST May 1, 1844, page 97.9*

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.**HST May 1, 1844, page 97.10*

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Malachi, *ch. iv*.*HST May 1, 1844, page 97.11*

A sound on the rampart, a sound at the gate,
I hear the roused lioness howl to her mate;
In the thicket at midnight they roar for the prey,
That shall glut their red jaws at the rising of day;
For wrath is descending on Zion's proud tower:
It shall come like a cloud,
It shall wrap like a shroud,
'Till, like Sodom, the sleeps in a sulphurous shower.*HST May 1, 1844, page 97.12*

For behold the day cometh, when all shall be flame;
When Zion! the sackcloth shall cover thy name!
When thy bark o'er the billows of Death shall be driven,
When thy tree, by the lightnings, from earth shall be riven;
When the oven unkindled by mortal shall burn;
And like chaff thou shalt glow

In that furnace of woe:
And dust as thou wert, thou to dust shall return.*HST May 1, 1844, page 97.13*

'Tis the darkness of darkness, the midnight of soul;
No moon on the depths of that midnight shall roll!
No starlight shall pierce through that life-chilling haze;
No torch from the roof of the temple shall blaze.
But when Israel is buried in final despair,
From a height o'er all height,
God of God, Light of Light,
Her Sun shall arise—her Great Sovereign be there!*HST May 1, 1844, page 97.14*

Then the sparkles of flame, from his chariot-wheels hurled,
Shall smite the crowned brow of the God of this world!
Then, captive of ages! the trumpet shall thrill
From the lips of the seraph on Zion's sweet hill.
For vestured in glory thy monarch shall come,
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise like the soul from the tomb!*HST May 1, 1844, page 97.15*

Who rushes from heaven? the angel of wrath;
The whirlwind his wing and the lightning his path;
His hand is uplifted, he carries a sword:
'Tis Elijah! he heralds the march of his Lord!
Sun, sink in eclipse! earth, earth shalt thou stand,
When the cherubim wings
Bear the King of thy kings!
Wo, wo to the ocean, wo, wo to the land!*HST May 1, 1844, page 97.16*

'Tis the day long foretold, 'tis the judgment begun;
Gird thy sword, thou Most Mighty! thy triumph is won.
The idol shall burn in its own gory shrine;
Then, daughter of anguish, thy day-spring shall shine;
Proud Zion, thy veil with the olive shall bloom,
And the musk-rose distil

Its sweet dews on thy hill;
For earth is restored, the great kingdom is come!*HST May 1, 1844, page 97.17*

Letter from Mr. Miller

JVHe

Dear Brother Himes:—The Advent cause is holding its own, at least in this section: and I have not yet learned of a single desertion in this vicinity this spring, although our time has run out. The scoffers, "wonder why we dont give it up," and become infidels, as they prophecied we would when the time should be fulfilled; but I am fully satisfied that they are false prophets, and that they prophesy out of their own hearts. No one who has obtained this hope, seems willing to give it up:—they expect to be tried, and so understand it. They are therefore looking with a deeper interest than ever for the final accomplishment of the prophecies: and, I think, are purifying themselves and sanctifying themselves more and more, from unbelief, and the influence of sectarianism, and bigotry of the sects. I am not certain but that God will confound all of our sectarian churches, and bring out his people from among them. Yet it is plain God did command his people to associate themselves in-churches, and bid them to walk in his precepts, and obey his ordinances. Now what must we do? To disobey God, I dare not. And to walk with and have a good fellowship for those who by their traditions, make void the law of God, I must not. To fellowship those who say and act as if they spake the truth, that Christ will never come again to earth, who have no faith in Christ's personal coming, in the resurrection of the body, or the reign of Christ with his saints; or who ridicule the promise of the New Heavens and New Earth, and deny a judgment to come; and who are pre-ordaining the fables of the carnal Jews' return to Jerusalem under the Mosaic law, or the conversion of the world by means of our Babel sects, in me it would be wicked. Yes, hypocrisy in the extreme. What then can I do? To go out of Babel, and run headlong into Babylon, would not glorify God, nor benefit man. To fellowship many of those sentiments among those who call themselves sound adventists, would be absurd. And I cannot see it duty at present to countenance, in any way, those who though escaped from the pollution of the sects, are living in error by

neglecting the plain commands of God in his word. You and my dear brethren may call me uncharitable, and bigoted: But what if you do? Have I been for fifteen years called hard names, and shall I quail now when I have but a few days more to suffer? No, I hope not. I know that we can bear more, much more from an enemy than we can from our friends; for from them we are prepared to receive all manner of reproach, while the same treatment from a friend would break our hearts. But I am perfectly satisfied that those who are the true children of God, must expect to receive persecution for the future, until their Master comes; and I hope to be in such a state of mind as to bear patiently whatever God in his providence, suffers me to receive. I do not mean to be smiting my fellow servants when he comes, neither will I, if God by his grace will assist me, lay down my watch until that blessed and glorious event shall burst upon my enraptured vision. I can truly say, not a day nor hour when awake, but I am looking, yes, actually looking for the King of kings. Some tauntingly tell me, "*the people will have no more confidence in your preaching*." Very well, I tell them, my Master will take care of that, and one thing I do know, I have never preached anything but what I thought I had Bible for, and what in my heart I believed.*HST May 1, 1844, page 97.18*

Mr. Shimeall's Sermon

JVHe

By the kindness of bro. McMurray of Lansingburg, I have received a pamphlet containing two sermons preached in New York city, by Mr. Shimeall, on the last part of the text, *Daniel 11:14*. "*The robbers of thy people shall exalt themselves to establish the vision, but they shall fall*,"—In which he attempts to prove that the text alludes to the "Millerites," in as much as they have robbed the Jews of the promise made unto Abraham that his seed should literally inherit the land of Canaan, which he says they never have done; and now the "Millerites" have robbed them to establish Daniel's vision; but the "Millerites" shall fall. If this is not perverting the scriptures, then they never were perverted, and this too before an enlightened community. We should have supposed that such willful ignorance could not have been found in the world. Now if this champion could be right, then the "Millerites" must have existed from Joshua's day,

and would then have failed: for God says, *Joshua 21:43-45*. “And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” And also, *23:14*. “And behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which, the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.” Therefore they did inherit all that was promised by God to their father Abraham, and who shall we believe, God, or this modern wrester of the prophetic word? Again, to make out his case, he must prove that the carnal Jews are the people of God at this time. And in order to establish this, he will have to destroy the testimony of *Isaiah 65:15*. “And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:” *Hosea 1:9*. “Then said God, Call his name Loammi: for ye are not my people, and I will not be your God.” *Matthew 23:32, 33, 33*. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Behold, your house is left unto you desolate.” Paul, too, *Romans 2:28, 29*. “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh But he is a Jew which is one inwardly; and circumcission is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God.” What a dilemma these Judaizers get themselves into, and how silly must Mr. *Shimeall* have appeared before all of his hearers who had common sense. I have never read anything from the pen of any writer, Infidel or sceptic, so perfectly reckless of truth, as these two sermons. I should suppose it was a burlesque on the mode of modern sermonizing, had it been an anonymous publication. But Kneeland, or a Whitimore would have been ashamed of such a production.*HST May 1, 1844, page 97.19*

I know not what motive the writer could have had, and I am very sure it is not very favorable in its effects upon the clergy of that sect. *Isaiah 44:25*. “That frustrateth the tokens of the liars, and maketh

diviners mad; that turneth wise men backward, and maketh their knowledge foolish;" I cannot conceive what foolish thing remains behind this, for to put down the glorious advent. I therefore remain as before, looking for and hastening unto the coming of the day of the Lord.*HST May 1, 1844, page 98.1*

Wm. Miller.

Pilate & Herod made Friends

JVHe

By Miss E. C. Clemens.

Part II—Continued

Dr. Proudfit. Dr. Clarke held the same intelligent views. He interprets these parallel passages thus, "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." *Matthew 16*. "And whosoever, therefore, shall be ashamed of me, and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, *when he cometh in the glory of his Father, and with the holy angels*" Both refer, in that learned author's opinion, "to a period during the natural lifetime of some of the Savior's audience." Dr. Whitby, also, the author of the Millenium hypothesis, advocated a spiritual coming, and so did Dr. Lightfoot.*HST May 1, 1844, page 98.2*

Rev. Mr. Evans. He doubtless considers very justly, that God it a spirit, and therefore cannot come to the earth personally; true it is said, *for he cometh, for he cometh to judge the earth*, but that is to be spiritually understood, according to our enlightened mode of disposing of scripture.*HST May 1, 1844, page 98.3*

Dr. Proudfit. I am happy that there is such an unlooked for and remarkable coincidence of views, for Dr. Adam Clarke says on this passage, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The learned Dr. has the following paraphrase. "Hereafter, in a few years, ye

shall see the Son of man sitting on the right hand of power, fully invested with absolute dominion, coming in the clouds of heaven to execute judgment on this wicked race."*HST May 1, 1844, page 98.4*

Rev. Mr. Evans. (*Aside*—that's what I call good sound theology. A man that has the benevolence to reason thus, is a good Universalist at heart.) I always was an admirer of Dr. Clark.*HST May 1, 1844, page 98.5*

Dr. Proudfit. And justly. He was certainly a great light, and we rejoice in his light.*HST May 1, 1844, page 98.6*

Dr. Green. But how would you dispose of this passage. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him," in Revelations?*HST May 1, 1844, page 98.7*

Rev. Mr. Evans. Oh, it is only a citation of *Matthew 24:30*, "And then shall appear the sign of the Son of Man, coming in the clouds of heaven with power and great glory." It is just aseasy to spiritualize one as the other—same operation precisely!*HST May 1, 1844, page 98.8*

Dr. Green. I see! I see! and it is a pleasing discovery to; in this way, we can disprove conclusively the event which so many poor deluded fanatics are looking for.*HST May 1, 1844, page 98.9*

Dr. Proudfit. Dr. Clarke's [original illegible] the passage in *Matthew 24:30*, reads thus: "The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of the Divine vengeance, such a signal manifestation of Christ's power and glory, that all the *Jewish* tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion!"*HST May 1, 1844, page 98.10*

Bishop Black. Undoubtedly. But it might be objected, that the prophecy in Rev. was *after* the destruction of Jerusalem.*HST May 1, 1844, page 98.11*

Prof. Brown. All the same; that point is not essential at all. Our system of interpretation is not startled at trifles.*HST May 1, 1844,*

page 98.12

(Enter Farmer Cleaveland.)*HST May 1, 1844, page 98.13*

Dr. Proudfit. Ah, farmer Cleaveland, how are you? (Introducing him.) Gentlemen, this man believes in reading the Bible for himself —ha! ha!—somewhat heretical eh! He's a teacher of divinity, gentlemen!*HST May 1, 1844, page 98.14*

Rt. Rev. Bishop Black. Indeed! what right have you to teach? What authority have you to take such fearful responsibility on your unsanctified shoulders?*HST May 1, 1844, page 98.15*

Farmer Cleaveland. My commission is to preach "the kingdom of heaven is at hand," as much as was the fishermen's.*HST May 1, 1844, page 98.16*

Bishop Black. You are doubtless ignorant of what the church has decided are ministerial qualifications. And here it may be necessary to explain the views of our church, in regard to the precise character and powers of the ministry. And first, the distinguishing feature of the views of the church, upon this subject is, that it holds this fact, "that it is evident to all men, diligently reading holy scripture, and ancient authors, that there have been from the Apostles' time, three orders of ministers in the Church of Christ,—to wit.—Bishops, Priests, and Deacons—and that no person is admitted to the discharge of any ministerial act in the church, *unless* he has had Episcopal consecration, or ordination!" So you see, Farmer Cleaveland, that your teaching is unscriptural, for you have no authority to teach.*HST May 1, 1844, page 98.17*

Farmer Cleaveland. Neither have those clergymen received Episcopal ordination.*HST May 1, 1844, page 98.18*

Dr. Proudfit. I beg pardon, gentlemen, but we are examining Prof. Bush's letter, in connection with some Universalist authors, and should regret to have our minds diverted, when we found our views coincided so harmoniously.*HST May 1, 1844, page 98.19*

Elder White. Can you tell me, brother Evans, who the angels were that came with Jesus, in the clouds of heaven, and gathered the

elect, from the four winds?*HST May 1, 1844, page 98.20*

Rev. Mr. Evans. With the greatest pleasure.—They were no other than the "apostles, who went forth and preached the gospel to all nations."*HST May 1, 1844, page 98.21*

Farmer C. But how does it appear that they were more successful then, than at any other period;—and where is the proof that all the tribes of the earth mourned at that time?*HST May 1, 1844, page 98.22*

Rev. Mr. Evans. The intelligent understand that the *Jewish* tribes are meant.*HST May 1, 1844, page 98.23*

Farmer C. What proof have we that every eye saw him? History records no visible appearance.*HST May 1, 1844, page 98.24*

Dr. Proudfit. Your question is not in point.*HST May 1, 1844, page 98.25*

Rev. Mr. Evans. We have always expounded it so, and now, all the Orthodox join us. Although it had been revealed to Christ, that all these things were to happen during the lifetime of that generation, *he did not know the day nor the hour when Jerusalem was to be destroyed*. And when, after his resurrection, his disciples asked him, "Lord, wilt thou at this time restore the kingdom to Israel?" he replied *reprovingly*, "it is not for you to know of the times and seasons, which the Father hath put in his own power!"*HST May 1, 1844, page 98.26*

Farmer C. And added—"*But ye shall receive power after the Holy Ghost it come upon you*."—Power in what? why power in understanding that which they could not then understand, the "times and seasons."*HST May 1, 1844, page 98.27*

Dr. Green. Too fanciful entirely—strange perversion, made by a comparatively illiterate man too!*HST May 1, 1844, page 98.28*

Dr. Proudfit. Among the other proofs we have that the "end is not yet," and that your people, farmer Cleaveland, are at fault in the event, is the wasting away of the fourth beast, or of the fourth great

empire (the Roman.) The interpreting angel says to Daniel, “And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him! How can the world be burnt up —Christ come—the righteous dead he raised—the living changed— between the passing away of the Roman Empire and the setting up of God’s Everlasting Kingdom! Incredible! Absurd! This prophecy does not mention the events, therefore they do not belong there. “The plain import of the passage is” as the Prof. very justly remarks, “that the one power should be *gradually* abolished, and the other *gradually* introduced.”*HST May 1, 1844, page 98.29*

Farmer C. “If the one is to be gradually abolished, and the other gradually introduced, it is singular that the prophecy is entirely silent respecting that also.” The way the Bible teaches, is, *here a little*, and *there a little*, line upon line, and precept upon precept, and in order to understand it, we must compare the different descriptions of the same event. The event of which we were speaking, the destruction of the kingdoms of this world, has its parallel in the second of Daniel. There is no *gradual* abolishing of the earthly powers, and *gradual* introducing of the reign of Christ described there. It is done at a blow. The stone smote the image upon its feet, (we are living under the toe kingdoms) that were of iron and clay, and broke them to pieces, and they became like the chaff of the summer threshing floor: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. In the days of these kings, (the toe kings) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. It will be, as when God said, “Let there be light, and there was light.” No tampering, tinkering or patching up of the old image, (kingdoms of this world) which has so long belonged to Satan, “with all its glory.” God speaks, and it is done at a blow, it is broken into chaff, and is no more. Besides, in the connexion of your passage in *Daniel 7*., Jesus is represented as coming, “One like unto the Son of man came in the *clouds of heaven*, and came to the ancient of days.” And he shall judge the quick and the dead *at his appearing and his*

kingdom. “Then the saints shall be raised, for the Lord himself shall descend from heaven with a shout, with the voice of an Archangel, and with the trump of God: and the dead in Christ shall rise first. In Daniel, the verse preceding the one quoted, we read, “The judgment was set and the books were opened,” There are the risen saints, “thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.”*HST May 1, 1844, page 98.30*

Dr Proudfit. You cannot hope to convince us: we have studied these matters more than you have, and you are assuming quite too much, to take upon you to *teach*, illiterate as you are, and without authority, as the learned Bishop has said. We all fully agree with Prof. Bush, the event to be expected is not a physical renovation, but a moral regeneration.*HST May 1, 1844, page 98.31*

Bishop Black. We are glad there are the dawnings of a better state of things. Already has the morning of the Millenium arisen.*HST May 1, 1844, page 98.32*

Dr. Brown. Yes, that day is fast approaching, and during that period such numbers will be saved as greatly to overbalance the lost. Although I am not yet prepared to say that all mankind will be saved; yet, I fully concur with Prof. Stuart, that the final number of the lost, compared to the number saved, will be in proportion to the convicts in a State’s prison, compared with the multitudes out.*HST May 1, 1844, page 98.33*

Rev. Mr. Evans. I am happy to hear it. I was ever an advocate for a spiritual Millenium. A thousand years of “Peace and safety,” when the saints will possess the earth. “There is (I rejoice to say with Mr. Burnap,) a power of government, efficient and universal, of which we now see some dawnings—that of the *individual conscience*, the reign of God in the souls of men, the allegiance of every human being to truth and duty. The kingdom of God, it was the great object of Christ and Christianity, to bring about such a government, as this is calculated to supercede every other species of dominion. Whenever it should become universal, prisons would become empty, courts would be deserted, fortifications would crumble, navies would rot, arms would rust, and the nations would learn war

no more.*HST May 1, 1844, page 98.34*

Farmer C., God's word says, that the wheat and tares will grow together until the harvest, that the downward road is, broad, in which many go, while the road to life is narrow, which few find—at the time of the end, the wicked shall do wickedly, and thousands who profess him shall have a form of godliness, without the power. For then they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having *itching ears, who shall turn them away from the truth and shall be turned unto fables*.*HST May 1, 1844, page 99.1*

Dr. Green. Humph! Your common sense should teach you that that "is to be understood spiritually, by way of accommodation."*HST May 1, 1844, page 99.2*

Dr. Proudfit. Prof. Bush sets in a justly ridiculous light the doctrine of the Resurrection and the New Earth of the Adventists.*HST May 1, 1844, page 99.3*

Prof. Brown. Ah yes, he quite demolishes that very absurd part of the theory.*HST May 1, 1844, page 99.4*

Dr. Proudfit. He says to Mr. Miller, "Upon your view the risen righteous are to inherit the earth in their resurrection bodies. But Paul tells us those bodies are to be *spiritual*, and how can spiritual bodies inhabit a material globe? He says further that God has never affirmed any such thing. He finds nothing from Genesis to Revelations that incontestibly teaches that this terrestrial sphere is *ever* to be the abode of the risen saints."*HST May 1, 1844, page 99.5*

Prof. Brown. Do you hear that: (with an air of triumph,) Neither do I find any thing in God's word to that effect—its all moonshine to talk of a literal inheritance!*HST May 1, 1844, page 99.6*

Dr. Green. This is my private opinion—but the public mind is not yet quite ripe enough—we have too lately emerged from the errors of the dark ages, to adopt it yet, as pulpit a sentiment.*HST May 1, 1844, page 99.7*

Bishop Black. Do not be too hasty in abolishing the resurrection—that's an article of our creed.*HST May 1, 1844, page 99.8*

Father O C. That too is in accordance with the teaching of the church. I should regret to have error advocated for the sake of putting down error.*HST May 1, 1844, page 99.9*

Elder White. Colver, Dowling, Chase and others, champions against the Advent cause, in our denomination, have such an *accommodating* spirit of exposition, that I doubt not they would find it agreeable to fall in with the sentiments of Prof. Bush.*HST May 1, 1844, page 99.10*

Rev. Mr. Evans. The judgment is certainly more difficult to be explained away than the Resurrection. That can be disposed of with the greatest ease, and I am happy that we are so united in laboring in our Master's cause against this Miller fanaticism. That question of the Prof. is a poser, "How can spiritual bodies inhabit a material globe?" What say you to that, Farmer Clavland?*HST May 1, 1844, page 99.11*

Farmer C. This is the promise God made to Abraham, "I will give unto *thee*, and to thy seed after thee, *the land wherein thou art a stranger*, all the land of Cannan for an everlasting possession: and I will be their God, *Genesis 17:8*. Something tangible, literal, was promised—*land*. Stephen tells us, that God gave him (Abraham) none inheritance in it, (the land of promise) no, not so much as to set his foot on: yet he promised that he would give it to *him*, for a possession and to his seed after him, when as yet he had no child," *Acts 7*. In the eleventh of Hebrews we read, "By faith Abraham sojourned in the *land* of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city *which hath foundations*, (something tangible and real) whose builder and maker is God. From *Daniel 7:27*, we learn that the kingdom of the saints, (all the saints, not a part) is to be *under the whole heaven*, and it is an everlasting possession. From *Ezekiel 37*. we learn that God will open the graves of the whole house of Israel and bring them into their own *land*. If this is not a *literal resurrection*, then I know not what language could describe one, and if "*their own land*" means not the

promised land, I think it means nothing at all. Our Savior says, “the meek shall inherit the earth.” The redeemed in their song, prophetically heard by John, says, “thou hast made us unto our God *kings and priests, and we shall reign on the earth*, and they, the kings of the earth, shall bring their glory into the New Jerusalem.” How can spiritual bodies inhabit a material globe? By not being *spiritualized* and etherealized away, according to the doctrine of the modern “Sadducees, who say that there is no resurrection.” After Jesus arose, he said, “a spirit hath not flesh and bones, as ye see me have handle me and see; and when he went to heaven, two angels informed the disciples that this same Jesus should so come, in like manner, as they saw him go into heaven.” Paul says, from heaven we look for the Savior, the Lord Jesus Christ, who shall *change* onr vile body, that it may be fashioned like unto his *glorious body*, “And God hath both raised up the Lord” and he will also raise up us by his own power. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your *mortal bodies*, by his Spirit that dwelleth in you.” And again Paul says, this mortal must put on immortality, not spirituality! Well may you deny the resurrection, if the *body* is not to be raised. Jesus has paid the price for “the redemption of our body,” also, for the restoration of all things spoken of by all the holy prophets since the world began.” So the curse of sin will be removed from the redeemed, and the earth, and he will create all things new.*HST May 1, 1844, page 99.12*

Dr. Green. New hypotheses! Redeemed to inhabit earth—Satan’s own construction. You ought to know better.*HST May 1, 1844, page 99.13*

Farmer C. This was the belief of Luther, Calvin, Wesley, Milton, and our forefathers. It was the faith delivered to the saints.*HST May 1, 1844, page 99.14*

Rev. Mr. Evans, And you are simple enough to believe it.*HST May 1, 1844, page 99.15*

Farmer C. I am, assuredy. I believe every word the Lord hath spoken, just as it reads.*HST May 1, 1844, page 99.16*

Rev. Mr. Evans. You are the very personification of Fanaticism. I

think it is Abercrombie, who says, that “unbounded credulity is the part of a weak mind, which never thinks or reasons at all.”*HST May 1, 1844, page 99.17*

Farmer C. Yes, and adds, that *unlimited skepticism* is the part of a contracted mind, which reasons upon imperfect data, or makes its *own knowledge and extent of observation the standard and test of probability*.”*HST May 1, 1844, page 99.18*

Rev. Mr. Evans. If you insist that there must be a resurrection, if Christ was raised—I can show you how you would be wound up on that head by some people. Now when we embark in an argument, we take no mercy with us, so do not call for it, when you see your own hopes blasted—your theory cast high and dry on the coast of discomfiture—stern justice is at the helm, and we cannot listen to the vain cries of those who are so foolish as to put themselves in our way and be shipwrecked by us. Listen how a learned historian (Hume) would have put your vain fancies to flight—listen to his celebrated argument against the resurrection of Christ, on the ground that it is incredible, absurd and improbable. “Twelve witnesses” he says, as nearly as I recollect, “I admit agree in testifying that a man arose from the dead. I am consequently compelled to believe one of two things, either that twelve men agree to tell a lie, or that a man rose from the dead. Either of these suppositions is, I confess, very extraordinary, but as one or the other must be true, I must admit the one that is the least extraordinary. Now it seems to me, more probable, that men should lie, than that one who had been several days dead should return to life again:—for it is a very common thing in this world to testify falsely: but it is contrary to all experience that a man should rise from the dead.”*HST May 1, 1844, page 99.19*

Farmer C. They that adopt reasoning bearing any affinity to this, are infidels, and “err, not knowing the Scriptures, nor the power of God.”*HST May 1, 1844, page 99.20*

Bishop Black. I consider it quite unnecessary to have recourse to such reasoning—it is entirely at variance with the teachings of the church.*HST May 1, 1844, page 99.21*

Dr. Green. I must remonstrate with you, brother, and think this

argument wholly uncalled for. We can much more effectually and gracefully dispose of that mooted question of the resurrection by spiritualizing it, and this mode is certainly free from the objections that exist against yours.*HST May 1, 1844, page 99.22*

Prof. Brown. We are happily not called to such an extremity as to be under the necessity of wielding such dangerous weapons, and which are honestly owned by skeptics alone. Our system of Exegesis amply provides for the disposing of all troublesome passages, wherein is found any allusion to disagreeable topics.*HST May 1, 1844, page 99.23*

Rev. Mr. Evans. Those opinions of the Adventists, about the coming of the Lord—the resurrection, and the New Earth, are quite too gross and earthly for a refined and cultivated Christian to swallow—so like the Mormon New Jerusalem, and the Paradise of Mahomet. Really it is shocking to think of it! Fruits of a literal interpretation.*HST May 1, 1844, page 99.24*

Farmer C. There is abundant evidence "that the believers who lived in the days of those who saw the Lord, and received instruction from them, interpreted the Scriptures literally, *believed the word of the Lord as it was written*—"the system of spiritual interpretation was unknown until the church became corrupt:" and wished to lower down the unbending truths of God's word to suit convenience. I claim that the faith of the Adventists adheres closely to, and is in accordance with the Apostolic belief which prevailed in the first and purest ages. Terrullian, Bishop of Carthage, wrote his famous Apology about A.D. 180, in which the doctrine of the reign of Christ with his saints on the earth, after its renovation, is found: and he mentions it as a *custom of his times*, for Christians to pray that they might have part in the *first resurrection*. Cynrian who lived about A. D. 220, states that Christians supposed that those who suffered for Christ would obtain a more distinguished lot in his kingdom; and that a thirst for martyrdom was the consequence, that they might *obtain a better resurrection*. Remember the Nicene Creed, a form of ecclesiastical doctrines which shows the received opinion of the church in the early ages. On the last clause "I look for the resurrection of the dead, and the life of the world to come," is the following: "The world was made inferior through foreknowledge: for

God saw that man would sin; therefore we expect new heaven and a new earth; according to the Holy Scriptures, at the appearing of the Great God our Savior Jesus Christ. And as Daniel says, (*chap. 7:18*) , *The saints of the Most High shall take the kingdom*. And there shall be a pure and holy land, the land of the living, and not of the dead; which David foreseeing with the eye of faith exclaims; *I believe to see the goodness of the Lord in the Land of the living*—the land of the meek and humble. Blessed, saith Christ, (*Matthew 5:5*,) *are the meek, for they shall inherit the earth*. And the prophet saith: (*Isaiah 26:6*.) the feet of the meek and humble shall tread upon it.*HST May 1, 1844, page 99.25*

Thomas Burnett, in his "Theory of the Earth," printed London, A.D. 1697, states that it was the *received opinion* of the primitive church *from the days of the Apostles to the council of Nice*, that this earth would continue six thousand years from creation, when the resurrection of the just and conflagration of the earth would usher in the Millenium and reign of Christ on the earth.*HST May 1, 1844, page 99.26*

Rev. Mr. Evans. So you deny the Bible truth, that we are to go to heaven when we die! What heresy will you not be guilty of next! (aside, only orthodoxy carried out, to be consistent they must believe it.)*HST May 1, 1844, page 99.27*

Dr. Green. A belief in the benevolence of God leads us to the conclusion that he is a reasonable Being, and has given us a reasonable revelation. Now, since the soul at death goes directly to heaven, is in the immediate presence of God, where is fulness of joy, what is the use of coming back to the earth and taking up with the clogs of mortality again, which the spirit so triumphantly laid in the grave! Nothing is gained by this, it does not look *probable*—it is in the highest degree absurd and incredible, hence we must interpret the Bible according to the dictates of reason and common sense. And the resurrection, since nothing could be gained by having it literal, is to be spiritually understood, and we have a beautiful figure of the manner in which the church is to rise to glory and dominion: it will be, as the Scriptures say, "like life from the dead."*HST May 1, 1844, page 99.28*

Prof. Brown. I am not prepared fully to agree with you. I believe as the farmer has said, that the primitive church who had the advantage of the teaching of the Apostles, took the Bible mainly as it reads—interpreted it literally—yet, I do not suppose it a fundamental point. In the present case, we have recourse to the eastern system of spiritual Exegesis, to combat the very alarming and fanatical errors that so threaten to take away both our name and nation, "and the end justifies the means," as all good Christians are agreed, and we have also the example of the Apostle, where he speaks of "doing evil that good may come."*HST May 1, 1844, page 99.29*

Dr. Green. If we adopt any other system of exposition, comparatively illiterate persons may be our teachers. In order to maintain our dignity, as religious Doctors, it is absolutely necessary for us to represent the Scriptures as very allegorical; and give them as far fetched and insignificant meaning as possible, only "intelligible to the intelligent." As we value the upbuilding of the cause of Christ, and the extension of the knowledge of the Lord, we must do this, in order to hasten and usher in the glorious temporal millenium, when the latter day saints are to reign on the earth. *To be continued*.*HST May 1, 1844, page 99.30*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, MAY 1, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker be fore the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 1, 1844,*

page 100.1

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST May 1, 1844, page 100.2

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 1, 1844, page 100.3

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST May 1, 1844, page 100.4

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST May 1, 1844, page 100.5

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST May 1, 1844, page 100.6

Note.—*The above was written in the Jewish year* 1843, *which has now expired According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B. C*. 677; *also the captivity of Jehoiakim the comnencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan*. 8*th and* 9*th, was given B. C*. 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th, was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified,*

which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3,—"*For the vision is yet for an appointed time, but at the end*" [*of the prophetic periods*] "*it shall speak and not lie*; *though it tarry*," [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"*HST May 1, 1844, page 100.7*

Insanity

JVHe

"There is a frightful increase of insanity from religious causes, during the last year, in the New York Western Asylum—28 out of 220 have grown out of that cause, 15 *of which are attributed to the Miller excitement*."*HST May 1, 1844, page 100.8*

The above scrap, which we cut from the colums of the Zion's Herald, we believe has been copied by the whole clique of the anti-advent press. Its truth or falsehood, of course, we have no means of determining. But judging from the ascertained truth of many similar statements, we do not hesitate to pronounce it *extremely doubtful*.*HST May 1, 1844, page 100.9*

We have become extensively acquainted with the operations of the Advent cause, particularly in the New England and middle States, and we have never fallen in with a *single case* of insanity, which even our enemies, when their candor has been appealed to, in view of all the facts in the case, could attribute to a belief in the Advent doctrine.*HST May 1, 1844, page 100.10*

There are, however, statements enough like the above in circulation; and there is no difficulty at all in accounting for them. The following incident, for the truth of which the parties in the case will be responsible, exhibits at once the *spirit* and the agency from which they have their origin.*HST May 1, 1844, page 100.11*

An Advent lecturer having been invited to visit one of the towns of N. H., on the morning after having delivered his first or second lecture, called into the office of a gentleman, a lawyer, we believe; and while he was seated there, one of these guardians of the public sanity called in to give a chapter upon the “awful effects of Millerism,” when the following conversation took place between him and the lawyer.*HST May 1, 1844, page 100.12*

Well, do you know what an excitement the Millerites are getting up in our village. If we don’t put a stop to it the people will all go crazy.*HST May 1, 1844, page 100.13*

Lawyer. Indeed, I was not aware that any particular danger existed. Have you attended any of the lectures that have been delivered?*HST May 1, 1844, page 100.14*

Me! No, I’d sooner have the plague come among us. There are half a dozen of our neighbors now raving crazy. Such things ought not to be countenanced. The lecturers ought to be stopped at once.*HST May 1, 1844, page 100.15*

Lawyer. I have attended the lectures, and they appear to be very Scriptural and instructive, and I am astonished that such results should be produced. Pray, who are these neighbors who are affected as you report them to be?*HST May 1, 1844, page 100.16*

O, there is half a dozen of them!*HST May 1, 1844, page 100.17*

Lawyer. Will you be so good as to give their names? If there are so many of them, you can have no difficulty in giving their names.*HST May 1, 1844, page 100.18*

Well, there is T. L. and-and-and—there are half a dozen others.*HST May 1, 1844, page 100.19*

Lawyer. Is T. L. all the one that you can think of?*HST May 1, 1844, page 100.20*

O, it’s too bad that this Millerism should be tolerated among us. It will set our neighbors all crazy?*HST May 1, 1844, page 100.21*

Lawyer. There is certainly *something* “bad” about the case. You, who have not attended a single lecture, and know nothing about he subject to which they relate, have come here with the report that our neighbors are going crazy, and out of the whole number you can name but one individual, and that one we all know was crazy six months at least before the lecturer came into town. It will be much more honorable for you to go and hear the lecturer yourself, and see if here is any thing to be frightened at, before you attempt to trouble an honest man, and to circulate such reports about your neighbors.*HST May 1, 1844, page 100.22*

This is by no means a rare case; yet these are the agencies which get up such reports, and the *Christian* and other presses, spread them over the land for truth.*HST May 1, 1844, page 100.23*

We give another statement of this “N. Y. Western Asylum” case, which will show that there is a *mistake* somewhere. It was cut from the columns of the “Portland Transcript,” and while it reduces the number of cases more than one half, Millerism is only “*the supposed* cause.” “Millerism is set down as the supposed cause of *seven* of the persons now confined in the State Lunatic Asylum at Utica!”*HST May 1, 1844, page 100.24*

We do not wonder that there is “a frightful increase of insanity from religious causes!” And when so many of the professed disciples, and public advocates of religion reject its warning, and violate all its precepts which require them to *speak the truth*, we confess the prospect of relief is any thing but flattering.*HST May 1, 1844, page 100.25*

Neology. We often hear the inquiry made, “What is Neology?” It is New Theology—depa2rting from the old established principles of Biblical interpretation, and leaving the faith once delivered to the saints, *for new doctrine*.*HST May 1, 1844, page 100.26*

It begins with denying the literal rendering of the word, and ends with a denial of the inspiration of the Scriptures. We accordingly find men in the church, in every stage of progress, from the most incipient germ, to the boldest scepticism. It is manifested in some, by a denial of the literal application of all those passages of Scripture which relate to the coming of Christ, and end of the world.

In others, the fourth beast of Daniel is made to symbolize the divided Grecian kingdom, and its little horn, Antiochus Epiphanes; the prophetic time being confined by them to literal days, and the judgment scene id *Daniel 7*., and the resurrection in *Daniel 12*., being carried back to the death of Antiochus. While, therefore, we speak of the Neological view of the church, we include all the various phases that this doctrine assumes,—individuals being more or less Neological, as they depart from the literal Scriptures, and forsake the old established principles of interpretation which the Boston Recorder acknowledges are "the *foundation* of Millerism."*HST May 1, 1844, page 100.27*

The Gentile Clock. This is the time piece that chronologers and historians have followed in the computation of time. While God's time can never vary, this may run too fast or too slow. According to it, the night is now spent, but this is "apparent time." How much too fast this clock may have run, we can never know till the end be, for which we are now daily looking."*HST May 1, 1844, page 100.28*

New Interest. Since the passing by of the time when our opponents were expecting to see our total discomfiture, we find a new interest is being awakened in many places. Our friends are firm, our subscription list is increasing, and many who were led to regard "Millerism" as only a matter of "time," now express themselves desirous of examining the question for themselves. To God be all the glory. The cause is his, and he will work in his own way.*HST May 1, 1844, page 100.29*

"Such Nonsense." The restoration of this earth to its Eden state, is a very foolish idea to those who are looking for a terrene millennium. A member of the Marriner's church, in this city, was in our office a few days since to inquire into the nature of the organization of the church at the Tabernacle, as one of the members of the first named church wished to be dismissed to the last. We informed him that we had no bond of union, but the love of God and of each other in our hearts; and nothing but he Bible for our creed. He thought they could not dismiss to such a church, but must excommunicate their brother. We then entered into conversation with him respecting the new earth; and he wished to know if we really believed there would be a city in the new earth with streets of gold, and gates of pearl,

and with trees on each side of the river? Most certainly, we replied. P-o-o-h, exclaimed he, I've heard enough of such stuff. We then asked him if he would accept a book and read on the subject. No, he replied, he had read enough of such nonsense; and immediately left. Alas! thought we; your state of mind is like that of thousands in all the churches. You have heard he subject of the Lord's coming ridiculed, you cannot believe the sincere word of God, and will not read on the subject; but will live on, looking upon the doctrine of the Advent as the veriest nonsense, until the voice of the Archangel shall proclaim the door of mercy closed.*HST May 1, 1844, page 100.30*

The New York Tabernacle. It seems from the religious papers that this building has been let for various purposes, which has called forth some censure; so that the proprietor, Mr. Hale, has felt called upon to apologize through the colums of the N. Y. Evangelist. Speaking of some of the objects for which it was let, he says:—"Ole Bull fiddled there! So he did, and many clergyman of the city went to hear him."!!! Again, speaking of the "Millerites," he says:—"Their labors in some places had done good, and I thought many of them good men, and their interpretations of prophecy as likely to be correct, as some others which are *more popular*!"*HST May 1, 1844, page 100.31*

"And Think to Change Times." *Daniel 7:25*. This was to be one of the marks or evidences of the little horn of Dan.—the Papal beast of Rev. In accordance with this prediction, we find the Papists have endeavored to disprove the prophetic *times* of Daniel and the Apocalypse—making their fulfillment in Antiochus or Nero, in literal days. This same mark of the beast we find is now being presented by the Culvers and kindred interpreters of the Protestant churches. They are vainly attempting to show that the times appointed of God are of very little import, and seem to suppose that they can change or avert their fulfillment.*HST May 1, 1844, page 101.1*

1843, Jewish Time.—When we speak of A. D. 1843 Jewish time, we do not mean the *Jews*' 1843: for they have no such year from A. D., but reckon from their own epochs. A. D. 1843, Jewish time, must therefore denote a Jewish year, which the *nearest* synchronises with our 1843. The Jews originally began their year in

October. After they came out of Egypt, they were commanded to begin their ecclesiastical year in the spring; and being a later appointment, begins the seventh month of the civil year—consequently the civil year begins and ends six months earlier than the ecclesiastical.—The Jewish year which synchronises the nearest with A. D. 1843, must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October 1842, and the ecclesiastical year ending April 1844, nine months of each being in included in A. D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology.*HST May 1, 1844, page 101.2*

Intermediate state of the Dead—End of the Wicked.—Bro. Litch's work on the above subjects, noticed two weeks since, is received and for sale at this office: price 10 cents. Brother Storr's Reply to the same, in the Bible Examiner No. 14. has also appeared, and is for sale as above: price 6 cents.*HST May 1, 1844, page 101.3*

Letter from Bro. J. Buffum

JVHe

Brother Himes:—As I have, in years past, been one of those who "go down to the sea in ships," and have observed that you sometimes publish communications from sailors in your excellent paper, I have a desire to say a few words in answer to questions, which, are frequently put to me, concerning my belief in "Millerism." Professors of religion sometimes say to me, "You talk about the signs of the times—I don't see any signs." To this I answer them, I believe you, and I think I can tell you the reason why you don't see any signs;—you don't look for them: how can a man see any thing, if he will not look at it? Now, I think I can give an illustration of this. Suppose we are (as I have been in years gone by) on board of a good ship, with good wages, good usage, and every thing comfortable, homeward bound from a voyage; under these circumstances, with their pay going on, the crew are not in haste, or particularly anxious to get home.—True, they believe the voyage will have an end, sometime or other: but, being contented "out at

sea," they are not looking for the signs of the land. Now, while this is the state of the crew, how is it with the captain of the ship. I will tell you. *He* is anxious to get into port; he has a valuable ship and cargo under his care, and he knows and feels his responsibility. Hence, he is anxious to know his whereabouts, in the wide waste of waters, viz. his lattitude and longitude, and distance from port, and knowing that he is, by his reckoning, drawing near the land, you will see him every morning, when he first comes on deck, looking at the water, first on one side of the ship and then on the other, and *watching* for signs of land.*HST May 1, 1844, page 101.4*

Now, at such a time as this, let any one ask the contented crew if they have seen any signs of land, they will answer, no; and why have they not?—because they have not been looking for them. Just walk aft, and ask the captain, Have you seen any signs of land, sir? O yes,—I saw a stump of a tree drifting by yesterday; two days ago I saw some rockweed, and this morning I saw a land bird, etc. Now, these are all signs of land, and he has seen them because he has watched for them, expected to see them, and was anxious to get into port, and was not contented out at sea." Furthermore, some have said, that after the time had gone by, Adventists would become infidels, throw away their Bibles, etc., and some say to me, "What will you do now, your time has gone by?" In answer to such inquirers, I must take them on board the ship again. Our captain has a good chronometer, which he has proved in many voyages, but still; like all good and careful navigators, he does not place implicit confidence in it, well knowing that any thing of human workmanship is liable to get out of order; he therefore takes "Lunar Observations," as opportunity offers, and compares the ship's place, as given by them, with the longitude by chronometer, and also keeps his "dead reckoning." Now, by all these means, as well as by the signs, he is convinced that he is drawing near the land, and gives orders to have a good look out kept ahead, especially if the nights are dark and stormy; and like a wise man, begins to look out in season, rather than to wait until the last moment, and thereby, if perchance the ship should be ahead of her reckoning, as is often the case, endanger the safety of all on board. Now, suppose we put a question to the captain. "When shall we make the land, sir?"—He answers, next Sunday. Very well; Sunday morning comes, the captain comes on deck, and says to the mate, Mr. So

and So, send a man aloft, to see if he can see the land; tell him to look all round ahead. Well, the man goes aloft, looks all round, comes down and reports that he cannot see any thing. Well, says the captain, we shall see it by noon; at noon a man is sent aloft again, looks all round, comes down, and says again, nothing to be seen, sir. Now the captain, (strange as it may appear to some) is not alarmed or disturbed at this: but says, well, we shall see it by sun-down; and at sun-down the same thing occurs again, and no land is seen; now two or three days may lapse, and still no land is seen. At last the cry is heard, “Land Ho!” and the captain’s heart beats high: but lo! after sailing along awhile, it proves to be nothing but a bank of fog. Now, under all these apparent discouragements, what will the captain do? Will he throw his chronometer overboard? Will he ‘bout ship and go back whence he came? Not he; he is not such a fool, he does as common sense dictates, viz., keeps on his course, watching, and looking out more earnestly and more anxiously than ever, and is not in the least discouraged by the delay, or by the failure of his first expectations; he is confident of soon being in port, and accordingly has the ship put in the best possible condition, every thing in good order; anchors and cables all ready; his manifest, and other papers arranged, his accounts all made up, and every thing done up in good style.—So may it be with all who “look for the Savior, the Lord Jesus Christ.” Let us have every thing ready, “our loins girt about with truth, our lights burning, etc.,” and no matter if some *green landsmen* on board *should* say, your time is gone by, you had better go back, you had better throw your chronometer overboard, the land is yet a thousand miles or more distant, and besides, what is the use of making such a fuss about getting into port? you may fall overboard to-night, and be drowned, and then your voyage is up, that will be getting into port to you. I say, would any sailor, who really desired to get into port, give any heed to such lubberly advice as this? No, no. Such advice would only betray the ignorance and inexperience of the giver, and it would have no effect on those who felt an anxiety to get home. From those who are contented to remain out on the boisterous ocean of this world, who prefer the tumultuous tossings and heavings of all things here, to the peaceful rest which those look for, who are soon expecting to enter the heavenly port; such advice must be expected from them.—But the faithful mariner, who is most anxious and prompt to do his duty *while on board*, still prefers the

comforts of home, to the storms and dangers of the ocean. He will still be on the lookout, and often at the mast head, straining his eyes to catch the first glimpse of land, that he may give the joyful sound of “Land Ho!” and though his hopes may be deferred, he will be patient, remembering that his duty is, “if the vision tarry,” to wail patiently for it. J. Buffum.*HST May 1, 1844, page 101.5*

Boston, April 9th, 1844.

Extract of a Letter from Sister L. H. Everett

JVHe

I believe the labors of the people of God in this wicked world are soon to close. They are now doing their last work in proclaiming. “Behold the Bridegroom cometh.” The signs of the times all indicate that he is near, even at the door. Men’s hearts are failing them for fear, and are looking after those things that are coming on the earth. All seem to be in expectation of some great revolution or change, and many have distressing fears respecting the future. But why cannot all “discern the signs of this time?” Why can they not just read our Savior’s words, and believe them? Is it not because “their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart and be converted.”*HST May 1, 1844, page 101.6*

My heart is pained for a stupid, unbelieving church, and a wicked world. “O that they were wise, that they would consider this, that they would think on their latter end.” O that I could arouse one poor, careless soul, how would I beseech him to flee to Jesus, before the dreadful storm bursts upon his hapless head.*HST May 1, 1844, page 101.7*

Sinners will awake erelong, but it will be too late. They will pray by and by, but it will be for “the rocks and mountains to fall on them and hide them from the wrath of God and the Lamb.” O what a horrid prayer-meeting the wicked will then have. But their prayer cannot be answered; they cannot be hid from the wrath of God. They cannot be blotted out of existence at their request, but must

“suffer the vengeance of eternal fire.” How should all who believe that day near, labor for the salvation of souls. It is a blessed thought that “the long suffering of the Lord is salvation:” and it should reconcile us to wait with patience, while the vision tarries, “for it will surely come, and will not tarry.” It will come at the very best time. It will come when all things “are fulfilled which are spoken by the mouth of all the holy prophets.” Amen.—Yours in the blessed hope.*HST May 1, 1844, page 101.8*

Lucinda H. Everett.*HST May 1, 1844, page 101.9*

North Leverett, April 12, 1844.*HST May 1, 1844, page 101.10*

Claremont, N. H. Bro. J. Billings writes:—“Our hand is increasing in numbers and faith.—Eight were baptised last Sabbath six new converts praise the Lord; more will soon follow.”*HST May 1, 1844, page 101.11*

Holy Scriptures.—We believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, *2 Peter 1:21*,) spake as they were moved by the holy Ghost. We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ,) and they are profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, (*2 Timothy 3:16, 17*,) “and are able to make wise unto salvation, through faith which is in Christ Jesus.” (Ibid 15.) We believe the Holy Scriptures are the words of God; for it is said in *Exodus 20:1*, “God spake all these words, saying,” etc., meaning the ten commandments given forth on Mount Sinai. And in *Revelation 22:18*, saith John, “I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto them,” “and if any man shall take away from the words of the book of this prophecy,” not [the word,] etc. So in *Luke 1:20*, “Because thou believest not my words.” And in *John 5:47*, and *15:7*, and *14:23*, and *12:47*. So that we call the Holy Scriptures, as Christ, the apostles, and holy men of God called them, viz., the words of God.—*HST May 1, 1844, page 101.12*

George Fox’s Journal, *vol. ii*.*HST May 1, 1844, page 101.13*

“HAVE YOU FAITH?”

JVHe

I tell you that he will avenge speedily! Nevertheless when son of man cometh, shall he find faith on the earth. St. Luke, *chap. 18, verse 8*.*HST May 1, 1844, page 102.1*

Second *With exrpesssion and life*. *Loud*.*HST May 1, 1844, page 102.2*

1. Je-sus our Saviour says:—I will ap-pear! Have you faith? My trumpet is sounding ma-jes-tic and clear? Have you faith? First. 2. Prophets have spoken, their words are ful-filled, Have you faith? My word is es-tablished, your anguish is stilled. Have you faith? Bass. 3. Though I should tar-ry be not dis-mayed, Have you faith? The judgment is coming o’er all I’ve said, Have you faith? *Moderate*. *Loud*. *Louder*. The faithful a-lone I come to see, And they shall live and reign with me, On-ly have faith! on-ly have faith! on-ly have faith! The plan of sal-vation the faith’s eye will see, And live for-ever and reign with me, On-ly have faith! on-ly have faith! on-ly have faith! The *doubt* to the bondage, the *faith* to the free, To live for-ever and reign with me, On-ly have faith! on-ly have faith! on-ly have faith!*HST May 1, 1844, page 102.3*

The Times in which we live

JVHe

“We live in times when the Christian and the infidel, the Statesman and the Divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the Church of God is beset and assailed on every side. Amid these thick clouds, all eyes are fixed with an eager gaze on the dark and coming future. But who shall unravel its mysteries? Who can decipher its solemn roll of fate. Who can pierce with steady eye into the depth of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound

the strange dream of this fleeting, shadowy world, or unlock to the faith of the Church the royal treasure-house of good things to come?*HST May 1, 1844, page 102.4*

“It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves in vain; the policy of the statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery; and every effort of human pride to decipher the solemn handwriting proves utterly in vain.*HST May 1, 1844, page 102.5*

“Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of His providence, and enables them, by patient search, to trace through the past and the future the granduer and the majesty of His high counsels of love. Here nature, providence, and grace are all combined for their comfort and instruction in the faith in glorious harmony. In two short books of Scripture, all nature is laid under contribution for rich and varied emblems, whereby to express the mighty course of God’s providence through six thousand years, and the mysteries of redemption therein contained. There to the diligent search and patient study of the humble and devout Christian, it spreads before his eyes, in one vast expanse, a landscape of wondrous grandeur and surpassing beauty, and whose horizon is fringed with the bright and dawning glories of eternity. The providence of God in times past and present thus becomes one continual pledge of His mercies in time to come; and that whatever the trials of the Church may be now, and however mighty the enemies that surround her, the Captain of her salvation is leading her, by a pathway which he himself has appointed, to a sure and final victory, and the possession of her long-delayed inheritance.*HST May 1, 1844, page 102.6*

“Those trials seem indeed fast approaching. Those enemies are now active, boastful, and strong. The vessel of the Church seems ready to be hurried by fresh waves into the deep. And what shall she do in this time of peril? Could our feeble voice reach her ears, the words of the Roman poet to his storm-tost country would be our language also. We should say to her, amidst these signs of tempest —‘Fortiter occupa portum’ Let her beware of losing the firm anchor-

hold of the word of prophecy. There let her secure a knowledge of her place in the safe harbor of Divine Providence. Let no novel theories of any of her children tempt her to weigh the anchors of her hope, and to commit herself without chart or compass to the tossing waves of time. Instead of casting aside the precious truths which Fathers and Reformers have committed to our keeping, through the unthinking haste that will not wait to free them from the incrusted error, let her rather abide by the old landmarks, while she goes on to perfection by a fuller understanding of the truth. Let the Church of God, and especially our own favored church, follow this course, and she will not fail to trace, in the word of prophecy, the unbroken line of God's judgments and mercies, through all the days of her widowhood, till her Lord shall return. While the children of this world walk on in darkness, and all the foundations of the earth are out of course, she will thus dwell in a Goshen of heavenly light and blessed liberty. The wiles both of her inward and outward enemies will thus be unmasked—their approaches laid bare—and their violence repelled. And even should the darkness and the storm thicken around her, she will still be able to lift up her head with joy and gladness, and will know the more assuredly that her redemption draweth nigh."—*Church of England Quarterly Review for April* 1840.*HST May 1, 1844, page 102.7*

Deplorable.—On Monday afternoon last, seven females and two males were baptized in the Delaware, at English Ferry, Camden, N. J. They had embraced the Miller mania! Had they been vulgarly punished with a flouring, it would have been more in keeping with the name of their prophet.—*Daily Times.**HST May 1, 1844, page 102.8*

The Times is very charitable in wishing to *punish* the Millerites for their mode of baptism, while it excepts the Baptists, Methodists, Universalists, etc., whose mode of baptism is the same. The idea of punishing the Miller converts in order to destroy their forms and ceremonies, is no doubt in accordance with the Christian spirit, as the Times understands it, but we were in hopes that such kind of Christianity was about given up.—*Investigator.**HST May 1, 1844, page 102.9*

The Last Scrutiny.—Let me suppose that this was the last hour of

us all; that the heavens were opening over our heads; that time was past, and eternity begun; that Jesus Christ in all his glory, appeared on the tribunal, and that we were assembled here to receive our final decree of death or life eternal! Let me ask, impressed with terror as well as yourselves, and not separating my lot from yours, but putting myself in the same situation in which we must one day all appear before God, our Judge: let me ask, if Jesus Christ should now appear to make the terrible separation of the just from the unjust, do you think the greatest number would be saved? Do you think that the number of the elect would be *equal* to that of the sinners? Do you think, if all our works were examined with justice, would he find ten just persons in this great assembly? Monsters of ingratitude! would he find one?—*HST May 1, 1844, page 102.10*

Massillon.*HST May 1, 1844, page 102.11*

The Nation's Destiny—It has run fast in the race towards Ruin, so much faster than other nations commencing their course long before it, that it will reach the goal as soon as they. From so great a comparative height of light and liberty has it plunged, that its downward velocity is proportionally rapid. It will soon have ripened itself for Destruction, ready to its simultaneous sinking with the rest of the world's great Babylon, to complete and final ruin, "as a millstone cast into the depths of the sea," giving place to the New Jerusalem, "coming down from God out of heaven."*HST May 1, 1844, page 102.12*

Letter from Brother R. Carland

JVHe

Brother Bliss:—As whatever may have been written by the pious or learned in reference to the fulfilment of prophecy has become so interesting to me, and must be so to you, while giving expositions, I would cite you to a remark of Gibbon, written, A. D. 1782, or 3. "Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction of which the style is unambiguous, and the date unquestionable." Vol. 4, chap. 55. page 51. This no doubt you have noticed; but I would like to know whether you consider the existence ambiguous, or whether,

as I do, that by the *rare* prediction, the prophecy in *Revelation 9:15*, was unquestionably intended, and its accomplishment, the fall of the Ottoman power, which that generation have beheld.*HST May 1, 1844, page 103.1*

I would also call your attention to an inquiry of a learned Jew, written to a friend nearly 800 years ago, in relation to their captivity. "I would fain learn from thee, out of the testimonies of the law and the prophets, and other scriptures, why the Jews are thus smitten in this captivity, wherein we are; which may be properly called the PERPETUAL ANGER OF GOD, because it hath no end. For it i now above 1000 yearn since we were carried captive by Titus; and yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their backs, were only punished with a seventy years captivity, and then brought home again; but now there is no end of their calamities, nor do the prophets promise any." *S. Moraccamsu, in Bp. Patrick.* But it seems that modern expositors can find promises where this Jew could see none. Says T. Scott, "we are taught to expect that the very Jews now without prince or sceptre, will ere long be gathered to him (Christ) as his willing people." Yet not as a nation, according to our belief. But, "when the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations." G.*HST May 1, 1844, page 103.2*

Barnstead, April 6th, 1844.*HST May 1, 1844, page 103.3*

Remarks.—We do not know to what prediction Gibbon had reference. Perhaps some of our readers may be in possession of the fact, and inform us. We think Gibbon, being an infidel, did not refer to the scriptures.*HST May 1, 1844, page 103.4*

We think the Jew, could he have seen the truth of the Advent, would have seen why the captivity of his nation was so long continued.*HST May 1, 1844, page 103.5*

Eds.*HST May 1, 1844, page 103.6*

Letter from Bro. S. S. Snow

JVHe

“But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.” *2 Peter 2:12*.*HST May 1, 1844, page 103.7*

In these words the apostle Peter is describing the false teachers of the last days, as appears fully from the first verse of the chapter. For a specimen of their fulfilment take the following paragraph which I extract from the “N. E. Puritan,” of March. 29. It is contained in an article headed, ‘Causes of opposition to the ministry,” and the leading editorial.*HST May 1, 1844, page 103.8*

“Accordingly, it is every way to be expected, that when a shrewd man forms a design of driving, under false pretences, a scheme for self-advancement—a scheme which he is conscious will injuriously affect the religion and morals of the community—he will pitch battle at once with the ministry. This has been a matter of fact and experience in former generations, and it is eminently so in our own times. To say nothing of the past, just notice two or three movements for the present. A few year ago, Millerism came up; and of the intentions of it leaders, we leave our readers to judge—simply stating a well-known fact, that some of them have enriched themselves by means of popular credulity; and the fact, that the scheme promised to a discerning mind nought but evil to the public interests. But the currents of this fanaticism were not fairly in motion, before its prophets were pouring forth sheets of flaming denunciation against the ministers of Christ. It was the ministry that stood in their way—it was the ministry that was sending souls to hell by thousands—it was the ministry that was the great stumbling block in the way of realizing all the benevolent intentions of the Millerites.”*HST May 1, 1844, page 103.9*

The above is a fair sample of the arguments made use of by the opposers of the blessed Advent. Surely the seven thunders have uttered their voices! It is no wonder that brother John when he heard their declaration in Patmos, was not permitted to write them. They are directly opposed to the truth of God; and, consequently, could not be incorporated in the Sacred Scriptures.*HST May 1,*

1844, page 103.10

How many truths are contained in the foregoing extract? Let us see. In the first place, it is stated that designing men, when they would for selfish purposes impose on the community, have generally, if not always, commenced their iniquitous course by pitching battle with the ministry. If this were so, it would prove that these designing men were not so very "shrewd," after all. For it is an incontrovertable fact, that the clergy of the present day exert a great influence in the community. Hence, instead of opposing a popular ministry, a man who "forms a design of driving under false pretences a scheme for self-advancement," generally finds it necessary to court the favor of the clergy in some way; and after securing their influence in his favor, he goes forward with his nefarious plans, and the public is thus most completely gulled. "This has been a matter of fact and experience in former generations, and is eminently so in our own times." Witness the rise and progress of the wonderful "Science of Mesmerism." See it going forth like a frog in all its filthiness from the mouths of the false prophets of these last days, and performing its great wonders, to deceive if it were possible the elect. Do these jugglers and wizards oppose the ministry? No, no! They are too "shrewd" for that. They know better.*HST May 1, 1844, page 103.11*

Another statement is that some of the leaders of "Millerism" have "*enriched themselves* by means of popular credulity." This is given as a "well-known *fact*! If indeed it be so, it is most certainly susceptible of proof. Then let it be proved. Assertions are not proof. I call upon Jona. E. Woodbridge, Dorus Clarke and Parsons Cooke, editors of the N. E. Puritan, to give the *names* of those "leaders," with the *proof* that they have "enriched themselves," or they shall stand before the world as the fabricators of a base and malicious falsehood.*HST May 1, 1844, page 103.12*

Again, it is stated as a "fact, that the scheme itself promised to a discerning mind nought but evil to the public interests." If by public interests the writer means the selfish interests of those whose treasure is on earth, we agree. But if he mean the best—the highest —the eternal interest of God's children, we disagree. Let this be decided in the day that is *just at the door*, when the seventh trump

will sound, and the mystery of God will be finished.*HST May 1, 1844, page 103.13*

But the writer says, we denounce the “ministers of Christ.” This is false. We denounce the ministers of Satan, who, for filthy lucre, are *transformed as* the ministers of Christ. And such God’s word denounces in words of living fire. *Oh! their end, their dreadful end*! Samuel S. Snow.*HST May 1, 1844, page 103.14*

A Just Rebuke

JVHe

We present the following from the Vermont Observer, not so much for the sake of giving the article from the paper called the *Christian* Watchman, as we do to show that occasionally a paper like the “Observer,” is disposed to do us justice. The “Watchman” is the leading Baptist paper in N. Eng., and not only has gone into Neological ground, but also manifests a most unlovely and unchristian spirit; and the extract from it is only a specimen of what most of the *religious* papers are vending to their readers respecting the Advent.*HST May 1, 1844, page 103.15*

Millerism Ended.—The following is an extract of a letter dated, “Philadelphia, Feb. 4,” signed *William Miller*, and which was published in the “Midnight Cry,” of Dec. 7, 1843:*HST May 1, 1844, page 103.16*

“My principles, in brief, are that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843, and March 21, 1844. I have never for the twenty-three years had any other time preached or published by me; I have never fixed on any month, day or hour between that time; I have never found any mistake in reckoning, summing up, or miscalculation. I have made no calculation for any other time.”*HST May 1, 1844, page 103.17*

Thus this *miserable old man* has lived long enough to see his *ignorance, folly and presumption* fairly and fully demonstrated by the march of time. Will he and his *dupes* now believe that they

“know not the day nor the hour when the Son of Man cometh?” that “the day of the Lord so cometh as a thief in the night,” that “of that day and of that hour knoweth no man?” And will they now heed his words and “be found watching?” *Christian Watchman.*HST May 1, 1844, page 103.18

The foregoing we cut from the Christian Watchman, Boston. It is well known that we have never believed with bro. Miller, and have had no confidence in his mode of reckoning time. But we cannot consent to have such language as is used by the Watchman pass without entering our protest against treating the subject in this way. “This miserable man,”—“his ignorance, folly and presumption,”—his dupes.” etc. are expressions that *we should not have expected from such a source as the Watchman*. No possible good can come from them. Besides, we can see *no great difference between the* “*ignorance, folly and presumption*,” *of bro. Miller, and that of Gill, Scott, Doddridge, McKnight and others, who have written upon the prophecies*, unless the “wisdom” of the latter is more conspicuous, in setting the time far enough off, so as not to have their “folly” manifest itself in *their own day*. We believe they all reckoned many of the numbers in Daniel and Revelation just as bro. Miller has. They marked, the path—he followed it to its termination. They stated the questions—he solved the problem: and the true result is, “Ye know not when the time is.”HST May 1, 1844, page 103.19

If the editor of the Watchman believes in reckoning “a day for a year,” in Daniel’s numbers, we consider him equally subject to the charge of “folly,” with bro. Miller. If he does not so believe, there is so large and respectable a class of christians who do, that they are not to be scouted. Besides, if our brethren have erred, either in setting the time, or in the spirit they have manifested toward those who could not adopt their theory, (and we doubt not they have erred in both) it belongs to those who are “spiritual” to restore them in the “spirit of meekness.” But we doubt whether the spirit of the article in question would do much to “restore” any of our brethren. How liable we are, while avoiding one error, to fall into another.HST May 1, 1844, page 103.20

Correspondence

JVHe

Fallsington, N. J. Bro. E. P. Worrall writes:—"The Advent brethren in this place, though few in number, are strong in the faith once delivered to the saints; and although the vision appears to tarry, they are determined to wait for it, believing that at the time appointed, it will speak and not lie."*HST May 1, 1844, page 103.21*

No Troy, Vt. Bro. J. H. Pratt writes:—"There are a few in this section who are looking for the Lord, expecting hourly the return of the Bridegroom. They are strong in the faith found in the Word of God. The labors of Bro. C. Green were blessed to the good of souls." The brethren there are now destitute of a lecturer, and wish for some one to go out and in before them, and break to them the bread of life. We do not now see what can be done for that place. The Lord may send some laborer there.*HST May 1, 1844, page 103.22*

S. Scituate, R. I. Bro. G. A. Williams writes:—"We are still looking for the Lord, and intend to continue so doing, till the clouds of heaven reveal him."*HST May 1, 1844, page 103.23*

Low-Hampton, N. Y. Mr. Miller writes:—"I should be very much pained to learn that any one who had believed in the soul-stirring, and heart-searching doctrine of the Second Advent, had given up on account of the time having run out. God has promised, at the end of those days to perform the glorious things for which I now look. He has commanded us to watch, and now we can show our obedience; for the time has now come for us to watch. Therefore, I am determined for myself, at least, to watch until he comes, if I live."*HST May 1, 1844, page 103.24*

Middlebury, Vt. Bro. H. Richardson writes:—"I have examined the subject of the Advent without any prejudice, or being influenced by any one, for I never heard a lecture delivered by any one since the subject has been agitated. The facts that have been exhibited on the subject of Christ's Second Advent, in my mind, fully accords with the Word of God.*HST May 1, 1844, page 103.25*

And from what has taken place in the rise and fall of kingdoms and empires; and the signs given by our Savior, and the inspired writers of the New Testament, which have to my mind, been nearly all

fulfilled, we now stand near the closing period of time. May we not infer from the present condition of the world, and the great commotion that prevails among the nations, that some wonderful event is about to take place. The Bible is the grand chart to point out the way to happiness and heaven. It is a guide the humble and devout follower of Christ, to light up his pathway through this world of sorrow, toil and pain, to the haven of eternal rest. Its blessed promises cheer our drooping souls, and point to joys above. I feel it all important to give heed to the admonitions of the Savior, to have my loins girt about with truth, my lamp trimmed and burning, that I may, at his appearing, be found of him in peace."*HST May 1, 1844, page 104.1*

Hanover, Mass. Br. Elam Burnham writes:—"I have held meetings in Randolph, Braintree, Weymouth, Abington and this place; and I find the brethren strong in the faith, and waiting patiently for the King from heaven. The meetings are generally well attended each evening by large numbers who are very still and hear with great attention." The Baptist church in that place have suspended one brother for his Advent views.*HST May 1, 1844, page 104.2*

Liberty, Me. Bro. E. Start writes:—"There is a little band of Advent believers here, looking for the Lord. Our brethren have been voted out of the school house, and have concluded to put up an Advent House. We intend to have it finished in three weeks."*HST May 1, 1844, page 104.3*

We shall be unable to comply with the request to visit there at present. Will some brother visit there?—*Eds.**HST May 1, 1844, page 104.4*

Ware, N. H. Bro. T. M. Preble writes:—"I am happy in the prospect of soon being an inhabitant of the New Earth: yes, daily am I looking for the Savior. To me this is a reality, as much so as faith can make it.*HST May 1, 1844, page 104.5*

But believing it to be duty to occupy till the Master comes, I therefore think to start in a few days, for the State of New-York, to warn the people there, to prepare to meet their God, should time continue long enough for me so to do; but if not, I can say with all my heart, Amen, and Amen."*HST May 1, 1844, page 104.6*

North-Stringfield, Vt. Bro. I. W. Shipman writes:—"Our brethren are strong in the Lord, amid contending elements, and as unmoved as Mount Zion. Our meetings are full and flourishing, and our enemies raging. May God keep all his children united, faithful, and happy to the end."*HST May 1, 1844, page 104.7*

Utica, N. Y. Bro. C. Hersey writes:—We arrived here on Saturday from Glenville, where we have been laboring a week. God smiled upon our labors: having been denied a meeting-house, a tavern keeper kindly fitted up an "upper room," and invited us to preach as long as we would. Elder Thompson, of Ballstown, was present, and at the close of our meeting administered the ordinance of baptism to two, and the Lord's Supper. The meetings were very interesting, and fully attended.—Tears trickling down their cheeks, bespoke the feelings of their hearts; and the confessions were "truly, there is something in the Bible that tells us Jesus is coming." We had also an interesting meeting at Scotia before we went to Glenville."*HST May 1, 1844, page 104.8*

Lower Granville, N. Scotia. Bro. E. Sproul writes:—"For some time past, the Advent brethren in this place, though few in number, have stood firm; believing that the cause we advocated was that of our divine Master's, we felt willing to leave the result with Him who never will disappoint those who put their trust in Him. And at the very time our enemies thought to triumph over us, the great head of the church, through the instrumentality of one of his faithful servants, is pouring out his spirit, so that the few are becoming many. Elder Hamilton, who was at Woodstock last winter, arrived here about three weeks ago, and was kindly received by the people in general, in the vicinity, which has resulted in the conversion of some 20 or 25. Though in a thinly inhabited country place, his congregation amounted to from 200 to 250 and at one time half the latter number came forward to the anxious seats (as he termed them) to be prayed for. Bro. Martin's labors last season in this place were not in vain. One case I will mention. An intelligent man of about the middle age of life, about twelve years past, embraced the principles of Universalism, and being assisted by the pens of talented and artful men of that denomination, settled down in it, and followed a course too often pursued by men of those principles. Out of curiosity, he went to hear Mr. M. lecture and his clear illustrations

of the different kingdoms, in agreement with history (of which the hearer was to some extent acquainted) and other forcible arguments, adduced from the Word of God, shook his system and made him to feel there was a hell for the final impenitent. He confessed that such was the force of truth that he thought he must throw away his Bible, or believe it. He is now happy, and can bless the Lord for the doctrine of the Second Advent. Elder H. I expect, will write more particular."*HST May 1, 1844, page 104.9*

Rochester, N. Y. Bro. J. Marsh writes:—"The brethren are firm in the faith. I have never been more confident that the Lord will soon appear."*HST May 1, 1844, page 104.10*

Detroit, Mich. Bro. L. Armstrong writes:—Br. Fitch came here about a year since, and delivered a few lectures, and left a good impression upon many; but since then, we have had no lectures, except by one or two transient brethren, not calculated to draw out an audience. Why will not some of our brethren pay us a visit? I am confident they would gain a hearing and do good. Cannot Brn. Chittenden, Cook, Jacobs, Storrs, or some other good brother come this way?*HST May 1, 1844, page 104.11*

Westboro, Ms. Bro. W. Hatch writes:—"We have a good band of brothers who are waiting for the Lord."*HST May 1, 1844, page 104.12*

We were unable to send him help as he requested the last Sabbath. Eds.*HST May 1, 1844, page 104.13*

To Correspondents.—Bro. J. Randal's communication is received. We presume that it looks all very real to him that the first chapter of Genesis is a prediction; but we are fully satisfied that he is wrong respecting it. We have not time to give our reasons in full; but while we would like to gratify him by publishing his views, we could not in conscience thus do what we should consider to be violence to the word of God. We believe that the Scriptures explains its own figures; and when there is no such explanation, and no violence is done to common sense, we must understand the Bible in its plain, literal import. The spiritualizing the account of creation and the fall in Genesis, is one of the sins of the Neologists of Germany, whose errors we labor to oppose.*HST May 1, 1844, page 104.14*

Lines by Wm. W. S. are deficient in poetic merit.*HST May 1, 1844, page 104.15*

To D. B. G. We can see no additional reasons than those before considered for publishing the article on that subject.*HST May 1, 1844, page 104.16*

Bro. Warfield. Your letter has been mislaid. Will you send us those extracts again?*HST May 1, 1844, page 104.17*

Polycarp's Decision.—When he appeared before the proconsul, the latter said to him—"Swear, curse Christ, and I will set you free!" The old man answered—"Eighty and six years have I served Him, and I have received only good at His hands! Can I, then, curse Him, my King, and my Savior?"—When the proconsul continued to press him, Polycarp said—"Well, then, if you desire to know who I am, I tell thee freely, *I am a Christian*!—If you desire to know what Christianity is, appoint an hour and hear me." The proconsul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp—"Only persuade the people." He replied —"To you I feel myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them as undeserving of any defence from me." And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the Gospel to a wild, tumultuous, and fanatical mob? After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in their circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out—"This is the teacher of Atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!" As soon as the proconsul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the market places and the baths. When they wished to fasten him with nails, to the pile, the old man said—"Leave me thus, I pray, unfastened.—He, who has enabled me to abide the fire, will give

me strength also to remain firm on the stake." Before the fire was lighted he prayed thus—"O Lord! Almighty God! the Father of thy beloved Son, Jesus Christ; through whom we have received a knowledge of Thee! God of the Angels and of the whole creation; of the whole human race, and of the saints who live before thy presence! I thank Thee that Thou hast thought me worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses."—*Neander*.*HST May 1, 1844, page 104.18*

Letters received to April 27, 1844

JVHe

A Ackley by pm $1; W B Start by pm $2; pm Norway, Me; A B Nuckels 10 cts; Ellen Tanner; R Hutchinson; R E Ladd and others; H Richardson; J H Scotiff by pm $1; L P Park; L P Barnum by pm $2; Sally Farhan; R Cutter; J R Dunbar by pm $1; H Cook by pm $1; Wm Trowbridge; C Stow; Maria Leighton by pm $1; B Cooper by pm $1; E Hurd by pm $1; H F J Scribner; J Chillis; W m Miller; A Lyford by pm 50 cts; E C Clemens 2 fo; S Howe $1; J Litch; W Hatch $1; P Wilcox and M O Pray by pm $1; each; Wm Walson by pm $1; Samuel Turner by pm $1; pm Walpole Vt; pm Troy N Y; J Pearson $15; J J Porter; J B Veitch; G S Stacy $5; J Burley $2; A Tilton $1; pm Southbridge Ms; E W Goft by pm $1; Rev P T Hervey by pm $1; Z D Smith $1; pm N. Haven Vt; D Tuxbury; L C Collins; W P Stratton; Eld Batchelder $1; W P Stratton; pm Spencer Ms; T L Tullock; S Pottle; M M George 1$; A Anthony by pm 50c; pm Wales Me; E Bartlett by pm $1; Jessee Wood by pm $2; B Allard by pm $1; Mary S Washington $1; Mrs Shuts by pm $1.*HST May 1, 1844, page 104.19*

Packages Sent

JVHe

F B Evans Manchester N H; Z Baker 17 Cheapside N Bedford, J V Himes 9 Spruce St N York, J Litch Philadelphia; R Cutter Newburyport Ms; E C Galusha Rochester N Y, 17 Arcade; M M George Lowell Ms.*HST May 1, 1844, page 104.20*

NOTICE. Some 25 or 30 of our papers, No. 12, April 17, were accidentally marked last week, instead of the Herald of that week. If any one who has received those papers will please inform us by their post master, we will forward the right number at once. It is not probable that the accident will occur again; we much regret that it occurred at all.*HST May 1, 1844, page 104.21*

Office Agent.*HST May 1, 1844, page 104.22*

CAMPMEETING

JVHe

If the Lord will, there will be a campmeeting held in N. Wilbraham, one mile north of the W Rail Road, on the land of Charles T. Potter, to commence on Wednesday, May 22, and continue over the Sabbath. The cars will stop at a place called Sodom, 12 miles east of Springfield, and conveyance can be had from thence to the ground at 6 1-4 cts each, where all who may wish to attend will find good accommodations and board on the ground at reasonable terms. Brother S. Hawley, jr. and other able preachers of the gospel of the Everlasting Kingdom, are expected to be present. Brethren Miller and Storrs are requested to attend, if convenient. We hope there will be a general rallying of the friends of Christ, with their tents, to this feast of tabernacles, and show to the world that while waiting for the vision we are not asleep, or become infidels, as was *prophecied* of us, but mean to labor for the salvation of souls until the Lord comes.*HST May 1, 1844, page 104.23*

R. E. Ladd, E. M. Smith, O. Powell, H. Manger, W. Ordway.*HST May 1, 1844, page 104.24*

New Works

JVHe

Bush's Letter, with Miller's Reply, is now published, and for sale, as well as here, at the New York and Philadelphia offices. Price 6 1-4 cts. Mr. Miller's answer is to the point. Our friends will not fail to perusing it.*HST May 1, 1844, page 104.25*

The Advent Shield. This is an important work, adapted to this crisis, containing elaborate articles from Prof. Whiting, and others, on appropriate topics; to be published soon.*HST May 1, 1844, page 104.26*

The Advent Message to the Daughters of Zion. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Miner, of Philadelphia, and Clemons, of Rochester.*HST May 1, 1844, page 104.27*

BOSTON:*HST May 1, 1844, page 104.28*

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Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

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WHOLE NO. 158.*HST May 8, 1844, page 105.1*

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JVHe

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Post Offices in the same town.*HST May 8, 1844, page 105.6*

Dow & Jackson, Printers.

THE SECOND COMING OF CHRIST

JVHe

by g. w. doane.

Yet once again thy sign shall be
Upon the Heavens displayed,
And earth and its inhabitants
Be terribly afraid:
For not in weakness clad thou comest,
Our woes, our sins to bear,
But girt with all thy Father's might,
His vengeance to declare.*HST May 8, 1844, page 105.7*

The terrors of that awful day,
Oh! who can understand?
Or who abide, when thou in wrath
Shall lift thy holy hand?
The earth shall quake, the sea shall roar,
The sun in heaven grow pale,
But thou hast sworn, and wilt not change,
Thy faithful shall not fail.*HST May 8, 1844, page 105.8*

Then grant us, Savior, so to pass
Our time in trembling here,
That when upon the clouds of heaven
Thy glory shall appear,
Uplifting high our joyful heads,
In triumph we may rise,
And enter, with thine angel-train,
Thy palace in the skies!*HST May 8, 1844, page 105.9*

Where are you now?

JVHe

Is the oft repeated enquiry. To which I answer, we are still on this side Jordan; but the goodly land is just before us. O, how often does the momentous inquiry occur, am I ready to enter? Have I that faith which overcomes the world? or does the world in any measure overcome my faith? Have I faith which, like Abraham's, lays all on the altar of God, and produces an unreserved obedience without regard to consequences? Have I that love which purifies the heart, and that holiness without which none shall see the Lord? These and similar queries touch every fibre of my soul.*HST May 8, 1844, page 105.10*

It appears, from examining the history of ancient Israel, that the greatest number of those who were destroyed in the wilderness at any one time, fell just on the borders of the promised land. And as they entered not in, because of unbelief, so I fear that many of us, who have set our faces Zion-ward, and have witnessed the wonders and signs which evince the power and coming of the Lord, will fall after the same example of unbelief, even though we have taken our lamps and gone forth to meet the Bridegroom.*HST May 8, 1844, page 105.11*

The doctrine, (or rather fable) of a temporal Millennium, has vanished like a phantom. And that of the restoration of the carnal Jews has shared the same fate; while both the Millennium and restoration, as promises to be shortly fulfilled in the restitution of all things, have become glorious realities; substantial, enduring, and as far surpassing the terrestrial paradise or millenium, as the Holy City, enlightened by the glory of God and the Lamb, excels the ancient city of Jerusalem with all its pomp and glitter.*HST May 8, 1844, page 105.12*

O, could we always come to the word of God with a full surrender of heart and soul, saying, speak Lord, for thy servant heareth; verify thy promise of the Spirit of truth to guide us into all truth; could we always thus come with faith and submission, at the same time yielding a hearty obedience, what a change would be made among the professed people of God. Contentions and divisions would cease, and those who love God would love one another with a pure heart fervently, without respect to denominational distinctions and party prejudices. The Lord has in some measure brought me thus to

thirst after an understanding of his word, and a knowledge of his will. And in doing it he has abased my aspiring thoughts, and brought me to lay the advantages, promotions, and emoluments of the world, a willing sacrifice at my Savior's feet. Yes, blessed be his name, "One smile, one blissful smile of thine, my dearest Lord, outweighs them all." This was the condition on which I first embraced the Scripture doctrine of the Advent. I considered the cost, and not knowing what it might be, freely gave up all. And the Lord has ever since been testing my sincerity. One after another have I been called to relinquish the dearest objects, and long cherished attachments.—Home, the church, and with them the favor of almost every individual whose friendship I had heretofore valued, except the few who like myself, have become outcasts from the church and the world. In all these, I find with shame, and I hope contrition, how much I have idolized reputation. How pride, popularity, and all that is comprised in that love of the world which is enimity with God, have hitherto controlled my heart and life, even when professing to be a follower of the meek and lowly Jesus. O, if God's word is true, Christ will not own those who are careful to run no risks, and make no sacrifices in his service. It is just as sure that a *faith* unlike Abraham's in its fruits will not justify, as it is that all *works* which do not spring from the living principle are unavailing.*HST May 8, 1844, page 105.13*

But we are considered very uncharitable in not believing that others will be saved without that sanctification of the Spirit and belief of the truth which we believe to be essential to our own salvation; yes, and when they have plunged as much deeper in darkness and death, as rejecting the light and opposing the truth can sink them.*HST May 8, 1844, page 105.14*

And now, does any one say, will you not relinquish your belief in the immediate coming of our Savior? No, certainly, I cannot, till I can see it given up by God's word; till it can be made to appear that the signs which betoken his near approach have not yet been given; that there are events in prophecy yet unfulfilled, which are to transpire before that glorious event, and that the prophetical periods do not terminate about the present time. But who can convince me that I have yet to look for the darkening of the sun and moon; the falling of the stars; perplexity of nations; the scoffs of the last days;

and the revelry and reviling of the evil servants, who say in their heart, yea more, with their lips and pens, my Lord delayeth his coming; and thus, like the scribes and pharisees of old, are fulfilling what they would fain defeat. Who can show that the hour, day, month and year of Ottoman supremacy have not expired? or that when *this second wo* is past, *the third will not come quickly*? (*Revelation 11:14*.) Or who can convince me that the angel having the everlasting Gospel proclaiming the hour of his judgment is come, has not been fulfilling his commission, till the cry, behold the Bridegroom cometh, has nearly reached every nation, tongue and people? And this Angel, or Messenger, has not taken his commission from the schools of the prophets, nor from a heated imagination, speaking a vision out of his own heart, nor from any new revelation. But he has taken his credentials from the court of Heaven; and shown from the same high authority, even the authority of God, by the mouth of all his holy prophets, that the time of the restitution of all things is just at hand. When it can be proved that these prophecies and signals which were immediately to precede the coming of the Son of Man, together with the 1260 days, (*Revelation 12:6, 14*,) the 42 months, (*13:5*,) the time, times and a half, (*Daniel 12:7*,) and the 1290 days, (*12:11*,) when any one can show that these periods have not terminated, and also specify any portion of the 2300 days (*Daniel 8:14*,) and the 1335 days, (*Daniel 12:12*,) which are yet future, or from any part of God's word can show that we are warranted in calculating on any time to come, then I will confess that until that time has elapsed, I am released from the obligation to watch for the coming of the Lord. I do most earnestly entreat any one, learned or unlearned, (who is able,) to point out a single one of the signs, prophecies, or prophetic periods, or any portion of them, to be yet in the future, previous to the coming of the Son of Man, the resurrection of the just, and destruction of the wicked. I ask in all sincerity of the watchmen who are set to recive the word from the mouth of Jehovah, and to give the people warning from him. Do not turn me off as some of you have done, with the reply, "I think *I* know nothing about it, I think *you* know nothing about it." Your station is too responsible, your charge too solemn, thus to trifle. Souls are hanging upon you with a weight which will sink both you and them like a millstone, if you awake not to sound the alarm. Will you tell them any longer that the seventh trumpet (*Revelation 11:15*,) is to usher in the triumph of the gospel

of peace? then tell them how it can be a *wo* to the inhabiters of the earth, as in *Revelation 8:13*, (*9:12*, and *11:14, 15*,) and the mystery of God be finished as in *Revelation 10:7*, and the nations be angry; and the wrath of God come; and the time of the dead to be judged; the prophets rewarded, and the wicked destroyed, (as in *Revelation 11:18*.)*HST May 8, 1844, page 105.15*

O, that they would examine for themselves while you promise them peace, and see whether the Lord has spoken peace. Will you tell them, as one of you told me recently, that the angel having the everlasting gospel (*Revelation 14:6, 7*,) is to effect the world's conversion; when his commission is, to proclaim "the hour of his judgment is come?" And when, instead of any intimation of the kind, the fall of Babylon, the harvest and vintage immediately follow. O, tell how you reconcile this with a thousand years of peace and prosperity to the church. Or could this be made to be its import, how could such a millennium be reconciled with the following declaration, "In the world ye shall have tribulation." "All that will live godly in Christ Jesus shall suffer persecution." "I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of days came," and "the saints possessed the kingdom." Or say, what position those favored saints who live during this reign of peace will occupy among that innumerable company who came out of great tribulation. Tell them not any longer that the first resurrection (Revelations 20. 4, 5, 6,) in which the blessed and holy have part, is a spiritual resurrection, and that their sitting on thrones and reigning with Christ is figurative and means something else. Until you can prove the same of *Revelation 3:21*, which is the same promise made by Christ to the disciples, *Matthew 9:2, 28*, which he said should be when he shall sit on the throne of his glory, and in *Luke 22:29, 30*, when they shall inherit the kingdom; and in the 25th of Matt. he tells us that this shall be when the Son of Man shall come in his glory and all the holy angels with him.*HST May 8, 1844, page 106.1*

Do not tell them that the Jews are promised a return, literally or spiritually, when *Ezekiel 21:25*, decides the one, and *Isaiah 6:8*, the other. While we are told in *Galatians 3:16, 28*, who are the heirs of this promise, in *Hebrews 11:10*, *2 Peter 3:13*, and *Revelation 5:10*, the place where they will be fulfilled, and in *Revelation 11:15*, and

Daniel 7th chapter particularly, *v. 22, 27*, the time when they will be fulfilled. You call upon us to retract our errors. So we will honestly in the fear of God, with all humility; when with the same spirit you will show us wherein we have erred. We have in the face of opposition sacrificed all for truth and duty, and God forbid that we should now shrink from any concession which justice demands. We have for months been looking for the appearing of our Savior; and though the vision tarry, we wait for it, assured that it will come, and not tarry.*HST May 8, 1844, page 106.2*

We believe that the kingdom of God is at hand, that the Judge standeth before the door; and we can find nothing in the word of God, compared with the present condition of the world, which indicates that there will be long delay. I feel that my greatest error has been, not standing more boldly in defence of the truth, and more faithfully and fearlessly warning an unbelieving world. And I now desire to make this late effort in the strength of God, to induce those who are set to watch for souls, to open their eyes to the evidences of the world's speedy dissolution, as they beam from the sacred volume, blaze from the canopy of Heaven, and groan through animate and inanimate creation; and that thus, though at the 11th hour, they may be found giving meat in due season to souls entrusted to their care.*HST May 8, 1844, page 106.3*

C. Stowe.
Hillsborough, April 20th, 1844.

Pilate & Herod made Friends

JVHe

By Miss E. C. Clemens.

Part II—Concluded

Elder White. I gravely consider, that the doctrine of the glorious intermediate state, quite dispenses with the resurrection, and the passage, "all those that sleep in Jesus," means nothing at all. I am quite an admirer of the learned Prof. who denies the resurrection of the body—that turns to dust. It is irrational to believe such a

doctrine. Shall the bodies of all those who have died, whose dust has become incorporated into a thounsand different substances, live again—reason tells us, it is absurd to think of it. And besides, as the brother has said, what would be gained by the resurrection! The saints in glory, in fullness of joy, must have their happiness interrupted by leaving heaven, and coming down to this miserable earth, and enter again the old cumbersome house of clay—the prison which was given it, during probation, for the sake of keeping it within proper bounds—absurd! incredible! There is not a word in the Bible to prove that the bodies of the saints will ever be raised!*HST May 8, 1844, page 106.4*

Bishop Black. I beg you will remember, my good brother, that the resurrection is an article of faith with our church, and regard my feelings in the case. I really must protest against your going *quite* so far, in your laudable zeal of proving that the Adventists are *altogether* wrong.*HST May 8, 1844, page 106.5*

Father O'Connor. Ay, let the resurrection alone. It is in our creed, and in the Bible too—and there are ways enough to turn, without uprooting that which the church has always received.*HST May 8, 1844, page 106.6*

Dr. Green. I feel myself called upon to vindicate the sentiments of my learned friend, Prof. Bush. If I recollect aright, he proves *scientifically* and incontrovertibly from known principles of the phenomenon of mind, that the soul cannot act without the body, hence at death the resurrection body is given, which is spiritual, in the highest sense of the term, and consequently admirably fitted for a residence "beyond the bounds of time and space." This mortal state may very appropriately be called chrysalis state, and when we lay down in the grave, the clogs that have so long kept us from soaring to the height of immensity, *above the throne of God* and from star to star, pursuing our solitary flight—shall we again he fettered? Shall the butterfly again confine his wings to the chrysalis? incredible, absurd! Reason rejects it.*HST May 8, 1844, page 106.7*

Farmer C. "If the spirit of him that raised up Jesus from the dead dwell in *you, he that raised up Christ from the dead*, shall also quicken your *mortal bodies* by his Spirit that dwelleth in you." He

that denies the resurrection of the just, at the last day, may as well deny that Christ had a resurrection, on the third day—one is just as true as the other, and he that denies one, to be consistent, must take the whole infidel ground, and deny both. For since by man came death, by man came also the resurrection of the dead. “For as in Adam all die, even so in Christ, shall all be made alive.” *But every man in his own order*. *Christ the first fruits, afterwards they that are his* at his coming. So that the resurrection, at the coming of Christ, will be confined to those *who are his*, and we find that the resurrection of those who are not his, is to be delayed 1000 years after. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and *the dead in Christ shall rise first*. And from the twentieth of Revelation we learn, that the resurrection of the Blessed and Holy shall be 1000 years before the wicked, for “the rest of the dead lived not again until the 1000 years were finished.”*HST May 8, 1844, page 106.8*

Rev. Mr. Evans. You abuse the little intellect you have, most shamefully! You have lived in a Christian land long enough to have a better system of interpretation, than the miserable one you have taken up. I lose all patience when I listen to your horrid perversion. Are you so obtuse that you cannot perceive that the doctrine of the resurrection is to be spiritually understood? Can you not see that if Christ did rise from the dead he had a spiritual body, or how could he have vanished out of the disciples’ sight—answer me that, will you? (with an air of triumph.)*HST May 8, 1844, page 106.9*

Farmer C. How could he vanish if he had not a body? Besides he said to his disciples, “Handle me and see, a spirit hath not flesh and bone as ye see me have.”*HST May 8, 1844, page 106.10*

Rev. Mr. Evans. (In a moralizing way.) Same mental opacity which I have observed in all the Miller tribe, which leads us to remark that all who are simple enough to look for the Lord, are greatly out of repair in head quarters.*HST May 8, 1844, page 106.11*

Dr. Proudfit. But, farmer Cleaveland, you have brought us directly to Prof. Bush’s sixth reason, why the Advent faith encounters the rejection and opposition of so large a portion of intelligent

Christians, viz.—That the doctrine of a two-fold resurrection, separated by the space of a thousand years, cannot be satisfactorily made out from a just application of the laws of prophetic interpretation.*HST May 8, 1844, page 106.12*

Rev. Mr. Evans. My sentiments precisely. I have always argued so, and agree with the Prof. entirely, that the resurrection is to be spiritually understood. Revelations twentieth, the only place where the fanatics get a particle of proof about the thousand years interval, is to be *very* figuratively expounded. It is another beautiful example of the skill of the Lord at dramatizing. He gets up a scenic description truly admirable, and expressly consoling to the heart of every true Christian.*HST May 8, 1844, page 106.13*

Dr. Green. Yes, in the light of our system of explanation, the temporal Millenium is beautifully brought to view.*HST May 8, 1844, page 106.14*

Prof. Brown. And the souls of the martyrs, in consideration of their great sufferings for Christ, are to come back and live over another life—godly in Christ, *without persecutions*, being exceptions to the general rule which the apostle forgot to mention, when he said *all* that live godly in Christ Jesus should suffer persecution.*HST May 8, 1844, page 106.15*

Bishop Black. Oh no—you slightly mistake. It is the *spirit* of the martyrs that is to have a resurrection, and not their very souls. People *like* the martyrs are to live on the earth, for the passage reads, (*Revelation 20:4*.) “And I saw thrones and they sat upon them, and judgment was given unto them: And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years.” Nothing is more palpable, than that the spirit of the Martyrs is to have a figurative resurrection, and reign on the earth in a glorious temporal Millenium.*HST May 8, 1844, page 106.16*

Dr. Green. The intelligent who understand, find no difficulty in harmonizing this chapter so perverted by ignorant persons. They keep in view the Apocylypse is in the highest sense hyperbolical

and allegorical, hence make due allowance in their interpretation for the ponderous imagery in which very trivial things are clothed.*HST May 8, 1844, page 106.17*

Rev. Mr. Evans. These are in accordance with the intelligent views of our best *Universalist divines*; but I think, brethren, we are a little in advance of you on one point, and simply, by adopting and following out your principles of interpretation. We begin to spiritualize with the first verse of the 20th chap. of Rev., and so preserve an admirable consistency throughout the connexion; for it is evident to the Bible student, that if we spiritualize the resurrection, the adjoining circumstances must share the same fate. "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years." The angel is Jesus, for he has the keys of hell and death—that is a spiritual angel, a scenic personification, and has the spiritual key of the spiritual bottomless pit, and a great spiritual chain in his spiritual hand. And he spiritually laid hold on the spiritual dragon, that spiritual old serpent, which is the spiritual Devil and spiritual satan, and spiritually bound him for a thousand spiritual years. And spiritually cast him into the spiritual bottomless pit, and spiritually shut him up and set a spiritual seal upon him, that he should spiritually deceive the spiritual nation no more: till the thousand spiritual years should be spiritually fulfilled, and after that he must be spiritually loosed, a spiritual little season. Then follows the spiritual account of the spiritual resurrection. Thus my friends, we see that that superstitious doctrine of a real Devil is conclusively disposed of—the name Devil and Satan etc. are merely figurative terms, used as a personification of evil. Thus, the intelligent with the spiritual principles of interpretation in attendance, can effectually metamorphose any stubborn passages of Scripture into the desirable shape. Satan is only an abstraction of evil, a figure of a figure.*HST May 8, 1844, page 106.18*

Dr. Green. Very ingenious reasoning truly, but I am afraid you are not quite orthodox.*HST May 8, 1844, page 107.1*

Rev. Mr. Evans. I only submit the passage to the principles of interpretation which we all agree in adopting.*HST May 8, 1844,*

page 107.2

Prof. Brown. my private opinion is, that it is admirable. I never did fancy Satan as a destroying lion, or a serpent; I think he is decidedly more agreeable in his spiritual form.*HST May 8, 1844, page 107.3*

Elder White. Did not that old serpent, the Devil, literally tempt Eve.*HST May 8, 1844, page 107.4*

Rev. Mr. Evans. Why no, my dear Sir; according to our system of interpretation, the serpent there brought to view is only an evil desire, that lay coiled up in Eve's heart, and which she was so foolish as to nourish, and then listened to its enticements. You must admit, that we are scarcely at all in advance of you on this point; we make Satan the figurative personification of evil, and you spiritualize "*this same Jesus*" which the angel said should "*so come in like manner*," as he was seen to go into heaven. Our mode of exegesis is the same.*HST May 8, 1844, page 107.5*

Dr. Green. But what do you do with the temptation of Job and Christ?*HST May 8, 1844, page 107.6*

Rev. Mr. Evans. Spiritualize them, of course. Nothing easier. In those instances, as in this 20th of Revelations, the beautiful system o f *dramatizing* is presented, as is the case whenever Satan is spoken of throughout the Bible—it is merely a harmless way of using the allegory which very much abounds in the Scriptures, and the intelligent discovered it long ago, and hence rejoiced in it—they know that the Lord rarely ever means as he says—he usually speaks hyperbolically, and when we divest his spiritual saying of their figurative dress, they mean very little to be sure; (aside, and your mode of interpretation legitimately followed out, would lead you to say that there was no hell, and I am chuckling that you are on the high road to that conclusion.)*HST May 8, 1844, page 107.7*

Prof. Brown. It strikes me, that your idea is not very far removed from the views of "the great religious lights of Germany." It is like the learned Selmer's system of accommodation, which I have attentively studied.*HST May 8, 1844, page 107.8*

Rev. Mr. Evans. You are correct; I study those authors attentively, as well as yourself. Selmer is truly great on *Accommodation*—he has made quite a science of it. He beautifully spiritualizes the Scripture account of the offering up of Isaac. And in the giving of the law on Sinai, he accounts on *natural principles* for the attending circumstances, so that there is no miracle about it; Moses he considers built a fire on the mount, and by chance there arose a thunder storm, and that good man had the tact to take advantage of it, to make a lasting impression on the people! Eichorn argues that the account of the creation and fall of man is merely a *political philosophical speculation* of some ingenious person, on the origin of the world and *of evil*; (aside, with whom I fully agree.)*HST May 8, 1844, page 107.9*

Farmer C. Why not go a step further and spiritualize the world and ourselves: say we are a bundle of impressions, spiritually dwelling on a figurative earth!! "It is surely more desirable (as one has said) in many points of view, that the authority of the Scriptures should at once be cast off, and its claims to divine inspiration rejected: than thus to take up with a system which will make the word of God speak against their obvious meaning whatever any party may desire."*HST May 8, 1844, page 107.10*

Bishop Black. "Thou was altogether born in sin, and dost thou teach us?"*HST May 8, 1844, page 107.11*

Dr. Proudfit. (Aside to Bishop Black, do not notice him, he is a poor deluded Millerite, scarcely worthy of contempt!*HST May 8, 1844, page 107.12*

Elder White. I must confess I am perplexed. I hardly know what to believe and what not to believe.*HST May 8, 1844, page 107.13*

Rev. Mr. Evans. You are in a very hopeful state, let me tell you. Always make it a rule, *never to make a personal application of Scripture* or suppose that any part of the prophecies *applies to your own time*. The moment you violate that rule, you become presumptuous and uncharitable on the principle that no prophecy of Scripture is of any private interpretation, and that it is more blessed to give than to receive. When any prediction sounds *personal*, or as if it referred to this *time*, proceed immediately to give it to the Jews,

of whom we make scape goats to bear away all the prophecies which belong to us, which we cannot readily do away by *spiritualizing.* Thus, my dear Sir, you will be a *practical Christian philosopher*. Your preaching being divested of all those superstitious representations of the Judgment, Resurrection, Coming of the Son of Man, etc., which address only the passions and excite the fears, you will most effectually press upon the conscience the great moral sanctions of religion.*HST May 8, 1844, page 107.14*

Prof. Brown. In the main you are correct. Prof. Bush has a singular sentiment in his seventh objection. And he further says, "that in consequence of the style of preaching of the Adventists, that under the influence of panic terrors, calm reflection is precluded, and the mind cannot soundly judge of the true nature of its emotion, or discriminate between the impulse of a wild enthusiasm and a pious zeal." It is no wonder then, according to that great man, that in this feverish excitement, reason often loses its balance, and Lunatic Asylums share with Churches in the reception of those who have embraced the Advent doctrine.*HST May 8, 1844, page 107.15*

Rev. Mr. Evans. Just my sentiments. That's why I entirely do away with the Judgment, Resurrection, Coming of Christ, etc., and all things calculated to make people crazy, and put the State Governments to unnecessary expense in fitting up asylums for their accommodation. My sound judgment teaches me that it is not judicious to preach such alarming doctrines; hence, I spiritualize them away, and preach peace and safety instead. And I am most happy that the Unitarian brother, from whose invaluable discourse, suggested by the Miller doctrine, I have already quoted, has the same enlighted sentiments—with the addition that he thinks that the Millenium is yet far distant, and consequently that the world is yet in its infancy.—That divine says that the Millenium is not very near, that period which is to be marked by universal and thorough religious knowledge, might be inferred from the spread and power of this "*panic*," (same that the Prof. refers to;) and he goes on to discourse in a candid and moralizing way. "That sensible men and women could be persuaded to abandon their plain duties, and common avocations, mis-spend their time and money in building tabernacles, so soon, according to their own theory, to be

destroyed; in purchasing ascension robes, which the disembodied spirits cannot possibly want, and prove utterly false to the obligations of the present hour, in order to prepare for the judgment, is, of itself, sufficient evidence that we are still far, very far, from that condition of religious knowledge which prophecy leads us to expect. Such a delusion could not be extensively propagated, were there not gross ignorance of the Scriptures, and a slender degree of knowledge, upon other subjects, among the mass of people. To me, there is nothing in the Scriptures, nor the present state of things, to lead me to apprehend the approach of the end of the world, but every thing against it. There is not a single appointed sign of the coming of the Son of man fulfilled, which we are taught, is to precede the close of the great drama of the world's existence." And thus, my brethren, he emphatically joins us in asking, "*Where is the promise of his coming*?" We have, all of us, minds sufficiently acute and penetrating to discern the signs of the times, and we all with one consent proclaim these indicative of a long period of peace and safety in the "far future."*HST May 8, 1844, page 107.16*

Farmer Cleaveland. The objection to the style of preaching, might be brought with equal justice against the preaching of the Lord himself. He says "Wo unto you, ye blind guides. And the prophets said, wo unto them that call evil, good, and good, evil, and put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter. Wo unto them that are *wise* in their own eyes, and *prudent* in their own sight. Which justify the wicked for reward, and take away the righteousness of the righteous from him!! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossoms shall go up as dust.—Because they have cast away the law of the Lord of hosts, *and despised the Word of the Holy One of Israel*."*HST May 8, 1844, page 107.17*

Rev Mr. Evans. The Prophet is to be understood in "great latitude of signification," evidently a specimen of the scenic description before referred to, and so prevalent in the Scripture.*HST May 8, 1844, page 107.18*

Farmer Cleaveland. Does the style of preaching of those who are looking for the Lord present any motives that are not presented in

the Scriptures?—We are commanded to declare the whole council of God. Are we at liberty to make what changes in it we will, and say, after it has been diluted by the interpretation of man's wisdom, that it is still the word of the Lord? To say that the preaching of the near coming of the Son of man fills Lunatic Asylums, is to say that the Bible has that tendency, for the last words of the Savior to John were, "Behold I come quickly." Admitting it does make some crazy, which is worse, to have a few minds, predisposed to insanity, go to the Lunatic Asylum by the preaching of truth, or have all in the broad road press on to perdition, in unobstructed course, by the withholding of the words of the Lord adapted to the times? What right have we to use expediency in the case? It is the infidel's argument to urge against all religion, that it makes people crazy—and how can one, who has faith in God's word, use it against the promulgation of any part of his truth?*HST May 8, 1844, page 107.19*

Dr. Proudfit. (*Evidently displeased*.) With your leave, farmer Cleaveland, we will give the summation or amount of Prof. Bush's objections. It is, that the Advent theory *regards, as certain and indisputable, the meaning of a multitude of prophetical texts, which reflecting minds consider as at least doubtful*, and consequently cannot but condemn, as presumptuous, the terms of unqualified assurance, with which they are all proclaimed by Advent preachers. That is what I call an argument something conclusive. The Prof. has just expressed our united sentiments; has he not, brethren?*HST May 8, 1844, page 107.20*

All. We cheerfully subscribe to all he has advanced.*HST May 8, 1844, page 107.21*

Dr. Proudfit. So, farmer Cleaveland, you need give yourself no further trouble; the end wont come! *we say so*, and besides, we can show by spiritalizing that it has *God's negative*.*HST May 8, 1844, page 107.22*

Farmer Cleaveland. I shall continue to lift up my head and rejoice, for I know that the coming of the Son of man is at the doors. I take the Bible as a perfect rule of faith and practice, and I use just the same common sense in understanding it, that I use in reading any

other book. To talk about the *principles of interpretation*, is consummate folly. If such principles had been necessary, God would have marked them down, or have given a new Revelation in explanation of the old Revelation which, according to your reasoning, is no revelation at all.*HST May 8, 1844, page 107.23*

Elder White. My opposition to your sentiments is mainly concentrated on one point, viz., in the appointing a *time* for the Son of Man to be revealed.*HST May 8, 1844, page 107.24*

Dr. Green. Yes, yes; that is the point. As to the spiritualizing, far be it from me to use that system, if it really is not the best way to get along.—Come, Farmer Cleaveland, you give up that foolish and absurd stress upon the time, and I will agree not to spiritualize away the coming of the Son of man. So we will meet half-way.*HST May 8, 1844, page 107.25*

Prof. Brown. A very generous and liberal proposition, and one which I will approve of by adopting, and of course, farmer Cleaveland, in view of the *great good* that will result from giving up the time, will not still consider it important to retain.*HST May 8, 1844, page 107.26*

Bishop Black. Ah, farmer, give up the time, as these gentlemen recommend, and return to reason and duty.*HST May 8, 1844, page 107.27*

Father O'Connor. If you believe your Bible, you must give up the time; for it says no man knoweth the day or the hour; and how can an illiterate farmer be supposed to know any thing about the time.*HST May 8, 1844, page 107.28*

Rev. Mr. Evans. I must say that from the first I have ever considered definiteness, as to time, in the Advent cause, highly objectionable, and greatly to be deprecated. It is pre-eminently calculated to make infidels.*HST May 8, 1844, page 107.29*

Farmer C. I cannot do evil that good may come. Every reformation or enterprise has a *point* particularly objectionable to those who oppose it. All Scripture is given by inspiration of God, and is profitable. Of what profit are they in prophecy, if we are not to know

any thing about the *time* when the events are to take place?*HST May 8, 1844, page 107.30*

Dr. Green. What use? That may not be for you to know. I think it highly probable, however, that they may be for the use of the saints in glory.*HST May 8, 1844, page 107.31*

Farmer C. Then you suppose that we have no "sure word of prophecy, to which we do well to take heed, *as to a light shining in a dark place*;"—for the dark place certainly is not after the saints get to glory. The apostle says, take heed to it till the day dawn, and the day star arise in you hearts—while we are in this dark place, before the prophecy is fulfilled—until the resurrection morning.*HST May 8, 1844, page 107.32*

Prof. Brown. Fanciful, fanciful; too fanciful entirely. We have no business with the time, it is the height of presumption to mention the time.*HST May 8, 1844, page 107.33*

Farmer C. Yet the prophets ages ago "inquired and *searched diligently*:" searching what, or what manner of *time*, the spirit of Christ which was in them, did signify when it testified before hand, the sufferings of Christ, *and the glory that should follow*. Unto whom it was revealed, that not unto themselves, but unto us, they did minister these things, which the angels desire to look into." *1 Peter 1*.—The sufferings of Christ are not yet accomplished, for his children are suffering, some in bonds and afflictions; and he has said, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it. unto me. The glory will follow when the Son of man shall come in the glory of his Father, with all the holy angels: then shall he sit upon the throne of his glory. Where have we any record of the angels desiring to look into the prophets of salvation, in regard to what time, or what manner of time manifested in Daniel; and we are not authorized by the Word of God to condemn this diligent searching, for the *spirit of Christ* then in the prophets did signify a time, and that time is given; and all who have *that* spirit of Christ cannot avoid laying great stress upon the time. It is certainly more reasonable for us to search diligently for this time, than it was for the prophets, for we are nearer the time when the "glory" is to follow; and not unto *themselves*, but unto *us* did they

minister.*HST May 8, 1844, page 107.34*

Dr. Proudfit. Are you so weak and foolish as to suppose that any thing definite can be known from the chronology we have?*HST May 8, 1844, page 108.1*

Farmer C. I am: and I beg you will remember for what purpose God hath chosen the weak and foolish; I do place implicit confidence in God's word, dates, prophetic numbers and all. I do not believe that my Heavenly Father would state so expressly *when* the end of the indignation would be. Jesus and Gabriel both teach Daniel about the *time*, and then leave the keeping of Chronology with Satan, so that at the time of the end the wise could not understand, and his promise not be fulfilled. All the prophetic numbers centre in this period—and about this time—and if we do not make havoc of the word of God by spiritualizing, we shall see this clearly. The image represented in Daniel is clearly at the point and in the state described, when it is to be smitten and become chaff. The 2300 days (a day for a year, as all Protestant commentators have ever admitted, until lately some of them deny it, in order to disprove the Advent near,) must terminate very soon—one saint asks another (in the hearing of Daniel, to reveal time to him.) How long is the vision? The other saint and angel said unto Daniel, *Daniel 8:14*, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This was the vision that commenced with the Medo-Persian Empire. Daniel saw the vision and its duration had been given, yet he says he "*sought for the* meaning." Peter expresses it, searching diligently, *what* or what manner of time; Daniel says further, "Then behold there stood before me, as the appearance of a man: and I heard a man's voice between the banks Ulai, which called and said. Gabriel, make this man to understand the vision. (Inquiry respecting the time was not *scoffed* at by his heavenly interpreter.) So he came near where I stood; and when he came, I was afraid and fell upon my face: but he said unto me, Understand, O son of man, for *for at the time of the end* shall be the vision. Behold I will make thee know what shall be in *the last end of the indignation*; for at the time appointed *the end shall be*." Then he described the three remaining of the kingdoms of the image, given in *Chap. 2*. viz. the Medo-Persian, Grecian, and Roman, and ends that interview by saying to Daniel, the vision of the evening and

morning was told is true; *for it shall be for many days*," i. e. 2300 days of years. But Daniel did not understand it, and having learned from the writings of Jeremiah, that God would accomplish seventy years in the desolations of Jerusalem (it seems the *time* was given *to be known* in that case) he humbled himself by prayer and fasting, and prayed unto God respecting the Sanctuary, and which Daniel says, while I was speaking in prayer even the man Gabriel, *whom I had seen* in the vision *at the beginning*, touched me about the time of the evening oblation. What vision? Evidently the one last mentioned, and which Daniel did not understand. And he informed me, and talked with me, and said, Oh Daniel, I am now come forth t o *give thee skill and understanding*; thou art greatly beloved, understand the matter, and consider the vision. 24th ver. of chap. 9. Seventy weeks are determined, cut off, as the best Hebrew scholars render it. These, then, must be determined or cut off from something. Seventy weeks or 490 days of years is time, hence must be cut off from some time, before given in the vision—the 2300 days.—He is informed that the Messiah will come in 70 weeks of years, and the starting point is given from the going forth of the commandment to restore and build Jerusalem, which all agree was 457 B.C. Ezra seventh. That the 2300 and 490 have the same starting point, is evident, else Gabriel very inefficiently executed his mission, leaving some part of it unexplained. 2300—490=1810. the number of years which are now nearly fulfilled since the Savior offered himself as a sacrifice for sin; to this add the years of his life, 33, and we have the year 1843, about which time, reckoning in the Jewish manner, we believe the sanctuary will be cleansed—*the end* will be—for in the words of Gabriel, *at the time appointed. the end shall be*."*HST May 8, 1844, page 108.2*

Dr. Proudfit. And you have faith to believe that there is no mistake, and that you can trust to dates.*HST May 8, 1844, page 108.3*

Dr Green. I do not believe in man's appointing a time for God to accomplish his designs.*HST May 8, 1844, page 108.4*

Farmer C. I should be a skeptic if I could not believe all that the Lord hath spoken—and in prophecy the *time when* events are to take place is very important.*HST May 8, 1844, page 108.5*

Bishop Black. “The head and front of your expository” is believing in the time.*HST May 8, 1844, page 108.6*

Farmer C. I do not believe in man’s setting the time; but there is a woe against me if I *despise the word of the Holy one of Israel*. The prophetic numbers *are* God’s dates, and he has not given them to me to trample them with the feet, or laugh them to scorn. The time is the point you reject—look ye well to it—it may be the very point God requires you to receive. The Jews were held guilty for not understanding *when* the Messiah appeared, and what fearful destruction came upon them because they knew not *the time* of their visitation. They had not faith enough in the prophetic period to know that this was the time when the Messiah was to appear. They had the same vision to calculate from that we have. The 2300 days, for that brings to view the two Advents, and some waited for the consolation of Israel. The spirit of Christ which was in them signified of the time, in connection with the plain word of prophecy. You disbelievers find yourselves obliged to spiritualize the sacred word of God, to avoid the natural conclusion. Where it is prophesied that there shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other. This, forsooth, is spiritualizing, that you may batter away the keystone of the arch of the Advent cause.*HST May 8, 1844, page 108.7*

Dr. Green. And very justly spiritualized. Many prophecies are to be fulfilled in a spirital sense.*HST May 8, 1844, page 108.8*

Farmer C. I challenge you to bring me one instance in the Bible *where a prophecy respecting his first Advent of the Savior has been fulfilled spiritually*, and if you cannot bring one, how dare you say that predictions relating to his second Advent will be fulfilled spiritually.*HST May 8, 1844, page 108.9*

It was prophesied first, that Jesus should be born of a virgin, and this was literally-fulfilled. In prophecy it was written, “When Israel was a child, then I loved him, and called my son out of Egypt. This

was literally fulfilled. It was prophesied that he should be called a Nazarene, and that this *might be literally fulfilled*, he dwelt in a city called Nazareth. And thus, with all the events of his life.—The prophecy of his riding into Jerusalem, was literally fulfilled in all its circumstances. The buying of the Potter's field for thirty pieces of silver, was a literal fulfiment of prophecy. They parted his garments, casting lots that it might be fulfilled which was spoken by the prophets. And as Jesus opened the understanding of the disciples going to Emmaus, that they might understand the Scriptures, he said these are the words which I spake uuto you while I was yet with you—that *all things* must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Thus it behooved Christ to suffer, and to rise from the dead the third day. Now, if any part of these prophecies which related to the sufferings of Christ, had become fulfilled spiritually, it would have been no fulfillment at all; so it will be in *the glory that is* to follow every minute circumstance, will be literally fulfilled. Then away with this spiritualizing; it is unworthy of him who bears the name of Jesus —none but infidels and scoffers should spiritualize by way of accommodation.*HST May 8, 1844, page 108.10*

Bishop Black. When people attempt to preach without authority, they usually get into the dark.—Such absurd reasoning carries its condemnation with it—but the hour is late my parochial duties require my attention.*HST May 8, 1844, page 108.11*

Dr. Proudfit. Gentlemen, we have been highly benefitted, and I propose that we meet again to converse on these matters.*HST May 8, 1844, page 108.12*

All. It will afford us much pleasure.*HST May 8, 1844, page 108.13*

Dr. Green. I shall be most happy to have you meet at my house to-morrow evening, if agreeable. Farmer Cleaveland, we will try to set you right if you will come. Perhaps we may again refer to the writings of Prof. Stuart and other great champions against the Advent.*HST May 8, 1844, page 108.14*

(Exeunt omnes.)*HST May 8, 1844, page 108.15*

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, MAY 8, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 8, 1844, page 108.16

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST May 8, 1844, page 108.17

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 8, 1844, page 108.18

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST May 8, 1844, page 108.19

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST May 8, 1844, page 108.20

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST May 8, 1844, page 108.21

Note.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B.C*. 677; *also the captivity of Jekoiakim. the comnencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan*. 8*th and* 9*th, was given B. C*. 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th. was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year 1843. This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3*,—"*For the vision is yet for an appointed time, but at the end*" [*of the prophetic periods*] "*it shall speak and not lie; though it tarry*," [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"*HST May 8, 1844, page 108.22*

The Doctrine of the Millenium

JVHe

The glorious prospects of the Millenial glory in store for the church, has ever been the hope of Christians. When the promises which predict that day are fulfilled, we learn:*HST May 8, 1844, page 108.23*

1. That the kingdom of this earth will be the Lord's. *Obadiah 21*.*HST May 8, 1844, page 108.24*

2. All the kingdoms of this world will be destroyed. *Daniel 2:44*, "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not

be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." *Revelation 11:15*, "And the seventh angel sounded: and there were great voices in Heaven, saying, the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."*HST May 8, 1844, page 108.25*

3. The saints of the Most High will possess the kingdom, *Daniel 7:14, 18, 27*, "And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him: and his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*HST May 8, 1844, page 109.1*

4. The inhabitants of the earth will then all he holy. *Isaiah 60:21*. "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." *Jeremiah 31:33, 34*, "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."*HST May 8, 1844, page 109.2*

5. This state of holiness and happiness will extend over the whole earth. *Habakkuk 2:14*, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."*HST May 8, 1844, page 109.3*

6. There will then be no pain, sickness, sorrow or death. *Revelation 21:4*, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall

there be any more pain; for the former things are passed away."*HST May 8, 1844, page 109.4*

That such a day is about being ushered in, all Christians admit. The only difference of opinion is whether it is to be a mortal or an immortal state: in other words, whether it is to be before or after the resurrection. That it will be after the resursection is evident from the following considerations:—*HST May 8, 1844, page 109.5*

1. As will be seen by the quotation above, there will be no *death* there.*HST May 8, 1844, page 109.6*

2. It cannot be so long as the little horn of *Daniel 7th* wars and prevails against the saints, which will be till the Lord shall come. *Daniel 7:21, 22*. "I beheld, and the same horn made war with the saints, and prevailed against them.—"Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."*HST May 8, 1844, page 109.7*

3. It cannot be while the wicked one spoken of by Paul shall continue, which will be till the Savior is revealed. *2 Thessalonians 2:8*, "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."*HST May 8, 1844, page 109.8*

4. It cannot be while the tares and wheat grow together, which they will do to the end of the age. *Matthew 13:30, 38, 39-43*, "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the word; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."*HST*

May 8, 1844, page 109.9

5. Such a period before the resurrection is not alluded to by Christ, or the apostles.*HST May 8, 1844, page 109.10*

6. During probation all the righteous shall suffer tribulation which then, will be ended. *2 Timothy 3:12*, “Yea, and all that will live godly in Christ Jesus, shall suffer persecution.”*HST May 8, 1844, page 109.11*

7. There can be no period in time when the road to heaven will be broad enough for all to walk therein. *Luke 13:23, 24*, “Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able.”*HST May 8, 1844, page 109.12*

8. There will be no tribulation then; but in this world our Savior assures us that tribulation will continue. *John 16:33*, “These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.” And Paul says, *Acts 14:22*. “We must through much tribulation, enter the kingdom of God.”*HST May 8, 1844, page 109.13*

9. John, speaking of the redeemed, says, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” None are spoken of who came out of a period where there was no tribulation.*HST May 8, 1844, page 109.14*

10. It is to be in the New Earth. *2 Peter 3:13*, “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousnes.” *Revelation 21:1-3*, “And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” *Isaiah 65:17-19*,

“For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.—But be ye glad and rejoice forever in that which I create; for, behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.*HST May 8, 1844, page 109.15*

11. The dead saints will be raised and participate in the glory of that day. *Ezekiel 37:12*, “Therefore prophesy and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel.” *Isaiah 25:8*, “He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it.” *26:19*. “Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.”*HST May 8, 1844, page 109.16*

12. Christ will judge the world at the commencement of this Kingdom. *2 Timothy 4:1*, “I charge thee therefore before God,and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”*HST May 8, 1844, page 109.17*

The Tabernaclk. It is being published in the papers that this building has been converted into a carpet warehouse; but it is sufficient to say that meetings are regularly held there three times on the Sabbath, and each evening during the week.*HST May 8, 1844, page 109.18*

Editorial Correspondence

JVHe

Dear Bro. Bliss—I had no time before leaving home, to give an account of my visits to several places in that vicinity for the comfort and encouragement of the brethren in the way of the Lord. I am now pleasantly situated in the east room of the Hampton farmer, where he wrote his lectures on the Second Coming of Christ. And, having a moment’s leisure, I will give you some account of things at

home and abroad.*HST May 8, 1844, page 109.19*

Before my departure on the 21st ult. I visited Haverhill, Mass. I preached three times in the new house, just put up by the Adventists of that town. They have, till recently, met in the Christian church under the care of Eld. H. Plummer.—But circumstances have recently occurred, which led Eld. H. to close his labors with them. A portion of the church also being desirous to sustain the Advent meeting without strife, sent a letter to the church, resigning their membership. These, with others, from different churches in the town and vicinity, have united together as a church of Christ, and worship at the new house which they have erected, having Elder Plummer, "to their minister." They are a most happy, united and devoted flock.*HST May 8, 1844, page 109.20*

Some hard things have been said about them, which they regard as slanderous: but they are willing to bear it in silence, knowing the innocence and justness of their course. It may be stated in this place, as a matter of justice, that instead of being a disorganizing band of comeouters, that they have a regular church after the primitive usage, and attend to the ordinances of the House of God regularly.—And they have among them many of the pious and useful members of the community, who are much respected in that place. The attempt to throw infamy upon them will fall back upon the accusers.*HST May 8, 1844, page 109.21*

On the eve of the 22nd, we gave a lecture to the Advent band in New-Bedford. We a good gathering of the tried and faithful ones. They have struggled hard, and have had but little help, yet they have held fast the faith, and done what they could. They meet in a convenient Hall, 19 Cheapside. Bro. Brown's labors were valuable to them, and they have a desire for him to return as soon as his health will permit.*HST May 8, 1844, page 109.22*

Wednesday eve, the 23rd, I met the faithful band at the "House of Prayer," at Albany, N. Y. The main body of the brethren are united, and as devoted as ever. But they have had some trials of late, by a "wolf" who came to them in "sheep's clothing." The Lord, however, has delivered them, and I trust they will be more guarded hereafter, and avoid this class of evils. Some men having nothing to lose,

profess almost anything in these days, to raise a party to sustain them in their mischievous designs. Men that profess to be reformers, ought to have some semblance of moral character.*HST May 8, 1844, page 109.23*

I arrived here this evening. Bro. Miller and his family are well. They are looking 'with deep interest for the coming of the Lord. Although disappointed, as the rest of us are, they do not think of "burning their bibles," or "turning infidels." But hold on to the faithful word, and are waiting patiently while the "vision tarries." Bro. Miller will probably meet with us at our Anniversary meetings in New-York, Philadelphia, and Boston.*HST May 8, 1844, page 109.24*

The friends in this region are strong in the faith, and active in their efforts to promote the cause as ever. They think to have a large gathering the last of June, if time continue, somewhere in this vicinity, in a camp-meeting.*HST May 8, 1844, page 109.25*

I go to Meredith, N. H. on Monday next*HST May 8, 1844, page 109.26*

J. V. Himes.*HST May 8, 1844, page 109.27*

Low-Hampton, N. Y. April 25, 1844.*HST May 8, 1844, page 109.28*

It is not possible for Christian piety to exist without the brilliant light of truth and the burning zeal of charity.—*Fletcher*.*HST May 8, 1844, page 109.29*

"I'M A TRAVELLER." by n. billings

JVHe **Andante. Dolce.**

1. I'm a lonely trav'ler here, Weary, opprest; But my journey's end is near—Soon I shall rest. Dark and dreary is the way, Toiling I've come;
Ask me not with you to stay—Yonder's my home.*HST May 8, 1844, page 110.1*

2 I'm a weary trav'ler here,
I must go on,

For my journey's end is near—
I must be gone.
Brighter joys than earth can give,
Win me away;
Pleasures that forever live—
I cannot stay.*HST May 8, 1844, page 110.2*

3 I'm a trav'ler to a land
Where all is fair;
Where is seen no broken band—
All, all are there.
Where no tear shall ever fall,
Nor heart be sad;
Where the glory is for all,
And all are glad.*HST May 8, 1844, page 110.3*

4 I'm a trav'ler, and I go
Where all is fair;
Farewell all I've loved below—
I must be there.
Worldly honors, hopes and pain,
All I resign;
Welcome sorrow, grief and pain,
If heaven be mine.*HST May 8, 1844, page 110.4*

5 I'm a trav'ler—call me not—
Upward's my way;
Yonder in my rest and lot,
I cannot stay.
Farewell earthly pleasures all,
Pilgrim I'll roam;
Hail me not—in vain you call—
Yonder's my home.*HST May 8, 1844, page 110.5*

Answer to an Important Question

JVHe

*Has God revealed the time of the final judgment?**HST May 8, 1844, page 110.6*

I answer, he has. That he has appointed a day in which he will judge the world in righteousness, will not be contradicted by any honest believer in the Bible, and I need not spend time to prove what all concede.*HST May 8, 1844, page 110.7*

Acts 17:31, “Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.” And this text proves that the judgment follows the resurrection of those who are to be judged; for the resurrection of the Savior is the assurance to us, that he will raise and judge, and execute judgment upon all men. *John 5:26-29*, “For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.” And this judgment day must begin at the coming of Jesus Christ in the clouds of heaven, *Matthew 16:27*, “For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.” And the resurrection of those who are rewarded, must be at the coming of Christ. *1 Corinthians 15:20-23*, “But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ’s at his coming.” *1 Thessalonians 4:14-16*, “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” By these texts we have proved, in the most plain and positive declaration of holy writ, that the judgment day, the coming of Christ, and resurrection of the saints, are at one and the same time; and now if I can prove that God has revealed the time, when either or all of these things will be

accomplished, then we shall have our question answered at the head of our article, to the satisfaction of Biblical students.*HST May 8, 1844, page 110.8*

The Time

JVHe

1st. The wise man says, *Ecclesiastes 3:17*, "I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work;" now read *Ecclesiastes 8:5, 6*, "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment." In these quotations we are positively assured of two things; one is, God has appointed a *time* for every purpose, and especially when he shall judge the righteous and wicked. The other is, the wise man's heart discerneth both the *time* and *judgment*. If the wise man's heart doth discern it, then it must be in the Scriptures, for Paul says, *2 Timothy 3:16, 17*, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." Who then can be so bold and impudent as to say, that time is not revealed?*HST May 8, 1844, page 110.9*

We pass to the New Testament, and will give another strong testimony to this point. *1 Peter 1:9-13*, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what or what manner of time the Spirit of Christ which was in them did signify. when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." In this passage Peter has plainly declared, the prophets have searched diligently and

have enquired into the time, and the manner of time, not only when Christ should suffer, but the glory that should follow when Christ should appear, *verse 7*, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ;” also, *Colossians 3:4*, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” *1 John 3:2*, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” But few will dispute the 70 weeks, *Daniel 9:24-27*, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troubleous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate,” carry us to the sufferings of Christ. I may truly say, no one but Jews, and skeptics, who are worse than the Jews, ever did, or will deny this prophecy being fulfilled at Christ’s death and sufferings; and if Peter was correct in this declaration. we can show by incontestable evidence that he was correct in the latter; for the same vision of Daniel from which the 70 weeks are *cut off*, carry us down the stream of time to the end of the indignation, when the desolator will be destroyed, see *Daniel 8:19*, “And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be;” and as Peter tells us that the angels desire to look into, as well as the prophets, we see proof in *Daniel 8:13, 14*: “Then I heard one saint speaking, and another saint said unto that certain

saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In this passage we are made acquainted with the fact, that an angel desired to know the time of the end, when he enquired, "*How long shall be the vision*," *etc*. And we see the answer given to the prophet Daniel, "Unto two thousand three hundred days." Who can, consistently with these facts, deny that Peter had good ground to say, *1 Peter 1:12*, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into." And when we read, *Daniel 8:16*, "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision," we are more confirmed in the declaration of Peter, "*that not unto themselves but unto us did they minister*," *etc*. Again, in *Daniel 12:6, 7*, "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." We find another proof of the correctness of the apostle Peter's remark: here an angel asks the question, "*How long to the end of the wonders*?" Meaning to the resurrection, and glorified state of the righteous, *Daniel 12:2, 3*, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." And again Daniel hears the answer and the time specified, under one of the most solemn oaths ever taken by mortal or immortal beings, "*that it should be for a time, times, and a half*." Here is time revealed in the very same words Peter uses, "*searching what time*," and the manner of time, is explained in *Revelation 12:6 and 14*: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and

threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," having been fulfilled in three instances. First, in the church in the wilderness 1260 years, The two witness clothed in sackcloth the same time, *Revelation 11:3*, "And I will give power unto my two witnesses and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth," and also the supremacy of the Papal power, *Revelation 13:5*, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." All of these prophecies were fulfilled between the year A. D. 538 and 1798 or 9, as can be abundantly proved by the Bible, and history of the times, which proves Daniel a true propet, and Peter a firm believer.*HST May 8, 1844, page 110.10*

If these things are so, is it not becoming in us to search the Scriptures, as commanded by the blessed Savior, *John 5:39*, "Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me." And if the question we have presented at the head of our article, is answered in the affirmative, I ask where in the book of God can you find an answer, if it is not in the visions which have been presented from Daniel and John, by the Advent writers of the present day? And many of our opponents will acknowledge that if the times specified in the visions of Daniel and John, do not carry us down the stream of time to the judgment of the great day, then we must understand time in a figurative sense, and the calculation we have made must be correct, or nearly so. If so, then every good citizen may satisfy himself whether we are correct or not: for on this pivot the whole matter turns. Has God revealed the time of the Judgment? I therefore recommend to every man, to satisfy himself whether Peter has told us the truth, and the wise man has spoken plainiy, and whether these visions which God gave, and sent and signified to his servants Daniel and John, by his angel, are the revelation of the things which have been, are now, and which must shortly come to pass. And then let all act consistent to the faith of the gospel, and wait the event.*HST May 8, 1844, page 111.1*

Wm. Miller.

Washington, Feb. 22, 1844.
From the London Non-Conformist.

Italy

JVHe

The insurrection in this unhappy country is assuming a really formidable aspect. An extensive conspiracy has for some time past existed, and seems to have been generally known. The London Times supplies the following important information on the subject.*HST May 8, 1844, page 111.2*

Within the Italian States the liveliest apprehensions are entertained by the minor governments;—and in the foreign countries to which the political refugees have been driven by former revolutions, as well as in those more contiguous positions, such as Malta and Corsica, to which they have access, the greatest activity has for some time past prevailed amongst: the disaffected. A central committee of the secret political society, known under the name of the *Giovane Italia*, has long been established in London; and an Italian school, frequented by adults as well as by children, has existed for some years, under the direct management of several of the most ardent leaders of the democratic party in Greville-st.*HST May 8, 1844, page 111.3*

Measures have been taken by the members of this society, acting in conjunction with their exiled countrymen in Paris, to kindle a fresh and extensive insurrection in the Italian States. We learn from Corsica, that one of their agents, whose name is in our possession, has even collected or engaged a considerable body of men, who are to be conveyed to the Italian coast at the first signal. Several of the revolutionary leaders are already near the scene of action, in the neighboring islands both of the Adriatic and Mediterranean. In the interior of Italy the liberal party and the agents of the secret societies are on the alert. Their plan is said to be to kindle simultaneous local insurrections in Bologna, Perugia; Ancona, and in Naples, whence each revolutionary detachment is to march upon Rome, where a democratic government would be forthwith proclaimed. The troops, both in Rome and Naples have been

tampered with, and the Swiss corps, whose bravery and fidelity can alone be relied on, have been marked out to the special hatred of the people. The Cardinal Legate who held the government of Bologna, has returned to Rome with the most alarming account from that district. A slight disturbance has already taken place in Calabria.—In Sicily, several of the revolutionary leaders are known to be concealed and ready for action; and the cabinet of Vienna has for some weeks anticipated the demand for assistance, which has at length been addressed to it by the terrified princes of southern Italy.*HST May 8, 1844, page 111.4*

The fact that such a scheme should be made public, and that it should not have been known for some time past to the cabinets most interested in the result, with a variety of names and details which we abstain from giving, will perhaps interfere with the execution of the conspiracy, but we have before as certain evidence of its existence.*HST May 8, 1844, page 111.5*

The statement of the *Times* that the insurrection has been brought about by intrigues in London, is denied by the *Chronicle*. The latter journal says, with much force: “The present disturbed state of the Roman and Neopolitan states proceeds from no clubs, no great republican or revolutionary system, but from local discontent, occasioned by the wretched administration of those countries.” The *Times* recommends Austrian intervention, and, if need be, occupation. The *Chronicle*, the intervention of England, France and Austria, unitedly. The correspondent of the former says, that the papal government must be secularized. “It is the view taken of it by all the statesmen of Europe. The government of catholic Austria, for example, has been long and deeply impressed with that conviction, and has made several attempts to induce the Holy See to listen to the complaints of, and conciliate its people—the most wretched, perhaps, in Europe—but in vain; and revolts and insurrections will occur over and over again in Italy. One immediate effect of any decided success on the part of the malcontents, would be the march of the Austrians to the relief of the government most menaced; and then, as I stated in a late letter, the war party would call for a new expedition to Ancona, more probably Civita Veechia, which the present ministry could not resist, and must either acquiesce in or retire.”*HST May 8, 1844, page 111.6*

The accounts of what has already taken place in Italy are exceedingly vague and unsatisfactory.—And no wonder, since almost every avenue for the escape of intelligence is carefully guarded by the petty despots of the peninsula.*HST May 8, 1844, page 111.7*

At Naples, several persons of station and family have been arrested on a charge of sedition. A movement has also taken place at Cocenza, in Calabria. The people attacked the residence of the prafect and the soldiers' barracks. In making the attack, their cry was, "Down with the government!" Three poor men were killed on the side of the people, and a great number wounded. Of the troops, upwards of thirty were killed, among whom were Captain Galluppi and an under officer, besides a great many wounded. The government has taken active measures to put down these disturbances, and great bodies of troops are now marching to Calabria.*HST May 8, 1844, page 111.8*

Tending to Universalism

JVHe

We have before this called the attention of our readers to the facts referred to in the following paragraph from the "Connecticut Universalist."*HST May 8, 1844, page 111.9*

PROFESSORS STUART AND BUSH

JVHe

It is well known to most if not all of our readers, that the gentlemen whose names we have placed at the head of this short article, stand deservedly high in the respective Theological Institutions to which they are attached, as profound scholars, and Biblical critics—the former in Andover, Mass., the latter in New York City. Both of these gentlemen have recently given to the world their views in regard to the meaning of those portions of the scriptures on which the Miller theory of the end of the world is built. The "New York Evangelist," which by the way may be regarded as the organ of orthodoxy in the United States, in speaking of the views of Professors Stuart and

Bush, says, “The tendency of these views is to destroy the scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. *The style of interpretation, we assert, tends fearfully to Universalism. This tendency we are prepared to prove*.*HST May 8, 1844, page 111.10*

Here we have the facts in a small compass.—Millerism prevails; it has made some havoc in the Orthodox churches; by necessity therefore Profs. Stuart and Bush have come out against it. But how do they combat it? Answer, with Universalist weapons. They are obliged to adopt the same interpretations of scripture which the Universalists in times past have adopted. There is no other way to combat this popular superstition. The “New York Evangelist,” the leading Orthodox journal in the United States, is alarmed; and declares to all the world, that “the style of interpretation tends *fearfully* to Universalism.” This reminds us of what we read in the prophesy of Isaiah, “The sinners in Zion are afraid, *fearfulness* hath surprised the hypocrites.” We do not say that Isaiah had reference to any people in these times; but merely that the language of the New York Evangelist brought up the passage in Isaiah to our mind. —*Trumpet*.*HST May 8, 1844, page 111.11*

Letter from England

JVHe

Dear Bro. Himes.—I am sure it will give you pleasure to hear that our dear Bro. Winter has visited Bristol, and has been wonderfully successful in giving the Midnight Cry.—Hundreds will rejoice that the Lord has sent him to this city. Mr. F. Gunner has been with him, and they have lectured to a number of very large audiences: and so great was the anxiety that some hundreds of persons could not gain admittanee. They have, so far, delivered fourteen lectures, and we hope they will be allowed by the Lord to speak many times yet, to the inhabitants of Bristol, if time continues. The Lord does wonderfully support and bless our dear bro. Winter amidst great opposition; the Lord is indeed with him. He and bro, Gunner intend to lecture in all the places around Bristol. They have commenced a course of lectures at Weston Super Mine, and I have no doubt but great good will there be done. They are most devoted to this, their

work; and all who are privileged to meet with, see clearly the Lord is with them.*HST May 8, 1844, page 111.12*

I sincerely believe this is the Lord's work; and if so, it *will*, and it *does* prosper. I trust the Lord will keep us faithful, so that when he comes we may meet him with joy. This precious truth makes us all feel to love those who are looking for our Lord's appearing.*HST May 8, 1844, page 111.13*

Bro. Winter has lately publishod some Tracts, and a weekly paper called the "Second Advent Harbinger," and established a regular Depot for publications at Bristol. He would be glad if you would send him any papers or information concerning the glorious work.*HST May 8, 1844, page 111.14*

They have been the means of making many trim their lamps to meet the Bridegroom. The Lord alone is to be praised for this, and they are anxious that the honor should be given to the Lord. My brother, Henry Tanner, and sister Elizabeth Tanner, unite with me in kindest love to the lovers of the Savior's soon appearing, and beg to subscribe myself, yours very respectfully, Ellen Tanner.*HST May 8, 1844, page 111.15*

No. 2 Paul-st., Kingsdown, Bristol, March 25, 1844*HST May 8, 1844, page 111.16*

Please to tell all the friends that wish to write, to direct to Mr. Winter, or Mr. Gunner, at Mr. Tanner's, No. 2, Paul-st., Kingsdown, Bristol.*HST May 8, 1844, page 111.17*

Bristol contains 140,000 inhabitants.*HST May 8, 1844, page 111.18*

THE ADVENT HERALD

No Authorcode

BOSTON, MAY 8, 1844.

Editorial Correspondence

JVHe

Dear Bro. Bliss:—Our meeting at Low-Hampton was closed on Sabbath last. The notice was short yet we had a goodly number from the neighboring towns. The brethren in that place are strong in the faith, and well united, and engaged in the cause. Father Miller and all his family are full in the faith, looking for the blessed hope. Although the exact time has passed, they do not give up the *Bible*, nor the hope of Christ's appearing, as the next event,—and that it may now be looked for as specially nigh, and may come at any moment. The active members of the church in that place, with the pastor, *Eld. Jones*, are decided Adventists, and are doing all they can to sustain the cause.*HST May 8, 1844, page 112.1*

Reports of the state of the cause were given by the brethren from different towns in the vicinity.—Fort Ann, Benson, Orwell, Castleton, and others were heard from, and in every case, the most encouraging account was given of the faith hope and interest of the Advent believers in those places.*HST May 8, 1844, page 112.2*

The brethren propose to have large camp-meeting about the last of June, if time is delayed, somewhere in the vicinity of Adison, or Orwell, Vt. I trust it may be attended with great good to the cause of God.*HST May 8, 1844, page 112.3*

I gave a lecture in Benson, to a good audience, on Sabbath evening. The church in that place, with their pastor, Bro. W. Williamson, are united and strong in the Advent faith.*HST May 8, 1844, page 112.4*

I find but little scoffing, or opposition compared to what we had to encounter a year ago. Some few ministers have preached against it, but in *every case*, they have given great dissatisfaction to their *friends*. And we are indebted to them for stirring up an interest in the community to read our publications; the result of which is, that more or less are brought into the faith at this late period.*HST May 8, 1844, page 112.5*

I lecture in this town to-night. We have a few choice spirits here, who stand fast in the faith, and are actively promoting the cause.*HST May 8, 1844, page 112.6*

I leave in the morning for Meredith. Yours,*HST May 8, 1844, page*

112.7

J. V. Himes.
Castleton, Vt. April 29, 1844.

Editorial Correspondence

JVHe

Dear Bro. Bliss:—I arrived at this place this morning. We commenced our meeting this afternoon. A goodly number of brethren and sisters were present, and we had a refreshing time. We have a prospect of a good meeting. I find no faltering among the faithful. They are looking for the blessed hope with increased interest.*HST May 8, 1844, page 112.8*

I observe the last "*Christian Herald*" continues No. 5, of a "series of articles," by *Elder Shaw*, on the rise, progress, and character of the Advent cause. He begins to show the real state of his mind towards the Advent cause. *Policy* would not permit him to develope it before. I have no time to enter into an examination of his "articles," now, and as I am looking for my king, who will judge with a *righteous* judgment soon, I hope to have no occasion to make any defence. I shall leave the matter for the present, in the hands of the "Judge of all the earth, who will do right." I find, however, that the cause of truth at this time, demands that I should say to my *Christian brethren*, and all concerned, that the "articles" above referred to, are replete with deceptive representations of me, as to my sentiments, actions, and motives. And that the facts he has stated are distorted, and present any thing but the truth to the candid reader. Many of the statements are unaccountable. Hundreds of witnesses can testify to their incorrectness relating to Mr. Miller's labors and influence in New England. But I will not say more at this time, nor shall I hereafter encumber our paper with a controversy of this nature. If circumstances should seem to demand it, I shall make such a thorough exposure of "*that series of articles*," as will place this whole question in its true light. I ask, therefore, that the brethren with whom I have been associated, will not condemn me finally, without a hearing. I only wish that justice may be done for the sake of the cause of God. If I am a wicked and designing man, as he

would represent. I do not wish the cause of God to suffer on account of it. I shall show my innocence, or I will confess my guilt.*HST May 8, 1844, page 112.9*

While on this point, I might as well add, that the articles in the same paper, signed “R.” in many respects, are equally unjust. For several months past, his articles relating to myself and society, and the Advent cause generally, have contained much gossip, and have not given a correct view of things which he has attempted to describe to the public. I have taken no notice of them on this account. There are two sides to these questions. It would take too much of my time to correct them if I should attempt it. I cannot leave my work for such an object. Those who know me will not be effected by them. With others I must suffer for a while.*HST May 8, 1844, page 112.10*

The secret of all this bustle and noise about myself and the course I am pursuing, is simply this. *I have not deemed it my duty to abandon the Advent cause, and go back and devote my energies exclusively to build up the Christian Connexion*, of which I have been, and *still am a member*. I stand on the same ground, cherishing the same general views, and hold to the *Bible* as the *rule of faith and duty*, and to the institutions of the church and Ministry. I stand as much opposed to a disorganizing spirit and practice, as my accusers do. But this, it seems, is not *sectarian enough* for them. If they therefore see fit to make it necessary for me to show that they have left *the Bible ground*, and for this reason, *withdraw*, as I intimated a few weeks since, I shall not shrink from my duty. Yours, still fighting for the cross and crown. J. V. Himes.*HST May 8, 1844, page 112.11*

Meredith, N. H. May 2, 1844.

The Advent Message

JVHe

This work is designed to advance the Advent cause among the women of our land. Something of this kind seemed to be needed. If it should be wanted in future we may continue it. We wish all who receive it would take an interest in its circulation. It will be seen that

it is conducted by Sister C. S. Minor, of Philadelphia, Pa., who is favorably known by her writings in the “Midnight Cry,” for the past year.*HST May 8, 1844, page 112.12*

We shall take no subscription. Single copies 10 cents. One dollar sent by mail or otherwise, will secure 12 numbers. Companies can unite in this way, and receive by mail. Or they can be obtained at 14 Devonshire-st., Boston, 9 Spruce-st., N. Y., 41, Arcade, Philadelphia.*HST May 8, 1844, page 112.13*

The Second Advent.—The day pointed to, on which it was believed the prophetic periods relative to the second advent of our Lord would expire, viz: the 21st of March, 1844, has passed; and yet this wicked world is standing, undestroyed. This, doubtless, causes the world at large great joy; and gives the opponents to the “Millerites,” as they are termed, some room to lay on their censure plenteously, for what is called their presumption to knowing the secret things of God. Even many, who inclined to the belief of Mr. Miller, a year ago, will probably turn upon him with persecution. But let it be remembered, that the time of danger is not yet over, has not yet passed by. Besides the fact, that Mr. Miller alledges, that there is a difficulty in the calculation, growing out of a difference of from one to five years in the Jewish computation of time, which still forbids as to say that his calculations have failed; the *bible* forbids us to put far off Christ’s coming the second time. We are all commanded to watch, with the warning annexed, that in such an hour as we think not, the Son of man cometh. Let christians, then, not mock at the advent brethren, who have failed in their first calculations; but let us arrive at the only proper conclusion, viz: the day is now *nearer than ever*! Out of regard to the good that was done during the few past years, by preaching the advent near, we ought to be induced to say nothing against the propagators of the Miller views nor those who privately hold them. Let every one be persuaded in his own mind, relative to this matter; and all live in a state of preparation for the end.—*Gos. Miss.*.*HST May 8, 1844, page 112.14*

To Correspondents.—Bro. O. Herwick will perceive by reading the book of Ezra, that the temple had been built and dedicated before the commission to Ezra was given him. Consequently his commission could not have been for the construction of the temple.

The termination of the seventy weeks, about A. D, 33, proves that the balance of the 2300 days—1810 years, could not be extended to twelve years in the future.*HST May 8, 1844, page 112.15*

We should be happy to publish the lines from Bro. L. C. C., but we do not believe the sentiments to be scriptural. The souls of the departed which John saw, were anxiously a waiting their crowns, which they will receive in the day of the Lord Jesus. To speak of them as receiving their crown and being crowned at death with the "chaplet of the cherubim," etc., seems to exclipse the glory of the resurrection. Truth lies between extremes*HST May 8, 1844, page 112.16*

CAMPMEETING

JVHe

If the Lord will, there will be a campmeeting held in N. Wilbraham, one mile north of the W Rail Road, on the land of Charles T. Potter, to commence on Wednesday, May 22, and continue over the sabbath. The cars will stop at a place called Sodom, 12 miles east of Springfield, and conveyance can be had from thence to the ground at 6 1-4 cts each, where all who may wish to attend will find good accommodations and board on the ground at reasonable terms. Brother S. Hawley. jr. and other able preachers of the gospel of the Everlasting Kingdom, are expected to be present. Brethren Miller and Storrs are requested to attend, if convenient. We hope there will be a general rallying of the friends of Christ, with their tents, to this least of tabernacles, and show to the world that while waiting for the vision we are not asleep, or become infidels, as was prophecied of us, but mean to labor for the salvation of souls until the Lord comes.*HST May 8, 1844, page 112.17*

R. E. Ladd, E.M. Smith, O.Powell, H.Monger, W.Ordway.*HST May 8, 1844, page 112.18*

Elijah Macomber having removed to New Bedford, wishes all communications directed to him at that place.*HST May 8, 1844, page 112.19*

Anniversary Week in New York

JVHe

Providence permuting, there will be a general conference of believers in the speedy personal advent of our Lord and Savior Jesus Christ, at the church, corner of Christie and Delancy Streets, in the evenings, and at Franklin Hall, Chatham Square, through the day. Lectures each day at 2 1-2 and 7 1-2 P. M. Conference and Bible Class at 10 A. M., to commence on Monday, May 6, and continue through the week.*HST May 8, 1844, page 112.20*

Bro. Miller, Galusha, and those of the Advent lecturers who can attend, are expected to be present.*HST May 8, 1844, page 112.21*

N. B.—Meetings will be held in Philadelphia and Boston the two following weeks. Particular notice hereafter.*HST May 8, 1844, page 112.22*

Letters received to May 4, 1844

JVHe

Charles Moore by pm $1.50; A Pars as by pm $1; Samuel Fellows by pm $1; T J Reed by pm $1; D T Carbon $2; L C Gunn; G S Miles; B W Prescott $1; pm S. Orrington, Ms; L Armstrong $2; pm Union Mills N Y; J C Gillingham by pm $3; P D Lawrence $5; B F Brown by pm $2; R Severence by pm $1; pm Milwaukee W T; O Woodruff, postage 25 cts; pm Little Falls N Y; E Macomber; S Joy jr. $2; Jno F Chamberlain by pm $1; A A Stevens; J V Himes; E Elms $2; J Chillis $1, all right; E Winchester; N Edgerton; pm St Clair, Ga; D W Read by pm $1; pm Mansfield Ms; pm Lynn Ms; Chapin by pm $1; Sarah Risley; John Clay $1; Charles Church by pm $1; D Plumb; J W Beckwith; pm Andover, Mich; pm Rottand vt; pm New Dorham N H; H S Gurney by pm $2; A H Brick; B Lerned; L Bird $2; J V Himes; R Butchinson; pm Nickolville N Y; Miss B Wooley by pm $1; R W Vane; N G Howard; pm Mason N H $1; A M Osgood; pm Machias Me; Capt L Fisher by pm $1; W C Stone; E Williams and W Cutter $1 each; N Hervey $1; J V Himes; Chas. Greene pm Springfield Vt; T L Tullock; Juliet Moody $1; A Warfield;

J Litch. S A Chaplin $1; 1 Stocton $1*HST May 8, 1844, page 112.23*

Packages Sent

JVHe

D T Carbon Detroit Mich; J Litch Philadelphia, 41 Arcade; J V Himes 9 Spruce St N Y; G S Miles 67 Green St. Albany N Y; P D Lawrence Falmouth Ms; Elizabeth Lloyd 21 Parker's Terace Nicenger Road, Bonanaday London; E C Galusha Rochester N Y; N Hervey Providence R I.*HST May 8, 1844, page 112.24*

May 15, 1844

Vol. VII. No. 14. Boston, Whole No. 159

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!
NEW SERIES VOL. VII. NO. 14. Boston, Wednesday, May 15 1844. WHOLE NO. 159.

[CD-ROM Editor's Note: It should be noted that this is the second issue given No. 14, as the May 8 issue was also No. 14. It appears that by No. 16 the duplication was noted, as there is no No. 16, with No. 15 on May 22 being followed by No. 17 on May 29.]

THE ADVENT HERALD

JVHe

IS PUBLISHED EVERY WEDNESDAY BY
J. V. HIMES,
AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors*HST May 15, 1844, page 113.1*

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All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST May 15, 1844, page 113.3

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST May 15, 1844, page 113.4

*Subscribers' names with the State and Post Office should be distinctly given when money it forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several Post Offices in the same town.*HST May 15, 1844, page 113.5

Dow & Jackson, Printers.

THE CHURCH WARNED

JVHe

Church of Christ! awake, arise!
Let not slumber seal your eyes:
Let not joy, nor grief, nor fear,
Fill you heart of close your ear:
For the clouds begin to roll
Which shall spread from pole to pole.*HST May 15, 1844, page 113.6*

Church of Christ! shake off your sleep,
Ere the fountains of the deep
Open on your careless path,
With an ocean-tide of wrath!
Vainly 'mid that tempest dark
Then you'll seek the Refuge-Ark.*HST May 15, 1844, page 113.7*

Church of Christ! till that dread day,
All shall eat, and drink and play,
As tho' God ne'er cared nor knew
What an evil world could do.
Yet the Deluge came at last,
When their day of grace was past!*HST May 15, 1844, page 113.8*

Church of Christ! like lightning's glance
Flashing over heaven's expanse,
Shall the Son of Man appear—
Watch and mark! the hour is near.
Blessed ye who then are taken—
Woe to those who are forsaken.*HST May 15, 1844, page 113.9*

Letter from Bro. R. Hutchinson

JVHe

My Dear Bro. Himes—Being on the States' side of the line and having a few spare moments I devote them to writing you. Since I saw you last, (which was in the Broadway Tabernacle New York) I have been incessantly employed in "preaching the kingdom of God" and in sending the "Voice" to the old world.*HST May 15, 1844, page 113.10*

To mention a little of my more recent labors: after puplishing the last number of the paper, I went, by request, to a place called St-Reme, about thirty miles from Montreal. I found two or three second advent believers who had been conducted into the faith through reading our publications. I delivered nine discourses, each two hours in length, to a deeply attentive congregation. Though one of the Protestant (?) Priests went from house to house employing his influence to keep the people from hearing, yet our place of meeting was about full. And the truth triumphed. At the close of my lectures twenty persons arose and declared their faith in the doctrine, and their determination to sustain the truth in the neighborhood. There will be a faithful band of adventists in that place "till faith is sweetly lost in sight." An intelligent Scotchman who came to hear, and wrote down all he heard, went to his minister and addressed him in the following humiliating language. "Sir, you are but a child in the scriptures" etc etc. However, the ministers everywhere stand upon their *dignity*. And no wonder, for it is all they have to stand upon.*HST May 15, 1844, page 113.11*

From St-Reme I came to Champlain N. Y. My arrival was well *timed*, for a sermon was preached (or rather read,) by the methodist minister against the advent faith, especialy in relation to the kingdom of God on earth being still future. The sermon was elicited by one which he heard me deliver from the same pulpit about six months since. He took for his text our Lord's good confession, witnessed before Pontius Pilate, *John 18:36*, "My kingdom is not of this world," etc.; that is, (said the preacher *begging the question*;) it is spiritual—it does not *intefere with other kingdoms*,—As if our Lord had said to Pilate, "your kingdom is a worldly kingdom mine is

spiritual, it does not intefere with yours." But when he came to apply the 2nd of Daniel to sustain the *fable* that the kingdom of God was established on earth in "the days of the Cesars," he made it out that the kingdom of God dashed all the other kingdoms to pieces!!! Had the dear man allowed St. Paul to explain his Lord's words he would not have involved himself in such a palpable contradiction—all would have been plain and harmonious. I give the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius witnessed a good confession: that thou keep this commandment without spot, unrebukable, *until the appearing* of our Lord Jesus Christ; which *in his times he shall shew*, who is the blessed and only Potentate, the "King of kings and Lord of lords." *1 Timothy 6:13-15*.*HST May 15, 1844, page 113.12*

Having as he thought proved that the "Millerites" are wrong about the kingdom of God, the minister, to crown the whole, read a *vile composition* which was designed to injure the influence of one who has been effectually and successfully giving the midnight cry through all these parts. What an exact fulfilment of that prophecy, "If that evil servant shall say in his heart (and out of the heart the mouth had just spoken) my Lord delayeth his coming, and shall begin to smite his fellow servants (who are saying the Lord cometh.)*HST May 15, 1844, page 113.13*

In the evening (in a discourse of three hours) I presented the view of the Second Advent believers and the unbroken harmony subsisting between that view and the passage which the minister had brought forward to sustain a contrary sentiment. I think that the superstructure which he had been six months in rearing was effectually demolished and laid in the dust.*HST May 15, 1844, page 113.14*

The same minister, the Sabbath following, in commenting on *Hebrews 12:22*. declared that "every christian has got all this in his heart." viz Mount Zion! The city of the living God!! the heavenly Jerusalem!!! No wonder he should say, the Sabbath before, "every man has got the kingdom of God in his heart, even the Pharisees had it." On a previous occasion, I am informed, he said "If Christ comes this year it will be murder." If so, it must have been "murder" at the flood. What ideas.!!!*HST May 15, 1844, page 113.15*

Many of the best members are leaving the nominal churches here, and are walking out on the broad platform of "this present truth." Though I have never felt it to be a part of my commission to cry, "Come out of her my people." The clear and faithful presentation of the *abstract truth in my work*, "ye shall know the truth, *and the truth shall make you free*."*HST May 15, 1844, page 113.16*

I should like to see my numerous second advent friends again, in Boston, Lowell, New Bedford, Providence, New York, Brookline, and Philidelphia. However, if I am faithful I shall *soon* meet them on "the sea of glass" with all them who shall have "gotten the victory over the beast, and over his image, and over his mark, and *over the number of his name*."*HST May 15, 1844, page 113.17*

Could not some efficient brother come to Canada East! The harvest is great, but the laborers are few. I wish *you* would come with the "great tent" and place it on the Island of Montreal. "Come over and help us."*HST May 15, 1844, page 113.18*

I shall return in a few days to Montreal to issue the next number of "Elijah." I have engaged to visit Toronto as soon as the navigation will allow. Work is multiplying in my hands, I hope however to perform it "looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ." I must now conclude. My christian love to all "who love his appearing." I remain yours as ever. R. Hutchinson.*HST May 15, 1844, page 113.19*

P. S. In the two last days I have been preaching about a mile on the other side of the Canada line. After my first discourse a Wesleyon missionary, (Rev. Mr. Harvard) came and preached against me from *Luke 17:23*. "Go not after them, nor follow them." By a consultation of the context, a person will see that he might as well have taken his text out of a newspaper, could he have found the same words coupled together, yea more, that he had better, *much better*, have read his text out of Tom Paine's Age of Reason, than have been guilty of such flagrant *prostitution* of the sacred text. Popery is not confined to the Church of Rome. The daughters of the old mother are now on the stage and performing their *harlotic* part "*They have taken away the Key of knowledge*." However, the people came again last evening and filled the house. The exhibition

of the *time* made a deep impression. R. H.*HST May 15, 1844, page 113.20*

Champlain, *N. Y.*, *April* 15*th*, 1844.*HST May 15, 1844, page 113.21*

The receipts of the American Board for eight months of the current financial year, closing the 31st of March, fell short of the appropriations to the missions, more than $30,000. At the same time it is to be observed that the appropriations have been no larger than during the year previous, and barely sufficient to sustain the missions on their present scale of operations.—*Christian Reflector*.*HST May 15, 1844, page 113.22*

Pilate & Herod made Friends

JVHe

By Miss E. C. Clemons.

Part III

(On their way home. Prof. Brown and Farmer Cleaveland converse as follows.)*HST May 15, 1844, page 114.1*

Prof. Brown. Well, farmer Cleaveland, as the Lord has not come at the first point of the Jewish year, like a good christian, as you are, I trust you'll give it all up, and own you were mistaken, and moreover very foolish, in being thus agitated and disturbed by superstitious calculations.*HST May 15, 1844, page 114.2*

Farmer Cleaveland. Leaving every prophetic date out of the question, it is my duty and privilege to watch hourly for the coming of God's Son from heaven*HST May 15, 1844, page 114.3*

Prof. Brown. How so? I do not understand you.*HST May 15, 1844, page 114.4*

Farmer C. Why, all the prophetic signs, appointed by the Lord to precede his Second Coming, have been given.*HST May 15, 1844, page 114.5*

Prof. Brown. Explain yourself—what signs I have seen no signs.*HST May 15, 1844, page 114.6*

Farmer C. Yet there have been signs in the sun, moon, and stars, and there is abundant testimony that the coming of the Son of man is at the door.*HST May 15, 1844, page 114.7*

Prof. Brown. But I have always considered it rather superstitious to regard signs.*HST May 15, 1844, page 114.8*

Farmer C. It is not, to regard the *Lord's signs*, and many of us act on this principle as regarding man's signs. What is a sign? It is a token or a signal to precede some person or event, to give warning of the approach. Now, a sign must, from the very nature of the case, be literal, and moreover be in immediate connexion with the event which it heralds. Thus, if the church bell rings, it is to show that service will commence soon. We do not give the signal to-day for services next week.—And, uniformly, all signs and tokens are in the immediate neighborhood of the events, persons, or things of which they are the precursors. If otherwise, they are no longer signs —they indicate nothing. If all is right with my clock, it gives a warning tick, five minutes before striking. But put the sign further off, (unless I were advised of it,) 'twould be no token at all. Now, the blessed Lord has told us that *his* signs are in immediate connexion with their fulfillment, and he illustrates it by giving one of the signals of summer. And he chooses the fig-tree, and says, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." It defers budding until the genial sun and soft breezes have ensured it safety—then it puts forth its leaves, and is a sign that summer is at the door. So likewise ye, when ye shall see all these things, (the signs of which he had just spoken,) *know* ye that it (the coming of the Son of man,) is near, even at the doors.*HST May 15, 1844, page 114.9*

Prof. Brown. But I find it very difficult to believe the Lord really meant as he said.*HST May 15, 1844, page 114.10*

Farmer C. There is too much of that unbelief in the world. Jesus always meant *all his words would seem to indicate*. Every thing he said was ever *full of meaning*, and those who attempt to lessen their force, forget, I fear, the doom of those who do this—written in

Revelation 22:19. For a time I was blind to the signs of the coming of the Lord; but I praise his name, he has given me grace to live so that I can understand them now. I can discern the signs of the times.*HST May 15, 1844, page 114.11*

Prof. Brown. But the Lord himself says expressly that this generation shall not pass till all these things be fulfilled. What can you say to that? The coming of Christ must be spiritually understood, and must have occurred in that generation.*HST May 15, 1844, page 114.12*

Farmer C. Not at all. The words of the Lord are never to be *lessened* in signification. There is always as much meaning in what he says, as words can convey, and often more than language has the power of expressing. And as the coming of the Savior is often referred to, and often described, if we spiritualize it in one instance, we must in all, to preserve harmony. Is it more reasonable to lessen the glorious description of the Advent and apply it to no visible coming, than to seek out the meaning of *generation* in the passage, "And then shall all the tribes of the earth mourn, and they shall *see* the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, (raising those that are asleep, and changing those that are alive,) from one end of heaven to the other, "from the uttermost part of the earth to the uttermost part of heaven." Mark says, "Then comes the parable of the fig-tree, to show us that summer directly follows the budding of the trees, so the coming of the Son of Man follows the signs in the sun, moon, and stars.*HST May 15, 1844, page 114.13*

Prof. Brown. But there have always been signs in the sun, moon, and stars; hence these are no signs!*HST May 15, 1844, page 114.14*

Farmer C. What would satisfy you? What sign would you like?*HST May 15, 1844, page 114.15*

Prof. Brown. I would see the real stars fall, and not those mean imitations, the *meteors*.*HST May 15, 1844, page 114.16*

Farmer C. Well, suppose one star should fall to the earth, it would be no sign, it would be *destruction* complete. Now the word translated *stars*, might with more propriety, I am told, be rendered *meteors*.*HST May 15, 1844, page 114.17*

Prof. Brown. Ah yes—there you are right; and that removes the difficulty certainly—"meteors shall fall from heaven,"—better, decidedly. But that word "generation" troubles me still.*HST May 15, 1844, page 114.18*

Farmer C. The glorious Advent of Jesus must be a personal and visible coming, for *every eye shall see him*, and the angels said to the disciples, "this same Jesus shall so come in like manner, as ye have seen him go into heaven." Nothing else, then, can, by any possible stretch of language, mean a *coming*. Then the words of Jesus are. "Verily, I say unto you, this generation, (that shall see the darkening of the sun and moon, and the fall of meteors, with the other signs of my appearing,) shall not pass away till all these things be fulfilled." The darkening of the sun was in 1780; there are some yet living who witnessed it. That was the first sign, and we have the word of the Lord, that the generation shall not pass away until all these be fulfilled. When these signs begin to come to pass, it is written, "Lift up your heads and rejoice, for your redemption draweth nigh, when ye shall see *all* these things, *know* that it is near, even at the doors."*HST May 15, 1844, page 114.19*

Prof. Brown. Well, admitting that the signs are as you say, in the natural world, what other signs are there?*HST May 15, 1844, page 114.20*

Farmer C. There are signs in the mechanical world. What means this maximum, this height and climax to which the arts have attained? What will not man attempt? He has lorded it over all the elements of nature and they all with one consent do his bidding. He has annihilated time and distance by his facilities for travelling, and the prophet Nahum says, that in the day of the Lord's preparation (to cut off the wicked.) the chariots shall seem like torches, they shall run like the lightnings. The chariots shall be with flaming torches in the day of his preparation. And in *Daniel 12th* we read, At the time of the end, the book of *the vision* is to be unsealed, and

many shall run to and fro, and knowlege shall be increased. So instead of reasoning that great improvements argue that time is long, they are of the contrary import. All earthly things are hasting, with railroad speed, to that winding-up-depot, *the End*.*HST May 15, 1844, page 114.21*

Look at the political world. Is not the prophecy in Luke fulfilled? There shall be upon the earth distress of nations, with perplexity. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. And then shall they *see* the Son of man coming in a cloud with power and great glory. Is not one reminded of the passage, "And the nations were angry, and thy wrath is come?" Do we not see all things rapidly tending to that point? Meanwhile, the angels on the four corners of the earth hold the winds, that there are no desolating wars, that the servants of God may be sealed in their foreheads.*HST May 15, 1844, page 114.22*

Prof. Brown. Well, I am at home at last; come, walk in, and finish this talk—[they go in]—what's going on in the moral world?*HST May 15, 1844, page 114.23*

Farmer C. The perilous times have come whereby we know that it is the very last time. Men are lovers of their own selves, covetous, boasters, proud blasphemers, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, *lovers of pleasure more than lovers of God; having a form of godliness* (they are the professedly righteous) *but denying the power thereof*. This is the picture God's word gives of many in the nominal church in the last days, and he commands those who have not this character, to turn away from those that have. The apostle says farther, that they are ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do*these also resist the truth*; men of corrupt minds—reprobate concerning the faith. He says, too, that evil men and seducers shall wax worse and worse, deceiving and being deceived.—Daniel says, at the time of the end the wicked shall do wickedly, and the Lord said, "As in the days of Noah, (*Genesis 6*) so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating

and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be." Those who dwell on the earth, hear that the Lord is coming but it suits them to suppose that it is a spiritual coming; they resist the truth, and so the day of God will come upon them as a snare, and they shall not escape.*HST May 15, 1844, page 114.24*

Prof. Brown. Yet the Lord says, ye do not know what hour your Lord doth come.*HST May 15, 1844, page 114.25*

Farmer C. Yes; and he says, *Watch therefore*.—Therefore be ye also ready, for in such an *hour* as *ye think* not the Son of Man cometh. And then he describes the faithful and wise servant, as giving the meat in due season, that is, warning of his approach, and not crying peace and safety, on the brink of sudden destruction. But mark the woe pronounced against the evil servant, who desires not the appearing of the Lord, and shall say (even) in his heart, my Lord delayeth his coming, and shall begin to smite his fellow-servants (who are looking for the Lord, and warning the world to prepare for his coming) and to eat and drink with the drunken (assuring them that the end is afar, that the Lord will not return for thousands of years, that being the import of "Behold I come quickly;" and uniting with the ungodly, in ridiculing the warning of his approach, denying the evidence, despising the glorious hope, scoffing at the work, mocking the messengers, and inquiring "Where is the promise of his coming.") The Lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his portion with the hypocrites, (who professed to be zealous in the cause of the Lord, but hated his coming, who turned away their ears from the truth, and turned unto fables, and had the form of godliness, but denied the power thereof.)*HST May 15, 1844, page 114.26*

Prof. Brown. Why, I have not not only *thought in my heart* my Lord delayeth, but I have openly and fearlessly proclaimed it, and do you condemn me?*HST May 15, 1844, page 114.27*

Farmer C. I do not condemn you—nor any other man; the word of the Lord will judge you in the last day. Remember the curse

denounced against the daubers with untempered mortar,(*Ezekiel 13*.) to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which *see visions of peace for her, and there is no peace*, saith the Lord God. If the blind lead the blind, both shall fall into the ditch, and from the very general daubing with untempered mortar, it is plain to me that the blind are in the ditch, and they are in such a sleep that they are not aware of it, but dream they are in a very desirable situation.*HST May 15, 1844, page 114.28*

Prof. Brown. I will acknowledge your reasoning has weight; but I dare not risk any thing on the Lord's coming; what if he should not come! My influence would be gone, and what good could I do?*HST May 15, 1844, page 114.29*

Farmer C. Expediency—looking at the effect of obeying God—this leads directly to doing evil that good may come. You either believe the Lord, or you do not. You are either a believer or a skeptic. If you believe the Lord, you do not hesitate to take him at his word—you have no doubt.*HST May 15, 1844, page 114.30*

Prof. Brown. But why can I not be ready for the Lord's coming, at any moment, without testifying my belief in it, and without any special movement in the matter. I shall thus be on the safe side if he does not come.*HST May 15, 1844, page 114.31*

Farmer C. And on the unsafe side if he does—If you cannot have faith in the words of Christ to forsake all—you cannot be his disciple.*HST May 15, 1844, page 114.32*

Prof. Brown. Well, let us hear if you have any more signs fulfilled—say striking signs.*HST May 15, 1844, page 114.33*

Farmer C. The running out of the prophetic numbers about this time. Is not the fact that they all centre in one year, a *sign* that the Judge standeth at the door. The seven times during which God's people were to be scattered; the ending of the 2300 days, when the sanctuary was to be cleansed; when the elect are to be gathered from the four winds of heaven; the completion of the 1335 days when Daniel will stand in his lot; the jubilee of jubilees; 6000 years, all with one voice proclaim the Advent nigh.*HST May 15, 1844, page 114.34*

Prof. Brown. Surely you do not call the 6000 years a prophetic period.*HST May 15, 1844, page 114.35*

Farmer C. Assuredly: it is given in the 8th chap. of Gen., and Paul tells us that the six days of labor in the creating of the world, shadow forth the labor of the people of God, who work while it is called to-day, and the Sabbath wherein God rested, typified the rest which remaineth for the people of God. Barnabas says, "The spirit of the Lord is upon me, because he hath appointed me to proclaim the acceptable year of the Lord, and *the day of restitution*." He then adds, "Furthermore, it is written concerning the Sabbath, sanctify the Sabbath of the Lord with pure hands and with a clean heart."—And elsewhere he saith, "If thy children keep my *Sabbaths* then I will put my mercy on them: (alluding to the mercy promised to abraham;) and even in the beginning of creation he makes mention of the Sabbath; "And God made in six days the works of his hands, and he finished them on the *seventh* day, and *he rested on the seventh day* and sanctified it.—Consider, my children, what that signifies; "He *finished* them in six days." The meaning is this; that in six thousand years the Lord will bring all things to an end. For with him one day is as a thousand years, as Himself testifieth, saying: Behold this day shall be as a thousand years, therefore, children, in six days, (i. e. 6000 years) shall all things be accomplished. And what is that he saith, "*He rested on the Seventh day*?" He meaneth that when his Son shall come, and abolish the wicked one, and judge the ungodly, and change the sun, and moon, and stars, then he shall gloriously rest on the seventh day. He adds, lastly, "Thou shalt sanctify it with clean hands and a pure heart, (alluding here to circumcision being of the heart.)—Wherefore we are greatly deceived, if we imagine that any can now sanctify the day which God hath made holy, without having a pure heart in all things. Behold, therefore, he will *then* truly sanctify it with blessed rest, when we have received the *righteous promise*; when iniquity shall be no more, *all things being renewed* by the Lord: and shall then be able to sanctify it, being ourselves holy." See sec. 14, 15th epistle of Barnabas.*HST May 15, 1844, page 115.1*

John Bunyan says, God's blessing the Sabbath day, and resting on it, from all his works, was a type of that glorious rest that the saints shall have, when the six days of the world are fully ended.*HST May*

15, 1844, page 115.2

Luther, Melancthon, Calvin, and Knox held this faith. So these sentiments are not as new, or as fanatical as some suppose. The Reformers were advocates of the belief, and we only return to the primitive faith when we adopt it.*HST May 15, 1844, page 115.3*

Prof. Brown. Agreed—but the world is not yet 6000 years old.*HST May 15, 1844, page 115.4*

Farmer C. According to the best chronologers it is. Dr. Jarvis makes the commencement of the first servitude from the creation, 2594*HST May 15, 1844, page 115.5*

According to Mr. Chapin this was before the Christian Era,	1563
To which add the years since,	1843, and
we have the sum total from the creation,	6000

Prof. Brown. But it is so purely a matter of faith that I find it difficult to believe it. And it cannot be, that a belief in the non-essentials of the Bible—those points where all differ, is necessary to salvation. It is all the same if we do not believe it.*HST May 15, 1844, page 115.6*

Farmer C. I know not of a word of the Lord, or of a command, that can be called *non-essential*. And I pray you, remember the curse denounced against those who "*despise the word of the Lord*."*HST May 15, 1844, page 115.7*

Prof. Brown. Well, I will admit there is some reason, according to your view, to look for the Lord from the fulfillment of the signs—but there is such a variety of opinions respecting the signs.*HST May 15, 1844, page 115.8*

Farmer C. If we would have hearts to understand fully the Lord's signs, which he has given his children, to know of his coming, we must be in the frame of mind to be guided in judgment—for the meek will he guide in judgment—the meek will be teach his way. We cannot be meek, unless *we are wholly given up to the will of God*. "If any man will do his will, he shall know of the doctrine,

whether it be of God or man." If we would have our blindness removed, so that we can discern the signs of the times, we must have hearts "to cry after knowledge, and lift up the voice for understanding—to seek her as silver, and search for her as hid treasure," then will all the proofs, the tokens of the speedy appearing of the blessed Savior be seen.*HST May 15, 1844, page 115.9*

Prof. Brown. Well, any thing but that theory, built upon "wild beasts and horns," I do not fancy such signs, I confess.*HST May 15, 1844, page 115.10*

Farmer C. I shall never contend with God. The image of Nebuchadnezzar was a symbol given by the God of heaven to represent the duration of all earthly kingdoms, down to the end of time. It covers the whole ground down to the consummation of all things. The God in heaven that revealeth secrets, made known to Nebuchadnezzar what should be in the *latter days*—what should come, to pass hereafter. The vision of the four beasts, also extends to the judgment. Four great kingdoms are symbolized by the four divisions of the image, which correspond with the four beasts, and the ten horns correspond with the ten divisions, the toes of the image. These representations of the kingdoms of this world are from the Lord, that he might reveal to man "*the time of his visitation*," both the first and second Advent. And little does the scoffer realize what he is doing when he ridicules the vision that the Almighty One thus vouchsafed to the children of men, that they might glorify his name.*HST May 15, 1844, page 115.11*

Prof. Brown. Why say the vision—what vision?*HST May 15, 1844, page 115.12*

Farmer C. There is but one. Repetitions are merely to make it more easily understood, and present more vividly the different circumstances, and by bringing up in various light what shall come to pass hereafter, make it more striking than it all had been clustered into one scene. Just as the four Evangelists render the life of Christ more interesting than one possibly could have done, and by comparing their different writings, we obtain great light, and the harmony of events.*HST May 15, 1844, page 115.13*

Prof. Brown. Well, admit that the book of Daniel is for the setting forth of the vision; there is no parallel vision in the other prophets.*HST May 15, 1844, page 115.14*

Farmer C. I think you are mistaken. Isaiah tells us, about the time when the spirit of deep sleep is poured upon the prophets and rulers. *And the vision of all* is become as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and be saith I cannot: for it is sealed: And the book is delivered to him that is not learned, saying read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvellous work and a wonder, or the wisdom of their wise men shall perish, and the understanding of the prudent shall be hid. The vision spoken of is that which all the prophets saw, and which those who dwell upon the earth now, in their sleeping and closing of eyes find so much difficulty in understanding.*HST May 15, 1844, page 115.15*

Prof. Brown. You do not pretend to say, that the same vision was seen by all God's prophets.*HST May 15, 1844, page 115.16*

Farmer. C. Assuredly I do say, that parts of the same great vision—of the duration of earthly powers, and the establishment of God's everlasting kingdom, and the reign of Christ and his saints—called the vision of all, have been seen by every prophet, with the exception perhaps of Jonah. Adam, although not a prophet, had a glimpse of the vision, when God revealed to him a Savior, through whom he could regain the life he had lost, when it was promised that the seed of the woman should bruise the head of the serpent. For Christ Jesus was revealed that he might destroy the devil and his works. And Enoch, the seventh from Adam, who walked with God, had prophesied of the vision, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all: And Noah, the third from Enoch must have had a knowlege of this vision, for Enoch was not translated until his son Methusalah was three hundred years old, and Noah lived five hundred years with Methusalah, as that was his age when that patriarch died. We next

find a part of the vision presented in the promise made to Abraham, and renewed to Isaac and Jacob, “I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an *everlasting possession*. Again, the Lord said to Moses, As truly as I live, all the *earth* shall be filled with the glory of the Lord—that is, when it shall be given to the saints, to whom God promised it, as the kingdom prepared from the foundation of the world. And the indignation which is to be at the end of the vision, is presented in the beautiful song of Moses, commencing, “Give ear, O ye heavens, and I will speak: and hear, O Earth, the words of my mouth.” After speaking of a forward generation, children in whom is no faith, the Lord says, “for a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. Oh, that they were wise—that they understood this, that they would consider their latter end! For I lift up my hand to heaven and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment—I will render vengeance to mine enemies, and will reward them that hate me—as he will be merciful unto his land, and to his people.” Thus, is the dreadful day of God, described in second Samuel, seventh, the Lord presents that part of the vision which respects the inheritance, by saying to David, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as before. And thy house, and thy kingdom, shall be established forever before them: thy throne shall be established forever. In the seventy-second Psalm, David, in his prayer for Solomon, showed his belief, that his kingdom was only the type of God’s Everlasting kingdom, “Give the king thy judgments, O God, and thy righteousness unto the king’s son. In his day shall the righteous flourish; and abundance of peace, so long as the moon endureth. His name shall endure forever, (Jesus) his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed, and let the whole earth be filled with his glory. Again, when the Lord shall build up Zion, he shall appear in his glory. The heavens and earth shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change, and they shall be changed.” Again, says the sweet singer, “Let the heavens rejoice, and let the earth be glad: Before the Lord: for he cometh, for he

cometh to judge the earth! he shall judge the world with righteousnes, and his people with truth." For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth and shall delight themselves in the abundance of peace. Job, too, is instructed concerning the coming destruction foretold in the vision. The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath. And Solomon says, Let us hear the conclusion of the whole matter: Fear God and keep his commandments. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. And Isaiah's glowing visions, all parts of the same vision, how full of glory. The vision of the seraphim given to show what should come to pass hereafter—who cried to each other, Holy, holy, holy is the Lord of Hosts, *the whole earth is full of his glory*. This has never been fulfilled, but we know that it will be, in the New Earth wherein dwelleth righteousness. For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. (Deathless and immortal state.) They shall not hurt nor destroy in all my holy mountain, saith the Lord—for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And the fearful notes of warning prove the same, Howl ye, for the day of the Lord is at hand. Jeremiah has a vision of the indignation, "Behold a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart, *in the latter days ye shall consider it perfectly*. By Ezekiel the Lord says, "For in mine holy mountains, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all in the land serve me. Behold, Oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel, (at the resurrection) and save them out of all their dwelling places wherein they have sinned, and will cleanse them, so they shall be my people, and I will be their God. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have

dwelt. And my servant David shall be their prince forever, (Promise made to David before referred to,) My tabernacle also, shall be with them—yea, I will be their God, and they shall be my people. The same part of the vision he has recorded in *Revelation 21*. Daniel is several times carried down in vision to the Judgment. The earthly powers are numbered and finished by the smiting of the image on the feet, and its conversion to chaff, after four kingdoms, with the ten divisions, have possessed the earth. Then Daniel says, I beheld till the thrones were cast down, and the Ancient of days did sit-the judgment was set and the books were opened. And the kingdom and dominion and the greatness of the kingdom, *under the whole of heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hosea has parts of the vision repeated many times, “Then shall the land mourn, and every one that dwelleth therein shall languish, and they shall say to the mountains, cover us: and to the hills, fall on us, (John adds) and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?” According to Joel, the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. Amos has a thrilling description of the destruction of the nations, and these among Israel, (God’s professed people) who said to the prophets, “Prophesy not,” and says, because a destruction likened to Sodom and Gomorrah is coming upon the earth, “Prepare to meet thy God, Oh Israel!” And Obadiah says, “The day of the Lord is near upon all the heathen, but upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions, and the kingdom shall be the Lord’s. And Micah says, “The Lord, (after he has gathered his people,) shall reign over them in Mount Zion, from henceforth, even forever, the kingdom shall come to the daughter of Jerusalem—O daughter of Zion, thou shalt go even to Babylon, there the Lord shall deliver them from the hand of their enemies.” Many nations who are gathered against thee, “know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. And I will execute vengeance in anger and in fury upon the heathen, such as they have not heard. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of

old." Then, as we read in Nahum, shall "the mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world and all that dwell therein." The Lord said to Habakkuk, "*Write the vision* and make it plain upon tables, that he may *run* (and give information to others) that readeth it, *For the vision is yet for an appointed time, but at the end, it shall speak and not lie, though it tarry*, wait for it: *because it shall surely come, it will not tarry*." (although it seems to tarry.) But the just shall live by faith, which Paul quotes in connexion with "For yet a little while, and he that shall come will come, and will not tarry," referring to Habakkuk's vision. The prophet obeyed the Lord, and we find the vision written plain in the third chapter of his prophecy—where, as is often the case, God speaks of things which are not, as though they were. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens and the earth was full of his praise," this has not yet been fulfilled, but we are daily waiting for it. Zephaniah has a part of the vision, where he says, "I will utterly consume all things from off the land, saith the Lord," and the *stumbling blocks* with the wicked. For the day of the Lord is near, it is near and hasteth greatly. Therefore wait ye upon me,saith the Lord, until the day that I rise up to the prey: for my determination is, to gather the nations, that I may assemble the kingdoms to pour upon them my indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." Yet thus saith the Lord of hosts by Haggai, "Yet once, it is *a little while*, and I will shake the heavens and the earth, (see *Hebrews 12:27, 28*,) and will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen," for as is the word of the Lord by Zechariah, "Then shall the Lord of hosts go forth and fight against those nations, *as when he fought in the day of battle*, (*Joshua 10:10-14*.) And Malachi says, "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts,that it shall leave them neither root nor branch. The angel said unto Mary, Jesus shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end," (promise of the vision made to David here renewed.) Jesus in numberless instances brings to view the vision. When the Son of Man shall

come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations. Thus all the Evangelists speak largely of the Second Advent connected with the vision. The Apostles,too, share in the same vision. Paul says, “We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, (in Jesus.) For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. *Wherefore comfort one another with these words*. Peter—“We, according to his promises look for new heavens, and a new earth, wherein dwelleth righteousness.” And John being the beloved disciple, was honored with the closing up of the vision, and with the revelation of the time of visitation.. So also, as Daniel was “greatly beloved,” the vision in all its parts was given him, with the time, and what should be in the indignation. John’s vision fills up the skeleton of Daniel’s fourth kingdom, the Roman, for it was under that dominion that the apostle lived, and the Revelation was given unto Jesus to show unto his servants things which must shortly come to pass. So it was not history, but prophecy. Again and again is the vision represented to him in its diffirent circumstances, and he is brought down to the judgment no less than seven or eight times. And at last, after a view of the New Heavens and the New Earth, with the New Jerusalem—it is said, seal not the saying of the prophecy of this book, *for the time is at hand*. It was written under the dominion of the last universal kingdom of the image, and Jesus says, “Behold I come quickly, and my reward is with me, to give to every man according as his works shall be.” Then is pronounced the fearful curse of those who add to, or take from the words of the prophecy of this book—*the vision* and the solemn reiterated testimony. Surely I come quickly—Even so, come Lord Jesus.*HST May 15, 1844, page 116.1*

(Exeunt Prof. Brown and Farmer C.”
To be continued.

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, MAY 15, 1844.

Foreign News

JVHe

by the hibernia.

The news by the last arrival, in particular that which relates to Southern Europe, and Western Asia, is of the most interesting and ominous character. The Liverpool European Times of April 18, in speaking of matters in Italy, and Europe generally, makes the following remarks.*HST May 15, 1844, page 116.2*

The foreign news of the fortnight possess no striking feature. Italy, it is clear, is on the eve of a convulsion, the rumbling of which has been perceptibly heard any time these two or three years, and the explosion would have taken place ere this, had it not been restrained by a judicious fear of Austrian bayonets. Poor degenerate Italy!—the land of song, of poetry and of painting—associated with the noblest events which have taken place in the history of the human family—the cradle of genius in every department of human intellect—how prostrate thou art! The governments of Italy, uninfluenced by public opinion, are so many petty despotisms, and unable to support themselves without foreign aid, may be expected to crumble to pieces any moment that the dissentients are in a position to take advantage of their imbecility. Empires, like animal life, are constantly crumbling to decay and even the Vatican, which has ruled in the seven-hilled-city during so many ages, seems in danger of being buried beneath the smouldering volcano.*HST May 15, 1844, page 116.3*

The little kingdom of Portugal is still distempered by the presence of the insurgents, who are found difficult to subdue. The sovereigns and people, who rule over and inhabit the fairest portions of Europe, are poor creatures—without energy, valor, or even that negative virtue, industry. The interminable Otaheite question is revived in

France, after every one imagined it had been put to bed, to slumber with the things that were.*HST May 15, 1844, page 116.4*

Naples.—The *Cologne* Gazette, of the 4th inst., publishes the following from Naples of the 23rd of March:*HST May 15, 1844, page 116.5*

"We have just heard that serious disorders have simultaneously taken place on several points in Sicily. The people, excited by political passions and sufferings from hunger, cried, "The Constitution and liberty forever!" At Messina several hundred persons are said to have been either killed or wouned in an encounter with the troops. In most of the towns armed parties arrived from he country, calling for bread. The lower classes had every where made common cause with them. The government, we are told, has sent from Naples a considerable number of troops: but their embarkation was secretly effected—the authorities distrusting the loyalty of the inhabitants. Even in the capital, a certain agitation has manifested itself; and the desire for a constitution is now so general, that it will be soon be the rallying cry all over the kingdom."*HST May 15, 1844, page 116.6*

We have copied from the London Times of April 16, the following extract of a letter dated Constantinople, March 27. By this letter it appears that England and France had demanded "that no Christian or Musselman should be decapitated on account of his religion," and that "their demands were granted on the 22nd." This spread consternation throughout the hosts of the Mahomedans.*HST May 15, 1844, page 116.7*

But it had scarcely been public, when Russia made still more serious and difficult demands upon the Sultan, which will be better understood by the extract itself.*HST May 15, 1844, page 116.8*

..... "In consequence of the intelligence of the outrages committed by the Albanians on the Christians in the district of Iscupe, the Russian embassy have delivered a note to the Porte, demanding to be made acquainted with the means which the Porte intends to pursue to arrest the outrages which have been committed against its Christian subjects, and distinctly acquainting the Porte that, *unless the reply is immediate and satisfactory*, it is the intention of

the Russian government to make *an armed intervention*.*HST May 15, 1844, page 116.9*

Russia has likewise mixed up other demands in the present instance in favor of the Christian population, to prove her adherence, as I presume, to the new policy of the war of protection.*HST May 15, 1844, page 116.10*

The chief point is, that the office of Ecumenical Patriarch of the Greeks at Constantinople be made hereditary, and not dependent for its continuance, as at present, on the good will of the Porte.*HST May 15, 1844, page 116.11*

This manouvre is easily understood here. It would, no doubt, prove highly important for Russian interests, and might make up for a good many other damages which she has suffered within the last two years, If she could put the Ecumenical Patriarch on the same footing as the Patriarch of Jerusalem, when, as a necessary consequence, it would become a like subservient tool to her designs.*HST May 15, 1844, page 116.12*

Such is the severe tone assumed by the Russian diplomatists at the present crisis, that orders were given last Friday to the Russian brig-of-war in attendance on the Embassy, not to salute the Sultan as usual, on his way to the Mosque; and, in consequence, although the Sultan passed close under the bows of the brig in his state kaik on that day, the crew neither manned yards nor fired any guns."*HST May 15, 1844, page 116.13*

We insert here a letter found in the same paper, showing the dreadful state of suffering to which the Christians are subjected in the province to which Russia has directed her attention. It would seem unavoidable that if Russia strikes the blow, the *world must be embroiled*.*HST May 15, 1844, page 116.14*

Translation of a letter from the Bishop of Scopie (Iscupe) to the Patriarch of Constantinople, dated 3rd of March, 1844, and by him presented to the Porte.*HST May 15, 1844, page 116.15*

"*Most Holy Prelate*:—I know not in what terms to describe to you the numerous horrors which the wicked and cruel Albanians have

fearlessly committed, and which they still continue to commit at this very moment in the country of Samakovan, as well as in the other districts of the diocese of Scopie.—Behold, oh! Heaven, and shudder! Pity, oh! pity, on the Christians! Pity the young men and young girls! Can Heaven behold such wickedness and suffer it in silence? These monsters tie the men to posts, and then violate their wives and daughters in their presence. They then hang the men up by their feet, and force their own wives to suffocate them with the smoke of straw. Old women of 80, and girls of 10 years old are alike dishonored. They impale boys and roast them like sheep, saying. In Chivzi Pasha's time you did not prepare the Bairam sheep for us to eat. This is now your reward; call Chivzi Pasha to your help.' They tear the clothes off the girls, and oblige them to stay up all night in a state of nakedness to serve them with wine. Some of the husbands whose wives have been violated were compelled to bear torches meanwhile in their hands. Oh, heavens and earth! how can ye suffer such abominations! Alas! Alas! the poor Christians run about the squares and streets half-naked, not knowing where to seek refuge. They wait and cry, but nobody can help them. Such are the scenes that surround us. And I pass over in silence the exactions, the pillage, the murders, and the continual abjurations of faith. Open the ears of your soul, holy prelate, and listen to what I write, for until the present, this bishopric has existed, and Christianity could maintain itself; but now all is lost. In the country Ghoca, the inhabitants, old and young, of a village composed of seventy families, have abjured their faith, not being able to resist any longer the indescribable sufferings, tortures, and murders inflicted by the savage, sanguinary, and brutal Albanians. To-day, five hundred Christians of different villages presented themselves before me, their metropolitan. Some having previously been burnt over the fire, had been brought with difficulty in carts; others who had been pitilessly beaten, could hardly support themselves. In the deplorable state to which they had been reduced, they raised their mournful voices, asking remedy for their misfortunes, and saying, we cannot again return to our villages; we would rather be burned alive than do so; for what should we find there?—We have neither cattle, food, children, nor honor; and if no help be given us, we are ready to drown ourselves in the waters of the river Barder; yet we have always been faithful and obedient subjects, and regularly paid the taxes.*HST May 15, 1844, page 116.16*

I saw them in this heart-rending condition, and shed many bitter tears. I then conducted them to Hassan Pasha, who although unable to do more, received and consoled them with feeling words; for his sentiments are noble towards the subjects of the empire. I run day and night here and there; I attend upon the great; and only absent myself from the Governor's gate to go to the chief of the garrison, Achmet Bey; and then I go to console my unfortunate and suffering people. I can only picture to myself the words of the holy evangelist, St. Luke, who says, 'A time will come when pity will be shown neither to the women with child, nor to those who give suck to their babes, for there will be great tribulation on the earth.'*HST May 15, 1844, page 117.1*

Most worthy prelate, expression fails me, my hand trembles, my spirit is troubled, and I must, despite my wish, be silent.*HST May 15, 1844, page 117.2*

I am, with profound respects, etc.*HST May 15, 1844, page 117.3*

SISICUS, *Bishop of Scopie*."*HST May 15, 1844, page 117.4*

"From the above and other papers, we cut the following items of news.*HST May 15, 1844, page 117.5*

Four persons were shot at Barcelona on the 5th, for conspiracy. One was a notary, another was one of the chiefs of the last insurrectionary movement at Barcelona, and the other were persons in trade. Two of the females who were arrested on the same charge have been tried, and sentenced, one to six years' and the other two years' imprisonment*HST May 15, 1844, page 117.6*

The Rebeccaites were still carrying on the war against the toll gates in Wales, though with more caution. Since the affair at Cardigan, three gates have been destroyed.*HST May 15, 1844, page 117.7*

Incendiaryisms continue to prevail in many of the British provincial towns, notwithstanding the recent convictions at Essex. The object or motives of the incendiaries is totally inexplicable.*HST May 15, 1844, page 117.8*

Shocks of an earthquake had been felt all thro' the north of

Scotland—a rather unusual circumstance in that region.*HST May 15, 1844, page 117.9*

Two shocks of an earthquake were recently felt at Ragusa, which lasted about three seconds. Great alarm was excited, but no serious consequences occurred.*HST May 15, 1844, page 117.10*

A curious meteorologic phenomenon was observed on the night of the 8th, at Gourbera. An immense number of hail-stones fell; they were of the average size, but exhaled a strong odor of sulphur, and were of that color. On being thrown into the fire, they in a few seconds became ignited, and threw out flames equal in brilliancy to the Bengal lights."*HST May 15, 1844, page 117.11*

The above news from the old world is scarcely of a more startling and ominous character, than comes to us from every part of our own country and continent.*HST May 15, 1844, page 117.12*

Tumult and violence are everywhere. The scenes of personal strife and blood, which a few years since would have filled the community with horror, are scarcely thought of on account of the more extended scale on which the work is now carried on.*HST May 15, 1844, page 117.13*

We must omit the "servile insurrection in Cuba," the "troubles in Hayti," etc, etc., and give a brief sketch of the Riot in Philadelphia.*HST May 15, 1844, page 117.14*

In consequence of an attack upon a previous meeting of the "Native American Party" having been made in Kensington by a party of Irishmen, a second meeting was held in the same place on *Monday night*. After the organization of the meeting, it was addressed by S. R. Cramer, Esq. and Gen. Smith; Lewis C. Leven then took the stand and was forced, by a violent storm, to relinquish it. After which, the meeting adjourned to the Washington st. Market, in the centre of which was an American flag.*HST May 15, 1844, page 117.15*

A dispute having arisen between two Irishmen, one a Protestant and the other a Catholic, the first of whom was not a citizen, the whole crowd partook of the excitement.*HST May 15, 1844, page*

117.16

A general battle ensued, of which the Irishmen had the worst, and men were shot and knocked down like dogs. The natives finally gave way for a while, but rallying around their flag, succeeded in driving their opponents from the field.—*Phil. Gaz.**HST May 15, 1844, page 117.17*

Half-past 12 *o'clock*.—We learn this moment that at about ten o'clock, an attemp was made by a part of the crowd to burn down the fence which encloses the Nunnery. They were fired upon by a party of Irish, and five of them shot.*HST May 15, 1844, page 117.18*

Philadelphia, May 7—p. m.*HST May 15, 1844, page 117.19*

In addition to the frightful statements contained in the papers of this morning, I have to add the melancholy intelligence of the death of another person—a member of the Native American Party.—We are in the midst of the most fearful excitement, and Heaven only knows where matters will terminate.*HST May 15, 1844, page 117.20*

The rioting is still going on, and a tremendous meeting is convened at the present moment in the State-House Yard, at which the greatest excitement prevails.*HST May 15, 1844, page 117.21*

Gen. Cadwallader has ordered out the first Brigade, with *two hundred and fifty ball cartridges*! The Catholic churches are strongly fortified by men and firearms.*HST May 15, 1844, page 117.22*

The Bishop of Philadelphia has caused his card of caution and condolence to be issued, but the people are so indignant that the moment they are posted they tear them down.*HST May 15, 1844, page 117.23*

The meeting has just this moment, at half past four, adjourned, and resolved to march in procession to Second and Master streets, the scene of the contest.*HST May 15, 1844, page 117.24*

The Philadelphia papers state that during the early part of *Wednesday*, there was but little excitement in the district of Kensington.*HST May 15, 1844, page 117.25*

About 12 o'clock, a handsome brick dwelling at the corner of Jefferson and Washington streets was fired. The alarm being given, the firemen repaired to the spot, but no effort was made to suppress it. The fire communicated to a dwelling adjoining and both were destroyed. Towards noon thousands of persons poured into Kensington, and an outbreak was anticipated every moment. Large numbers collected about the Seminary and St. Michael's church, and great fears were entertained that they would be destroyed.*HST May 15, 1844, page 117.26*

About 3 o'clock, St. Michael's church, in Second, near the corner of Jefferson, was fired, the flames spread rapidly, and in a short time the building was in a blaze. No effort was made to save it.*HST May 15, 1844, page 117.27*

The fire communicated to the dwelling of Priest Donahue, to the north of the church, which was consumed in a little time, After this the Seminary at the corner of Phonix and Second streets was fired, together with a large building on the opposite corner, occupied by a man named Corr, who kept a grocery store, and it was reported sold ammunition to the Catholics. Both buildings were destroyed.*HST May 15, 1844, page 117.28*

Ten o'clock p. m.—St. Augustine church in Fourth street opposite New has been fired, and is in flames.*HST May 15, 1844, page 117.29*

This was accomplised by two boys, who having been lifted by the mob over the iron railings, climbed into the buildings by a window that had been broken, and while one set fire to the curtains with a match, another cut the gas pipe, thus putting the church into a blaze in a few moments. By 11 p. m. the church was destroyed.*HST May 15, 1844, page 117.30*

Thursday morning, 1 *o'clock*.—The Catholic churches throughout the city are now protected by companies of volunteers.*HST May 15, 1844, page 117.31*

The mob were dispersed from St. John's church by the military—Gen. Cadwallader giving them but five minutes to leave the ground, at the peril of being fired upon.*HST May 15, 1844, page 117.32*

No less than two hundred families have been compelled to remove from their homes.*HST May 15, 1844, page 117.33*

Men with their wives, and often six or seven children, trudging fearfully through the streets, with small bundles, seeking a refuge they know not where.*HST May 15, 1844, page 117.34*

Mothers with infants in their arms, and their little ones following after them, carrying away from their homes whatever they could pack up at the instant, passing along with fearful tread, not knowing where to turn.*HST May 15, 1844, page 117.35*

Orders, it is said, have been sent down to Fort Mifflo for U. S. soldiers. The city is all confusion. Nothing but vigorous efforts, which cannot be expected from the volunteers, or the civil posse, will prevent Philadelphia from becoming a prey to the mob, and preventing a general conflagration.*HST May 15, 1844, page 117.36*

These, brethren, are some of the things for which we have been looking. The 6th trumpet and its woe are about ended, and the 7th trumpet and last woe come *quickly*! And God has given us an oath that, in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God shall be finished, when he will gather together in one all things in Christ, and destroy them that destroy the earth. *Brethren, let us see to it that we are ready*!*HST May 15, 1844, page 117.37*

Letter from Bro. T. Cole

JVHe

Bro. Himes:—I wish to say to the brethren scattered abroad, that my faith and hope of soon seeing my blessed Savior is on the increase. I think it is so with most of the saints in this city, who have been on the watch tower for a few years past, looking up for their King. Our meetings are good, yea glorious; and were never fuller on the Sabbath, and an uninterrupted union that I never saw before with so great a congregation. For one year past, we have hardly heard a discordant note in our midst, and when we have heard it, it has been from foreigners who came among us uncalled and

unsent, those who would introduce their own notions and opinions as our rule. But the brethren chose to hold fast to the traditions of the Elders, (that is, the doctrine of the prophets and apostles) walking in all the ordinances of their Lord and Master, believing that if it was right that there should be churches of God 1800 years ago, it is right now, and if right to preach, teach, or evangelize then, it is right now, if right then to labor, working with our hands, to plantand sow, etc., it is right now. But all these things must be attended to in a scriptural way and according to the pattern shown us.*HST May 15, 1844, page 117.38*

I have been grieved to hear some few teach that every church and all organizations were of Babylon without any discrimination, and that every preacher is a wolf, and that any man that attended to his farm or shop was worldly minded, and unfit for the Kingdom, etc. Now I freely admit, and yet with sorrow, that many churches have become cold, proud, sectarian, yea, they are carried captive into Babylon. And that many who profess to be shepherds, appear more like wolves than they do like those whom the Holy Ghost has made overseers of the flock of God, and that a vast multitude who profess to be chosen out of the world, appear to act as though this was their home and their rest.—But what of all this? Shall we burn our Bibles, renounce its doctrines, and trample on its ordinances because some professing them have not walked in them? God forbid! We will hold fast that which is good, and continue in the ordinances and commandments of the Lord blameless, looking for the blessed hope. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.*HST May 15, 1844, page 117.39*

T. Cole.
Lowell, May 8th, 1844.

The New Birth

JVHe

In the following article Bro. Hutchinson does not claim that the soul is not regenerated here; but that the regeneration of the soul alone does not constitute the new birth to which our Savior referred; and that to be born again we must put on Christ here, which is the

regeneration of the Spirit, and then in the resurrection of the just the body also is regenerated; and then the whole man has been born again, being quickened by the same spirit that raised up Christ from the dead. Those who put on Christ, are begotten of him unto a lively hope, and are therefore children of God. We make these remarks lest he might be misunderstood, and not as an endorsement of the view.*HST May 15, 1844, page 118.1*

"Born Again."

My Dear Bro. Bliss—I send for your consideration, a *new idea*, at least new to *me*. It is that to be "born again," as taught in the third chapter of St. John's Gospel, means to be raised from the dead at the "last trump,"—to be born into the immortal kingdom of the House of David—the kingdom of God. No other meaning, I think, could correct the expectation entertained by Nicodemus. The contest shows that he had a persuasion that Jesus was the Messiah. He had evidently some idea that he would ascend the throne of David in the *mortal* state, and lead the Jews forth to conquest.—Our Lord answers accordingly.*HST May 15, 1844, page 118.2*

Paraphrase of St. ***John 2:23-25. 3:1-8***

"Now when he (Christ) was in Jerusalem, (the capital of the kingdom of the house David) at the passover in the feast day, many believed on his name (believed that he was the promised Messiah —the intended successor of David) when they saw the miracles which he did (in attestation of his claims.) But Jesus did not commit himself unto them (who believed on him and who doubtless wished to make him King) because he knew all men, and needed not that any should testify of man; for he knew what was in man (and retired into secret to escape their designs.) There was a man (even) of the Pharisees, named Nicodemus, a ruler of the Jews, the same came to Jesus by night, (following him into his private retreat,) and said unto him, Rabbi, we (the many that believe on his name) know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God with him. (It is evident from what follows, that Nicodemus had some latent intention of Jesus

ascending the throne of David *at once*, and of his restoring the kingdom to Israel, which would have been the kingdom of God immediately appearing.) Jesus answered and said unto him, (to show him that what he was wishing could only take place in a *complete new state of being*,) Verily, verily, I say unto thee, except a man be born again, he cannot see (enter) the kingdom of God, (the kingdom of the House of David when restored.) Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born? (The answer of Nicodemus evidently proves that the translation which some give of the word *anothen* in the former verse, "*from above*," is not correct, for it is plain he thought that without a person's entering the second time into his mother's womb, there was no being born in the manner Christ spoke of *anothen* that is *again*. There is a scriptural sense in which the question, "Can he enter the second time into his mother's womb and be born?"—may be answered in the affirmative. See *Job 1:21*, collated with *Ecclesiastes 12:7*, and similar passages. And our Lord did not answer the question in the negative. Then to be born again from our mother's womb, as a *physical* qualification for the immortal and glorified age, is to have *part in the first resurrection*. See and *weigh 1 Corinthians 15:50-54*, and *Isaiah 26:17, 19*.) Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit (here examine *Ezekiel 37:12-14*, and *Romans 8:11*. *1 Peter 3:18*,) he cannot enter into the kingdom of God. That which is born of flesh (the natural birth,) is flesh (is a natural body,) and that which is born of the spirit (the spiritual birth) is spirit, (is a spiritual body. Here consult *1 Corinthians 15:42-49*.) Marvel not that I said unto thee ye must be born again (seeing the nature of the second birth as a qualification of the whole man for admission into the kingdom of God, is now explained.) The wind bloweth where it listeth (pleaseth) and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; *so is every one that is born of the spirit*. (Not so is the *operation* of being born of the spirit, but so is the *person* born of the spirit. So it was with Christ after he was quickened by the spirit —after he was raised from the dead. For proof see *Luke 24:15-31*, also see the two last chapters of St. John's Gospel. The intercourse of our Lord with his disciples after his resurrection, was of a changed and mysterious character; and it does not appear to have been *miraculous*, but *natural*, the *prerogative* of a body living by the

eternal spirit. And the resurrection-body of Christ was a *specimen* of the resurrection-bodies of all who shall participate in his kingdom. What amazing facilities will distinguish the immortal age! With what speed the saints will "go up to the mountain of the Lord, to the house of the God of Jacob!" But here our language falls beneath our conceptions, and our conceptions far beneath the reality.)*HST May 15, 1844, page 118.3*

What glories gather around the resurrection as we advance into the temple of truth! It is the hope of Israel! O, that the professed Masters in Israel would perceive this! What a dream is the triumph of the Church in the *mortal* state!*HST May 15, 1844, page 118.4*

However, in order to have part with the first resurrection—in order to be *physically* like Christ, when he comes as the anointed of God in his kingdom, we must be *morally* like him now. As he is, so are we in this world. "Now if any man have not the spirit of Christ, he is none of his." If we possess his spirit, we are *provisionally* raised with him. The sentiment is well expressed in one of Wesley's Hyms —*HST May 15, 1844, page 118.5*

'I feel what then shall raise me up,
The eternal spirit lives in me."*HST May 15, 1844, page 118.6*

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. *The holy nation will be born at once*, as the Lord himself descends from heaven with a shout.—Come Lord Jesus, raise, change, glorify thy saints. Yours in "that blessed hope."*HST May 15, 1844, page 118.7*

R. Hutchinson.*HST May 15, 1844, page 118.8*

Letter from Bro. J. Pearson

JVHe

Bro. Himes:—We received a letter from Elder Ezra Crowell, dated Litchfield, April 5, giving an account of a revival which commenced in Richmond last December, in the church and society over which he is pastor, which has progressed till this time; also in Litchfield,

(town adjoining.) In the last place about thirty have been baptised. Speaking of the church at R. he says, “The church, which was in a backward state, has come up to the help of the Lord. Their former prejudice against the advent brethren and doctrine, have all disappeared, and they are about all looking for their coming Lord. For myself, I was constrained to embrace the doctrine of the Lord’s coming this year, and have been doing what I could to spread the glorious news.” He says, “the converts are rejoicing in the hope of soon meeting their divine master.”*HST May 15, 1844, page 118.9*

Some of our brethren, from this place, visited Richmond and Litchfield, and truly they have, and are having gracious times.—The young converts and many old professors are obeying the command, “when ye shall see all these things, *know* that it is near, even at the doors,” and also receiving the *Christian’s* encouragement, “and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”—Bless God. The signs of his coming are the hope of our approaching glory, and we will be prepared for it with exceeding joy.” Brother Crowell adds a P. S. which says, “Our faith is not the least shaken by Bro. Miller’s time passing by. We think the Jewish year has not passed by; we are looking daily for our coming Lord. A goodly number with us can endorse the same. We have believed all the winter it would pass that time.*HST May 15, 1844, page 118.10*

Bro. Miller says in his letter, “Whether God designs for me to warn the people any more or not, I am at a loss to know; yet I mean to be governed, if time continue any longer than I expected, by the Word and providence of Him who will never err; and whom I think I have trusted, and been supported during my twelve years arduous labors, in trying to awaken the churches of God, and the Christian community, to warn my fellow men of the necessity of an immediate preparation to meet our Judge, on the day of his appearing. I hope I have cleansed my garments from the blood of souls.” We, as a family, bless God that we ever heard Bro. Miller. Five of my family were induced, through the preaching of Bro. M. to give their hearts to God, and are now looking with joyful anticipations for the coming Lord. Not a man, woman, or child in Portland can rise in judgment against him, and I believe he has, through the help of God, been the humble agent of more good than any other individual in this part

of the world. We know he has been a mark for malice, envy, and calumny, but they have fell harmless at his feet, for God has been his support, and will be, so long as he is “governed by the Word and providence of Him, who will never err, and in whom he has trusted.” Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at that day, and not to him only, but unto all them also that love his appearing. Christ will come. “I will not leave you comfortless, I *will* come unto you.” Yes, bless the Lord, he will come, and we believe he will come *this year*. Who does not love his appearing? Most certainly every Christian will. The day of perfecting the saints. It is the marriage day of the Lamb; it is the day of Christ’s glory.*HST May 15, 1844, page 118.11*

Let us have our loins girded about, and our lights burning; and ourselves like unto men that wait for their Lord. Yours, etc.*HST May 15, 1844, page 118.12*

J. Pearson.*HST May 15, 1844, page 118.13*

Portland, April 23, 1844.*HST May 15, 1844, page 118.14*

The Catholics in New Orleans.—The controversy between the bishop and the rebellious Church of St. Louis gets no nearer a pacification. The church, tho’ plied with every ecclesiastical and priestly influence, have nobly withstood the oppressive exactions of the bishop, and have uttered, in the course of the difficulty, many truths which Catholic bishops are not accustomed to hear. They have now appealed to civil tribunals, and have published an address to the Judge of the Parish Court, of great length, but written in a cogent and determined style. The address gives a detailed history of the controversy in regard to the appointment of Curate—the grievances which the wardens and members of said church have suffered at the hands of the bishop and concludes11 by praying the Court to require him to pay over to the wardens $20,000 being the amount of damage which they say they have suffered through his improper interference with their concerns. It admits the Bishop’s authority in matters of doctrine, but not in regard to temporal affairs, in which last they include the nomination of curates. How this is to end, Protestants have some interest in knowing.—*HST May 15, 1844, page 118.15*

*N. Y. Evan.*HST May 15, 1844, page 119.1

The Danger.—At present, the greatest danger we can see among our friends, is that of *slumbering* while the Bridegroom *tarries—imperceptibly* falling into an awfully dangerous slumber *just before* the Master appears. The symptoms of this slumbering, which may be more safely discovered in ourselves than in others, ought in itself to be hailed as the *very last sign* of the Bridegroom's sure approach. Are your prayers faint and feeble? Does your confidence begin to fail you? Is your voice tremulous, and lacking in energy? Do your footsteps *reluctantly* mark the way to the place of prayer? Are you slow to catch, and send forth with increased life, the notes of praise falling from others lips? Are you saying, "We *trusted* that it *should have been*" Jesus that *would have* delivered his people ere this? If such are your exercises, and such your feelings, O hear his voice! "O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN!" These very exercises of yours ar recognised by the prophets, and by them, in connection with accompanying evidences, we may know the Bridegroom is near. See! O, see! that you are treading upon the last sands of probation. Arouse thee! See that there is oil in thy vessel—tarry not.HST May 15, 1844, page 119.2

*Western Midnight Cry.*HST May 15, 1844, page 119.3

Church Feasting. The Ladies of the First Baptist Church would respectfully announce, that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and Professional Musicians will contribute to the entertainments of the evening. Tickets may be had at the door.HST May 15, 1844, page 119.4

*Cin. Daily Com.*HST May 15, 1844, page 119.5

Expense of Popery.—The infamous Inquisition—that dreadful engine of papistry—cost Spain alone, 2,000,000 of lives! St. Bartholomew's massacre cost France 100,000 of her best citizens. To deprive the Protestants of the right of free religious worship, guarantied to them by the treaty of Augsburg, cost Germany *thirty years war* and seas of human blood. To sustain the Roman craft,

millions of the Waldenses and Albigenses, the purest and best people of the age in which they lived, and true Christians, were butchered by the bigoted and blood-thirsty minions of his *Holiness* of Rome. To establish popery in South America, Cuba, etc., has already cost 15,000,000 lives! Authentic history has estimated that Papal Rome has *shed the blood of sixty-eight millions of the human family*! to establish her unfounded claims to civil and religious power! What a price is this! What a sacrifice of precious life! Can this be the *true faith*, the religion of the *mild, the meek, the lowly Jesus*, which wades to power through oceans of blood, and establishes its civil and ecclesiastical sovereignty upon a throne of human skeletons—the bones of butchered men, women and children? Heaven and Earth, God and Nature answer*no*! no!! NO!!! —*Albany Citizen*.*HST May 15, 1844, page 119.6*

An Extract

JVHe

It is strange that christians who believe, or pretend to believe the Bible, will not give the subject of Christ's second coming to be near at hand, a candid examination before they pour ridicule and contempt upon it. What subject in the Old Testament scriptures by the prophets, is pointed out with more precision and exactness than the Savior's first Advent to this world? Of his manner of life and death; not a single iota failed in any wise.—Daniel appears to be the one appointed to predict his end at a given time(70 weeks,) and this I believe is generally acknowledged. But when Daniel is, by the same authority directed to stretch the line to a concluding period of time (to a given number of days or years, as they are to be understood, when he will again appear, in the clouds of Heaven with power and great glory, their faith begins to fail, and they call it a *seated vision*, and not designed to be understood, or for any one to know.*HST May 15, 1844, page 119.7*

A DIALOGUE

JVHe

Between an Adventist and a Sea Captain.*HST May 15, 1844, page*

119.8

Adventist. Good morning Capt. when did you arrive?*HST May 15, 1844, page 119.9*

Capt. Yesterday. We left Liverpool just three weeks ago.*HST May 15, 1844, page 119.10*

Adv. All good luck—and pleasant then, I suppose.*HST May 15, 1844, page 119.11*

Capt. Very: excepting a day or two before we discovered land, it was foggy: but we knew by our reckoning that we must be near land, for by some means it was out three days before we arrived; so we kept a constant watch, with little sail, and steered by compass. The first sign of land we discovered, was the light at Sandy Hook: and about the same time a pilot boat came along side. But how do you get along now with Millerism, your time is out—you said I should not have time to get back. But here I am. Now wont you give it up and be rational?*HST May 15, 1844, page 119.12*

Ad. What would you have me to do? Give up the Lord's coming?*HST May 15, 1844, page 119.13*

Capt. Yes. Or that he will not come in this day, nor for a thousand years.*HST May 15, 1844, page 119.14*

Ad. Would you do so in a similar case?*HST May 15, 1844, page 119.15*

Capt. Surely I would.*HST May 15, 1844, page 119.16*

Ad. Let us see. Suppose you had said to all hands on board ship, one day before you saw the light at Sandy Hook; down sails—leave the helm, and let the ship go, we have sailed two days since our reckoning was out, there is no land, therefore, let her go. And do so in a way that would convince them that you were in earnest, and meant to be obeyed. What would they think, and what would they do?*HST May 15, 1844, page 119.17*

Capt. Why they would think I was crazy, and would confine me.*HST*

May 15, 1844, page 119.18

Ad. We do not intend to act like crazy folks. The Lord's not coming quite as soon we expected, does not convince us that He will never come—nor that his coming is not to be for a thousand years—or that it is not to be expected every moment. But we are now placed in a situation similar to yours when your reckoning was out, and we mean to do as you did—keep a strict watch, with low sails, and steer by the Compass God has given, and we are confident that we shall meet with a similar result. The light house will soon appear, "the sign of the Son of man in Heaven, and the Lord in the clouds as sudden as the lightning, and His angels will come alongside and pilot us to glory.—*Midnight Cry*.*HST May 15, 1844, page 119.19*

Why Rejoice?

JVHe

To many it seems strange and fanatical, that the people of God should rejoice in view of the near approach of the judgment. If they hope even, that they are prepared to meet it, ought they not to compassionate the case of a guilty world, and even their own dear friends? The Lord hath said, "I will not give my glory to another, nor my praise to graven images;"—"and he that forsaketh not all he hath, cannot be my disciple."*HST May 15, 1844, page 119.20*

Fervent love constrains the joy in hope, that "He whose right it is," will soon reign in triumph. With sympathy we have not been wont to feel, would we invite others to lay hold of this glorious hope.*HST May 15, 1844, page 119.21*

Heed not the voice of slander and ridicule—thus might you lose your soul. Wait not to see if we are mistaken, lest it be forever too late. Forsake the pleasure of sin by penitence and faith, lest they be changed for vials of impending wrath. Would you make this earth your stay? Alas! its elements shall melt with fervent heat, and the works therein be burned up! And is there nothing to dread in the fearful pangs of the second death—the sure wages of a sinful life? Is there no attraction in that renewed earth, wherein dwelleth righteousness—when He who once died to redeem you, will reign in

glory, transcending the sun in brightness, and all who have lived godly, suffering persecution: they who are purified and made white, have renounced their pride and become meek, shall also reign with him. Have you no friend of that happy number? Oh? partake with him this everlasting joy; 'tis sweet—'tis pure—'tis holy—'tis free —"whosoever will let him partake of the water of life freely."—*Voice of Truth*.*HST May 15, 1844, page 119.22*

Second Coming of Christ

JVHe

There is no subject that is more calculated to inspire the heart of God's people with joy, than that of the second advent of our Lord and Saviour Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the word of God, we learn that the prophets, apostles, and the early Christians, dwelt upon this theme with pleasing anticipations. And Enoch, the seventh from Adam, looked forward (through a long series of intervening ages) to the time, when the Lord should come with ten thousands of his saints. And Job, who was declared to be a perfect man, cried out in the language of inspiration, and declared, that at the latter day, his Redeemer should stand upon the earth. And although worms might destroy his body, yet in his flesh he should see God. And Paul, when he wrote to Timothy, declared, that at that day, i. e., the resurrection, he should receive a crown of righteousness, which the Lord, the righteous Judge, would give him. And John, while looking forward to the glorious morn, when Christ would come to be glorified in his saints, and admired by all those that love him, cried out, "blessed and holy is he that hath part in the first resurrection." And the early Christians were willing to suffer persecution and death, knowing that if they suffered with him, they would also reign with him, at his appearing in his kingdom. If the prophets, apostles, and the early Christians, were enabled to rejoice while looking forward to the long promised period, when the tabernacle of God would be with men, and tears, sorrow, pain and death, should be felt and feared no more.*HST May 15, 1844, page 119.23*

Ought not we, who are living on the eve of eternity; lift up our heads

and rejoice, knowing that the day of our redemption draweth nigh? But looking for it will not prepare us to meet it. Many look for death, but are not prepared to die; therefore, it behooves us always to be ready, “for in such an hour as we think not, the Son of Man cometh.” He may come at midnight!—he may come while we are about our daily employment!—and if he should, alas! how many would he find neglecting to visit the fatherless and widows, in their afflictions. It is evidently our duty to look for Him; for unto them that look for Him, shall he appear the second time, without sin unto salvation.*HST May 15, 1844, page 119.24*

*Gospel Publisher**HST May 15, 1844, page 119.25*

“Among all therefore that be dear unto us, let Jesus alone be specially beloved.”*HST May 15, 1844, page 119.26*

THE ADVENT HERALD

No Authorcode

BOSTON, MAY 15, 1844.

Anniversary Week in Boston

JVHe

The Anniversary Meeting will commence in this city on Monday, May 27. Brethen who come at that time will obtain more definite information by calling at 14 Devonshire st.*HST May 15, 1844, page 120.1*

CONFERENCE AT THE TABERNACLE

JVHe

Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Savior Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and, will be continued through the week.*HST May 15, 1844, page 120.2*

The object of the Conference is to prepare the way of the Lord—to comfort one another with the promises of his coming—to call the attention of the Church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.*HST May 15, 1844, page 120.3*

The Conference will not be a place for controversy or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now “at the door.”*HST May 15, 1844, page 120.4*

To Subscribers

JVHe

THIS VOLUME is now more than half out. We have not called upon our subscribers until now, because we wished to leave it for them to say whether the paper should be continued beyond the time in which we expected the Lord. For ourself, we expect to continue in our work, and to wait till the opening heavens reveal the Son of God. And if our subscribers wish the “Herald” continued, we shall be happy to furnish it them weekly, while there is need of it. The only way that evidence of this can be given, is by a punctual remittance of what is due on each subscription. Let each one look at this matter, and do what seemeth to him good.*HST May 15, 1844, page 120.5*

Our expenses are now greater than the receipts, at the several offices. Let all the friends of the cause consider this, and render such aid, by the payment of dues, and the increase of the circulation of our publications, as shall place us above embarrassment. J. V. HIMES.*HST May 15, 1844, page 120.6*

Editorial Correspondence

JVHe

Dear Bro. Hale:—I arrived in this city this morning, via Hartford,

Conn., where I spent the Sabbath. I there unexpectedly met with a goodly number of our brethren who have been in the field proclaiming “the hour of his judgment is come.” Br Barry had returned thus far on his way from western New York to Boston. He lectured Sunday morning and evening to good audiences. As an illustration that Adventists would not burn their Bibles and turn infidels, he stated something like twenty cases in the vicinity of Rochester, where infidels had been reclaimed to christianity since our published time had expired, by the preaching of the Advent. Br. Chittenden had just returned to Hartford from a visit to St. Louis and other western cities, where he has spent the winter laboring in the Advent cause. Br. S. Chapman had just returned from the eastern part of Connecticut and Rhode Island, where he has for the last six months been employed in going from house to house, and from town to town doing good as he had opportunity, by individual appeals and public lectures. I also had the pleasure of there meeting, for the first time, with Br. Dean, one of the three students at Yale College, who embraced the doctrine during the labors of Mr. Miller at New-Haven, a little over a year since.—Br. Dean graduated last fall, and laying down at his feet all the honors of Yale, has labored, as far as his health would permit, in this blessed cause.*HST May 15, 1844, page 120.7*

I found our friends in Hartford strong in the faith and their ranks well filled, patiently waiting. I was forcibly reminded, while there, of an incident which occurred at one of their prayer meetings at which I was present in the summer of 1842. Near the close of a very pleasant meeting, the Rev. Mr. Miller, pastor of the Congregational church in Andover, Conn., arose and very pathetically begged of them not to throw away their Bibles, when the time should pass, and Christ had not come. He besought them with great earnestness to still receive the Bible as the word of God. I could but wish that he were present the last Sabbath, that he might see how unnecessary such an exhortation is to those who once really *believe* the Bible.*HST May 15, 1844, page 120.8*

On Sunday morning I listened to a discourse on Heaven, by Rev. Mr. Jones, of South Glastenbury, Ct. It was well written, and we learn that he prides himself somewhat upon it, and is reading it in several churches in his neighborhood. He described Heaven very

correctly as a *place*, and a holy, happy, honorable, and glorious place; but when he came to its *locality*, he was all in the dark; and although he showed its glory as described in *Revelation 21 and 22* chapters, and showed that the New Jerusalem was the abode of the righteous, yet he assured his hearers that it was not *revealed* where heaven was, and that we must not be wise above what is written. I should, have been astonished at such a *denial* from some men; but he is the author of the ingenious argument, that, in *2 Peter 3:13*, where, notwithstanding this earth is to melt with fervent heat, we are to look for a new earth, the apostle means to convey the idea, that the new earth wherein dwelleth righteousness, is to be *before* this earth melts; that though this earth will thus melt, we are to look for a temporal millenium first. One who could thus wrest the language of Peter, might easily wrest any portion of Scripture, so as to deny that the abode of the righteous is revealed in the Scriptures.*HST May 15, 1844, page 120.9*

In my next, I shall give some account of our conference. Yours, in haste. S. Bliss.*HST May 15, 1844, page 120.10*

New-York, May 7th, 1844.*HST May 15, 1844, page 120.11*

The Meeting at Meredith, *or Lake Village*, held sessions four days. The attendance was good through the week, and on the Sabbath we had a large gathering. There were representatives of the good cause from more than twenty towns. The state of the cause is represented as prosperous. The believers are disappointed, but not “cast down,” or shaken in faith as to the great event, and as to its being *nigh at hand*. The cause is safe and triumphing in the country. The meeting was most blessed—*glorious*.*HST May 15, 1844, page 120.12*

A Camp Meeting will be held in Gilmanton, or vicinity, to commence June 25, Providence permitting. The committee will give due notice of the place. Brn. Cole, Jones and Himes will be in attendance*HST May 15, 1844, page 120.13*

The Camp Meeting near Low Hampton, is expected to commence the 11th of June. The committee will give due notice of the place.*HST May 15, 1844, page 120.14*

Bro. Hervey wishes us to give notice that the S. A. Depot at Providence, R. I. will hereafter be at No. 66 Arcade, where the friends are invited to call.*HST May 15, 1844, page 120.15*

The Great Tent.—We learn, by the Cincinnati Commercial, that the "big tent" was to be erected in that city on the 4th inst.*HST May 15, 1844, page 120.16*

Hudson, N. Y. Bro.N. Edgerton writes:—There is a small band of believers here, looking for the coming of Him who will shortly appear without sin unto salvation, to those who look for him.*HST May 15, 1844, page 120.17*

Grantham. N. H. Bro. H. J. Scribner writes:—As I view it, the signs and wonders to precede the Advent have all been seen, except those which immediately precede his coming, which is the next event in historical prophecy. I am glad for one, that we are to be judged by our Savior Christ Jesus, who knows all our thoughts, and from whom no action can be hid. I glory in the cross of Christ, whose yoke is easy and his burden light; so saith his holy word, and I believe it, for he says, although heaven and earth may pass away, not one jot or tittle shall fail of my word, therefore I feel to trust in the arm of Christ, which has power to save. I feel strong in the Lord that I shall not be turned by every wind of doctrine which is afloat at the present day. And I feel determined, by the help of the Lord to continue in the faith once delivered to the saints of God, to look for his glorious appearing, when, if I am faithful, I shall be made like him, and be received into glory. I feel to thank him, that soon this mortal shall put on immortality, and this corruptible shall be made incorruptible. I expect to see him soon. Yours, in the blessed hope. Harvey F. A. J. Scribner.*HST May 15, 1844, page 120.18*

To Correspondents.—Letter form Bro. B. L. is received. Although the Lord may come at the time he supposes, for he may come at any time, yet the argument given would not prove it, 1810 *full* years added to April 3rd, A. D. 33, would carry us only to April 3rd, 1843, and not to 1844. That argument, therefore, would only be plausible in reference to the same period in A. D. 1843.*HST May 15, 1844, page 120.19*

The article from S. J. H. is rather long, and would be only a

repetition of similar views presentad within a few weeks in the Herald.*HST May 15, 1844, page 120.20*

Shall the Sinful Complain?—'Where fore should a living man complain, a man for the punishment of his sins?' He is still permitted to dwell in the land of the living, and therefore within the reach of the pardoning mercy and sanctifying grace of God, while as a sinner he has deserved to be not among the living, but among the dead. A living man cannot possibly have any just cause of complaint against God; the simple fact of his being out of hell, is with every man on earth such a proof of the patience of God, as demands, instead of complaint, the warmest feelings of gratitude.—We live in a world where the language of complaint is heard from almost every mouth; but did all the dwellers upon earth remember as they ought, how the accounts stand between them and the God of heaven, whatever language might be heard upon earth, the language of complaint, at least, would never insult the ears of the living God. The language of complaint, did I say? Oh! on the supposition I have made, from all the earth the sacrifice of thanksgiving and the song of praise would continually go up before Jehovah's throne! *Gos Pub.**HST May 15, 1844, page 120.21*

New Works

JVHe

The Advent Message to the Daughters of Zion. This work is designed to meet the wants of a large class of inquirers in churches. It comprise a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemons, of Rochester.*HST May 15, 1844, page 120.22*

The above work is now ready for delivery. Price 10 cts. single. $1 for 12 Numbers.*HST May 15, 1844, page 120.23*

THE ADVENT SHIELD

JVHe

Will be published about the 25th of this month, a work with the

above title, containing among others, articles on the following subjects—"The Millerite's Confession, and Adventist's Apology," by A Hale—"The Rise and Progress of Adventism," by J. Litch —"Prophetic Chronology," by N. N. Whiting.—"The Fall of Babylon," by S. Bliss, etc. etc. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a limited number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts single, $4 per dozen, $30 per hundred. J. V. HIMES.*HST May 15, 1844, page 120.24*

Letters received to May 11, 1844

JVHe

Pm Stoningtor Ct; D C. Tourtlelott; Wm Miller; A P Nicholas by pm $1; S Ainsworth; E. Barrett by pm $1; pm Hamilton NY. $1; pm Whitefield, NH; pm Gardner, Ms; J Drew $1; B. Irish. $3; H. A. Chittenden to S Bliss, with draft to his order; pm Yates NY; pm Clinton, NY; A Thompson; Mrs A M Barren by pm $1; pm Beverly O; T L Tullock; L W Rev E Phillaick, $2.50; E L H Chamberlain $1 for himself and $1 for E Peck; J S White; pm Bennington, O; Mrs W Bradford and others by pm $4; R Hoyt by pm $1; N Hervey; A Peace; S Bliss; T L Tullock; J V Bimes; T Cole; J D Wheeler and others, $2; A W Griggs by pm $1; B Hayward; J Jeakins; G Morgan $2; J Sparrow by pm $1; C J Kee $2; pm Paris Furnace; Wm S Hobby; F Cogg-well $2; E C Clemons; J Sharp by pm $1; pm Springfield Vt; Betsey Pearson by pm $1; E Burnham; W B Start; J Shaw by pm $1;*HST May 15, 1844, page 120.25*

Packages Sent

JVHe

J V Himes, 9 Spruce St NY; J Litch 40 Arcade, Phila; E C Drew, Pittsfield, NH; J. Cole jr Lake Village, NH; N Cavis in same bundle; J D Wheeler and others, Peacham Vt; Eld T Cole, Lowell Ms.*HST May 15, 1844, page 120.26*

May 22, 1844

Vol. VII. No. 15. Boston, Whole No. 160

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 15. Boston, Wednesday, May 22 1844. WHOLE NO. 160.*HST May 22, 1844, page 121.1*

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JVHe

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J. V. Himes, S. Bliss, & A. Hale, Editors*HST May 22, 1844, page 121.2*

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Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.HST May 22, 1844, page 121.5

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several

Post Offices in the same town.*HST May 22, 1844, page 121.6*

Dow & Jackson, Printers.

THE TALENTS

JVHe

Occupy till I come.—*Luke 19:13*,*HST May 22, 1844, page 121.7*

Lord! how long wilt thou remain
Far from us, thy scattered flock?
Hasten, Lord, thy promised reign—
For we prize, while others mock
Thy command;—tho' wide we roam—
"Occupy until I come."*HST May 22, 1844, page 121.8*

Lord! how long ere Thy return
To thine own who watch and pray?
Gladdening hearts that silent mourn,
Longing for thy glorious day:
Thy command fulfilling here—
"Occupy till I appear."*HST May 22, 1844, page 121.9*

Lord! how long ere Thou shalt call
Us thy servants, to declare
Where are now those "talents" all
Once committed to our care?
Thy behest we dared not spurn,
"Occupy till I return."*HST May 22, 1844, page 121.10*

Yet, O Lord, if Thou'rt extreme
Our inquiry to mark,
Faithless—heedless—most I deem
Will be proved a moment dark.
Now's the day of grace! oh hear!
"Occupy till appear!"*HST May 22, 1844, page 121.11*

From the Voice of Truth.*HST May 22, 1844, page 121.12*

"Millerism"—Johnism

JVHe

Br. Marsh—Last Lord's day, I heard a sermon on "The History and Philosophy of Millerism." While reflecting on the various positions of the Speaker, it occured to me, that if he had lived about eighteen hundred years since, he might have pleased the populace by preaching a sermon on the*HST May 22, 1844, page 121.13*

History and Philosophy of Johnism

JVHe

Of course, he would have preached it the Sabbath after the Crucifixion. His text might have been taken from *Deuteronomy 18:15*—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren; like unto mo: unto him shall ye hearken." His sermon would probably have been something like the following:*HST May 22, 1844, page 121.14*

Johnism is a belief that God would raise up that Prophet—that the time was fulfilled—that Jesus of Nazareth was the identical man—that "he must increase," but that John himself "must decrease."*HST May 22, 1844, page 121.15*

The text is the "origin of the delusion." (And he would have been as near right as when he said "Millerism" commenced in the Church at Thessilonica.—Jude gives "Millerism" a much earlier date; *Jude 14-19* verses inclusive:) He then could have easily traced "the delusion" through the different ages up to his own day; showing how it distracted the churches, and how their peace and harmony were destroyed by it; and that notwithstanding all the efforts made to put it down, "yet the infection was not entirely cured."*HST May 22, 1844, page 121.16*

He probably would have farther taught, that the recent introduction of the sentiment into Palestine,—but only in a little different form, was by Theudas. He preached awhile, gained a few followers, but soon was slain, and "all as many followed him, were scattered abroad and came to nought."*HST May 22, 1844, page 121.17*

The next was by one Judas, who made a little more noise than

Theudas: but he also perished and his followers soon were dispersed, etc. That Johnism is identical with Theudasism and Judasism, is evident from the fact, that “only the simpler part of believers are drawn into the delusion.” And again “these fanatics refuse to aid the great moral enterprises of the day.” Even the man whom they claim as the Messiah himself has spoken against the missionary cause. *Matthew 23:15*. “This establishes its identity with” Judasism.*HST May 22, 1844, page 121.18*

Theudas, failing to carry his points by other means, took the sword and perished with it; “and no doubt if these had the power they would follow his example, and probably come to a similar end. Why, one of “these deluded fanatics,” a poor ignorant fisherman, whose name I believe was Peter, actually took the sword and cut off the ear of Malchus, one of the servants that went out to take their Leader into custody: besides, when they were about preaching, they spoke against the priesthood and the temple, etc. They called the scribes and pharisees “hypocrites,” a “generation of vipers:” and sent them all to hell, i. e. all that did not believe just as they did.—These things establish their identity with Theudasism.—But John has been beheaded, and Jesus lies in the tomb, and we could now hope that their deluded followers would come back to the temple and engage again in the worship of God, and service of his house, etc.*HST May 22, 1844, page 121.19*

But a question arises here, which we propose next to consider; it is, how could such a delusion have gained such an influence among the people? How could they have gained so many proselytes to their fanaticism? “Their leaders were not the most thoroughly versed in the science of biblical literature:” Jesus was a poor, uneducated mechanic, and John was as near being a farmer as anything else. These questions we will try to answer.*HST May 22, 1844, page 121.20*

“The sentiment has a proselyting power over two classes of minds:*HST May 22, 1844, page 121.21*

1. Those having a natural curiosity to know who the Messiah is—what kind of a man he is, and*HST May 22, 1844, page 121.22*

2. “Those wishing something sensual;” a Messiah that they can see,

and converse with, etc. “These are large classes, and such minds will be quite sure to be influenced by such fanaticism.”*HST May 22, 1844, page 121.23*

3. “Another fact that gives” Johnism “a great proselyting power, is that it is adapted to self righteousness.” There is a natural desire in the heart for men to think they are the special favorites of heaven. Now for these poor deluded ones to suppose that they have “found him of whom Moses in the law and the prophets did write, while God’s intelligent and scientific priesthood, even the *whole sanhedrim*, remain ignorant of Him, is peculiarly calculated to foster that spirit of self righteousness; it is to set themselves up as wiser and better than the whole nation of Israel. This gives this delusion a tremendous proselyting power.*HST May 22, 1844, page 121.24*

4. Again, Johnism “adapts itself to the impatience of ardent minds, that cannot wait the slow progress” of divine Providence. They are anxious to see and converse with the Messiah, etc.*HST May 22, 1844, page 121.25*

5. Again, Johnism “adapts itself to those impatient of the restraint, of the covenants” or vows of the sanctuary. Many have been proselyted into the worship at the temple, “but not really converted; yet hating the odium of being turned out, seize readily upon this pretence afforded for withdrawing,” etc.*HST May 22, 1844, page 121.26*

6. Johnism “adapts itself to the prejudices of the poor against the rich.” Hence they went mainly to that class to preach, and especially did Jesus take this course.*HST May 22, 1844, page 121.27*

7. “Fanaticism is in itself contagious, and some minds are as much in danger when exposed to fanaticism, as their bodies would be if exposed to the small pox.”*HST May 22, 1844, page 121.28*

Remarks

JVHe

1. We seethe bad effects of Johnism on those that are deluded by it. Call the scribes and pharisees hypocrites, and the Jewish nation

a generation of vipers, etc. It is difficult to tell what will be the final result on such minds.*HST May 22, 1844, page 121.29*

2. “The History and Philosophy of this error, teaches us to beware of spiritual pride.” Keep in the worship at the temple, be humble and retiring, and not think yourselves wiser and better than the learned and the experienced, etc.*HST May 22, 1844, page 121.30*

3. “We are taught the importance of implicit confidence in *God to keep us from falling into error*.”*HST May 22, 1844, page 121.31*

In this last remark, at least, I presume we shall all most heartily unite. It is truly important, and *as important for the learned and the great*, as for fishermen, farmers and mechanics.*HST May 22, 1844, page 121.32*

If the above sermon had been preached on the Sabbath after the Crucifixion, I think it would have contained as much truth, and as correct logic as did the sermon I heard from the desk of the third Presbyterian Church in this city last Sabbath evening.*HST May 22, 1844, page 121.33*

But I remember that these very times were predicted in the blessed book that reveals to us the glorious hope of the true Israel of God. Let us be humble and thank God that we were not left to fulfill those same prophecies, but “lift up your heads and rejoice, that the day of our redemption draweth nigh.”*HST May 22, 1844, page 121.34*

Yours in the blessed Hope,*HST May 22, 1844, page 122.1*

L. P. Judson*HST May 22, 1844, page 122.2*

Rochester, *April* 19, 1844:*HST May 22, 1844, page 122.3*

Pilate & Herod made Friends

JVHe

By Miss E. C. Clemons.

Part III

(Enter Prof. Brown, Elder White, Dr. Green, Farmer Cleaveland and Dr. Proudfit.)*HST May 22, 1844, page 122.4*

Dr. Green. Well, Gentlemen, I am most happy to see you. I trust we shall be as abundantly edified by comparing Prof. Stuart's views with those of others, as we have been in attending to Prof. Bush's!*HST May 22, 1844, page 122.5*

Prof. Brown. The hints on the Interpretation of prophecy, by Prof. Stuart. were certainly very timely—and effectually checked the tide of error, which was fast rolling in, as all will remember. (Aside, I suppose I must eulogize him as he is a Congregationalist.) Farmer Cleveland, what say you to the "Hints."*HST May 22, 1844, page 122.6*

Farmer C. Stuart's rules of interpretation are good, and so are his general remarks on the nature of prophecy.—He says, "Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary, and literal sense, unless good reasons can be given, why it should be tropically understood;" this is very well, but it were better if the learned man observed his rules.*HST May 22, 1844, page 122.7*

Dr. Green. Well, well, we shall see. I consider that applying the little horn to Antiochus a masterly hint, decidedly. Mr. Morris thinks so too—he supposes the 2300 days must be literal days—the length of the vision, "covering the *whole* time of the persecutions of the Jews by Antiochus," from August 5, 171 to Dec. 25, 165, B. C. i.e. for 2333 days, rather more than 2300, but *sufficiently* near, Mr. M. thinks, no matter if every jot and little of God's word is not fulfilled—only buildup our theory.*HST May 22, 1844, page 122.8*

Eld. White. So do I, when I read the powerful works of Chase and Dowling; but then others say that it is the papacy, and sustain their position just as ably; as the slave said, 'some people tangle the Bible so!'*HST May 22, 1844, page 122.9*

Farmer C. Would it not be well to remember the assertion of Daniel, when interpreting Nebuchadnezzar's dream,—that there is a God in Heaven, that revealeth secrets, and maketh known to the king what shall be in the *latter days*.*HST May 22, 1844, page 122.10*

Prof. Brown. It is gratifying that we all agree as to the first two beasts, which correspond with the two first divisions of the image—the difference of opinion seems to commence with the third empire.*HST May 22, 1844, page 122.11*

Dr. Green. Let us see; Prof. Stuart reasons very justly, in his inestimable and timely "Hints," that the fourth beast is the divided Grecian Empire, and its little horn, Antiochus, whom he also makes the horn of Daniel eighth. Let us refer to the law and to the testimony, and having a theory in our heads to sustain, I doubt not we shall find it accommodating as usual. *Daniel 7:7*, reads, "After this, I saw in the night visions, and behold a fourth beast, dreadful, and terrible, and strong exceedingly; and it had great iron teeth—it devoured, and brake in pieces, and stamped the residue with the feet of it; it was diverse from all the beasts that were before it; and it had ten horns." Now there is a difficulty, it must be allowed, in disposing of this fourth beast, which Stuart makes the fifth kingdom.*HST May 22, 1844, page 122.12*

Eld. White. How the fifth kingdom?*HST May 22, 1844, page 122.13*

Dr. Green. Why, if the symbol of the Grecian Empire is divided, and the first part commencing with Alexander, made the third kingdom, and the remainder, consisting of the divisions of his kingdom, ruled by his successors, is the fourth dominion, then the beast, dreadful mid terrible, of fierce countenance, (*Deuteronomy 28:50*,) Rome, which succeeds, must be the fifth.*HST May 22, 1844, page 122.14*

Eld. White. Oh, no great difficulty; easily disposed of by the ingenious student. It is doubtless only a prosopopeia—a figure of speech, thrown in to make up harmony of number, and richness of style. Such incongruities abound in the Bible.—We shall find little trouble, however; for no man yet, with a good strong theory in his head, ever fails to build it up from the Bible. In this, Mr. Colver was eminently successful. So satisfactory was the construction of his theory, that several persons had, in consequence, "increased pleasure in reading the Scriptures," because they prophesied more *peace* than before. The little horn he makes Nero, and as he persecuted the saints three or four years, he thinks it is near enough to the time. God is not very particular.*HST May 22, 1844,*

page 122.15

Dr. Green. We should get along very well with the Prof's exposition, had not that angel been so officious and said, "That the fourth beast shall be *the fourth kingdom upon the earth*, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. Now, how can a third be a fourth, for the Grecian kingdom certainly preceded this, and we have said that the first half of the Grecian kingdom was the [original illegible] to the third kingdom of brass, and the other part was the fourth, corresponding to the iron part of the image, and to the goat of chap. 8th.*HST May 22, 1844, page 122.16*

Farmer C. It was diverse from all the beasts that were before it. In what respect was the divided Greek Empire different from those before it. Where was the wide difference between the Syrian and the other three kingdoms, into which Alexander's was divided? *Daniel 8:21*. The rough goat is the kingdom of Grecia, and the horn that is between his eyes is the first king. Now we might admit that they were divided, if there were no contradictions and absurdities involved in the supposition, and if the "plain, *primary, and literal sense*" reading, did not teach us otherwise.*HST May 22, 1844, page 122.17*

Hear what admissions Rollin, the Catholic historian, makes: "It is generally agreed," he says, in his reflections on the Prophecies of Daniel, (see Rollin's Ancient Hist. in 6 vols., vol. 1, p. 352,) "that these two visions, the one of the image composed of different metals, the other of the four beasts that came up out of the sea, signified so many different monarchies, which were to succeed one another,—were to be successively destroyed by each other, and were all to give place to the *eternal* empire of Jesus Christ, for whom alone they had subsisted. (Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.) It is also agreed that these four monarchies were those of the Babylonians, of the Persians and Medes united, of the Macedonians, and of the Romans.—This is plainly demonstrated by the very order of their succession." He also says, (ib. p. 351,) "that in the third year of Cyrus, in the first month of that year, Daniel gave himself up to mourning and fasting for three weeks together. He

was then near the river Tigris, in Persia. (Observe that this occurred after the dominion of the first beast, Babylon, was taken away.) When this time of fasting was ended, he saw the vision concerning the succession of the kings of Persia, the empire of the Greeks, and the conquests of the Romans. This revelation is related in the tenth, eleventh and twelfth chapters of the prophecies of Daniel." Thus Rollin allows all we wish him to allow, for if this is true, the days must be years. But to return to the childish views of Prof. Chase.*HST May 22, 1844, page 122.18*

Read the 7th verse of the 8th chapter; there we find the goat, the fourth kingdom, according to Stuart and Chase, coming in the great fury of his power, from the west, casting down and stamping upon the ram, (which the angel said was Medo-Persia,) and then waxing very great. Here is the interesting spectacle of the fourth kingdom flying with the speed of wrath from Europe, over the Hellespont, Asia-Minor, and the Euphrates, "charging upon, and vanquishing the second kingdom." The third kingdom of brass, which was to bear rule over all the earth, where was it all this time? Evidently a nonentity, an abstraction, a figure of speech—a spiritual kingdom forsooth, as some suppose God's everlasting kingdom will be.*HST May 22, 1844, page 122.19*

Dr. Proudfit. Oh, nonsense; you are not qualified to judge. Dr. Bond, the able editor of the Christian Advocate and Journal, speaks very highly of Prof. Chase's work. The Dr. says, speaking of all the good Methodists, the followers of Wesley and Fletcher, "We entreat our readers not to take the *alarm* at the title of this book. The writer does not pretend to prophesy, nor has the least *squinting* towards any of the Millerisms of the day. Yet if his views in regard to the prophecies of Daniel be correct, the *long established opinion* that the Roman empire is the fourth kingdom of the prophet, must *give way* to the more successful *researches* of Dr. Chase. Some other opinions which have been thought to be settled *beyond doubt*, are *terribly shaken*. We confess we are staggered though not overthrown. We must read again, and compare our author's views and arguments with Rollin and the commentators whom *we had followed*. This we must do, but we confess with a *strong misgiving* that we shall have to yield our convictions to this little book. We advise all who are curious in such matters, to get a copy *without*

delay. It is not often that we can say there is something new in the prophecies, and at the same time probably true." It is highly gratifying to see a Methodist take a Baptist by the hand and wish him God speed in proving the Son of man is not at the doors.*HST May 22, 1844, page 122.20*

Farmer C. But Hengstenberg, one of the evangelical school in Germany, objects very much to the dividing one kingdom into two. He says, in *Daniel 7:6*, it is said of the third kingdom, "Afterwards I beheld, and lo another beast like a leopard, which had upon the back of it four wings of a fowl: and the beast had also four heads; and dominion was given to it." Here the kingdom of Alexander manifestly is symbolized, together with that of his principal successors. Compare this passage of the seventh with *8:8*. The he-goat, which the angel says, *ver. 21*, is Grecia, waxed very great, and when he was strong, the great horn or kingdom was broken, and for it came up four notable ones, towards the four winds of heaven." *Daniel 8:22*, "Now that being broken, whereas four stood up for it, four kingdoms shall arise out of the nation, but not with his power." If now the four horns here symbolize, the four kingdoms (Egypt, Syria, Thrace and Macedonia,) arising out of Alexander's kingdom, how can it fail to be perceived that the four heads, mentioned in *Daniel 7:6*. symbolize the same kingdom? Hengstenberg secondly objects, that the manner in which the fourth kingdom is described, makes the assumption impossible, that it is the kingdom of Alexander's successors. From *Daniel 2:33, 40*, he says it is evident that a kingdom is described, which at first formed a whole, and only at a later period was divided. This is especially clear in *ver. 41*. That the feet and toes of the Colossus are partly of iron, and partly of clay, is here explained—the fourth kingdom shall be divided. But if the division is symbolical by this mixture, then the entirely iron legs must symbolize an undivided kingdom." Such are his views, in accordance with the *long established opinion* that the Roman Empire is the fourth kingdom of the prophet.*HST May 22, 1844, page 122.21*

Dr. Green. How is this? You a Millerite, and quote from a German author? absurd!*HST May 22, 1844, page 122.22*

Farmer C. You will remember that Germany has yet a few, who are

stemming the tide of error, which is coming in on the great majority of her writers. And Hengstenberg is not the least among her evangelical theologians. He says, farther, “If we consider the fourth kingdom to be that of the Greeks, we cannot point out the ten kings or kingdoms, which, according to the 5th chapter, vs. 7, 8, 21. were to arise from the fourth kingdom, nor the king who was to annihilate three of them.*HST May 22, 1844, page 122.23*

Dr. Proudfit. Cannot point out the ten kings? why yes we can; we reckon up the kings that reigned on one of the horns, Syria—before Antiochus, and they make ten, and these must make ten horns of the vision!*HST May 22, 1844, page 122.24*

Farmer C. Why not reckon up the kings, and the aspirants, too, of the four dynasties, if they constituted the fourth empire?*HST May 22, 1844, page 122.25*

Dr. Proudfit. For the very good reason, you ignoramus, that they would make too many. We agree with Dr. Bond, that there is *something new* in the prophecies which is *probably true*.*HST May 22, 1844, page 122.26*

Prof. Prown I do not quite approve of Prof. Chase’s construction of the passage under consideration. Bishop Newton, and also Sir Isaac Newton, both lay it down as an established principle that a horn in the style of Daniel, doth not signify any particular king, but is an emblem of a kingdom.—This is a principle settled beyond a doubt, and I cannot say with Dr. Bond that, in my mind, it is terribly shaken. Besides, as I understand it, the brother takes his one horn, Syria, and plants ten horns upon it, whereas, in the prophecy, they are firmly rooted in the head of the fourth beast. I am a little suspicious of the consequences of giving away the long established opinions to the more successful researches of Prof. Chase.*HST May 22, 1844, page 122.27*

Dr. Proudfit. (Aside to Prof. Brown.) Never mind. We thus escape the conclusion that the great event at the close of the prophetic periods is the coming of Christ, and the setting up of God’s everlasting Kingdom, and that is very important to be established to prevent delusion.*HST May 22, 1844, page 122.28*

Prof. Brown. Of course—of course. Well, I am willing to hear candidly on both sides, and then judge.*HST May 22, 1844, page 122.29*

Dr. Proudfit. There is a very great objection to carrying down the vision for so long a period, as we must if we do not call the little horn Antiochus. Let it be understood, that the vision is closed up, by that very illustrious tributary, and a complacent satisfaction steals over the mind. It inspires the agreeable faith, all things remain as they were from the beginning of the creation, effectually soothes the agitation and trouble of looking the fearful judgment in the face. With Dr. Bond I am most happy to be *staggered* in the advent belief of those superstitious men, Wesley and Fletcher.*HST May 22, 1844, page 122.30*

Prof. Brown. I am pleased with the tact displayed by Stuart; he asserts that the little horn, (beyond all doubt) Antiochus, made war upon the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom! Long established opinions share the same fate at his hands, as in one mentioned. This means, according to his construction, that the Ancient of days came and rendered judgment to the Saints, vindicated the cause of the pious, and restored to them the kingdom which had been taken away by Antiochus. Now who will not allow that this is very ingenious at least.*HST May 22, 1844, page 123.1*

Farmer C. Very ridiculous and blasphemous at least. The angel says, these great beasts which are four, are four kingdoms, which shall arise out of the earth. He does not say that the three first are four, by dividing the third, to the last part of which the fourth beast, dreadful and terrible exceedingly, must correspond, for the accommodation of the admirers of the miserable Syrian tributary. Oh, no; he says, out of the fourth kingdom came ten horns, and there came up among them another little horn before whom those of the first horns were plucked up by the roots; and behold in this horn *were eyes like the eyes of a man, and a mouth speaking great things*. And he waxed exceedingly great, and cast some of the stars to the ground and stamped upon them. And prevailed against the Saints of the Most High, until the time came that the saints

possessed the kingdom.—25th ver. of 7th Chap. And he (Antiochus, according to Stuart and Chase,) shall speak great words against the Most High, and think to change times and laws; and they shall be given into his hand, until a time and times, and the dividing of times. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom, *under the whole heavens*, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*HST May 22, 1844, page 123.2*

To be continued.*HST May 22, 1844, page 123.3*

" 'Tis Through Much Tribulation," etc.—The greatest favorites of heaven have to wade through afflictions.—Trials of various kinds press close upon their being. 'Tis through much tribulation that any saint enters the Kingdom of God. Our sun may shine brightly for a season, and our way be marked with calmness and tranquility, but how suddenly is it often overcast with portentous clouds; and our course milled with troubles, inward and outward, personal and relative! How often is bitterness mingled with the sweets of life! Troops of diseases stand ready to attack our persons, and floods of sorrow to break in upon our souls, or grief, at the loss of those, bound to us by the tenderest ties, may cut us to the heart. "We that are in this tabernacle do groan being burdened."*HST May 22, 1844, page 123.4*

There is nothing strange in the fact, that children of the Kingdom suffer in the flesh. This world is not the place of their rest.—God, in the redemption of His people, has never surrendered the right to lay on them whatsoever He pleases, and deal with them as shall best subserve His glory and their eternal blessedness. God never leads the saints through deep waters of affliction, but for some wise and glorious end. How often do the ransomed go mourning all the way to Mount Zion—with desires thwarted—hopes dashed and comforts embittered. But the Covenant of the God of peace with them shall not be broken. They shall triumphantly enter the rest above with songs of everlasting joy. "And God shall wipe away all tears from their eyes, and there shall he no more sorrow, nor crying, neither shall there be any more pain, for the former things have passed

away,"—*N. H. Bap. Reg.*HST May 22, 1844, page 123.5

The church.—The divine command says, "*Lay not up treasure on earth*," yet, as a body, the church has become rich. From the mother down to the youngest daughter, they have their *treasure on earth*, legally held, by bodies corporate, and incorporate, from the enormous sum of millions, down to hundreds and tens of dollars. The same may be said of many *individual* members and *ministers* of churches.—They are as eager to lay up treasures on earth as the unconverted worldling. There is no difference in this respect, between the church and the world. With the church, it is an *easy* thing for a rich man to enter into the kingdom; but with Christ, it was hard, nearly or quite impossible. With the church, *covetousness* is no sin, it is not rebuked in its members; but with Paul it was *idolatry*, and would exclude its possessor from the kingdom of God. Oh! how wide the extremes between the *primitive* and the *present* church. The first was poor but benevolent, despised, persecuted, and composed of strangers and pilgrims on earth. While the latter is covetous, and at least as rich as the world around them; is highly esteemed, *not* persecuted, but *persecutes*! and has its *treasure*, its *habitation* and its *affection* on *this earth*, as much as any worldly body of the same number of members.HST May 22, 1844, page 123.6

As a general remark, the *principles* of *common deal* are identically the same in the church and the world. "The *love* of money, the root of all evil," originates and completes the bargains, contracts, deeds, bonds, obligations and business engagements of the church and the world. The principle of *doing to others as we would that they should do unto us; of loving our neighbor as one's self*; has given place in the ministry and church to its *opposite*, viz: *love* of *money* and *self*. These are painful facts, to which the cries of the down-trodden slaves, the suffering moans of the defrauded widows and orphans, the pinching wants of many of the oppressed poor of our world, and the daily transactions of business men of the church, bear the most convincing testimony. And the case is rendered doubly painful, when we realize that there is no hope of a reformation: your only safety then, is, to leave a body which acts in such open violation to the sacred principles of equity and truth, and neglects to correct her wrongs.HST May 22, 1844, page 123.7

Pride is another crying sin of the church. It is true that the ministry occasionally rebuke it in *precept*; but with the mass, precept is without *example*. They are living examples of pride, ostentation, and vanity. Compare them with Christ, or the primitive ministry, and oh! how wide the contrast—there is no resemblance. The church, also, talks of humility, and pray for more; but at the same time her members are found, as it were, standing in the corners of the street inquiring for the latest fashions of the world, eager to imitate them. Instead of *not being conformed* to the world, as God requires, the great desire seems to be to conform to it in all things.*HST May 22, 1844, page 123.8*

What but pride rears the costly domes, and caparisons the pulpits of the churches? nothing. If pride does not reign in the church, then she reigns no where. It is true there are exceptions, but no more than can be found in the world. In short the church receive and hold in good fellowship the *proud*; but "*God resisteth* the *proud*," and will soon destroy them.—*HST May 22, 1844, page 123.9*

Voice of Truth.*HST May 22, 1844, page 123.10*

Italy.—The last letters from Italy are full of accounts of the armed bands which have of late re-appeared in the Appenines and in the low country on the coast of the Adriatic; and that all the troops the Pope has at his disposal at Bologna are not sufficient to prevent the nightly depredations to which that city is exposed. The leading Italian political refugees in Paris have been have been sent for by the Prefect of Police, and cautioned against carrying on or entering into any conspiracy for revolutionizing Italy.*HST May 22, 1844, page 123.11*

The Bible.—A French officer, who was a prisoner, on his parole at Reading, met with a Bible. He read it, and was so struck with its contents that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my school-fellow, Barnadotte, who is become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same," We only differ as to the place. The object of Barnadotte is to obtain a

crown in Sweden; mine, mine to obtain one in Heaven.—*Eng. Paper*.*HST May 22, 1844, page 123.12*

"Without Remedy,"—"He that being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy."—*Proverbs 29:1*.*HST May 22, 1844, page 123.13*

Destruction without remedy! Fearful condition for a thinking, sensitive, deathless spirit. Miserable indeed is the man who, by impenitence and Christlessness, is treasuring up such a doom! Through all the trying vicissitudes of his mortal life; when cares press upon him; providences frown; friends desert; afflictions beat, and terrors appal, he shall have no substantial remedy. He has no Almighty friend to whom he can appeal; no gracions succor on which he can rely. Alone, unsupported, unguided, he goes down to his grave, without one reflection to soothe, or one hope to cheer him. Loneliness is the history of his life—darkness, desertion, and terror, are the attendants of his death. In life there is for him no "remedy."*HST May 22, 1844, page 123.14*

He has no remedy in death! He has lived without God, so without God must he die. The fell destroyer comes apace, and the fierce death struggle siezes him. The chill of dissolution covers him; his eye glazes and fixes in death; his form stiffens; his senses reel; his soul departs. But in this strange and terrible experience, there is for him "no remedy."*HST May 22, 1844, page 123.15*

He has no remedy in judgment! Aghast, and convulsed with fear, he draws nigh the throne of destiny. He sees the glorious Advocate, with the throng, which no man can number, of those washed by his blood, and redeemed by his love. He sees the scroll of life unrolled; every disguise removed; the record of every secret sin, every passion, and every shame set forth in characters of fire. There is no blood to wash; no voice of intercession to excuse; no friend or helper to assist. He hears from every voice, and sees in every glance, that there is "no remedy." *New York Evangelist*.*HST May 22, 1844, page 123.16*

State of the Cause.—The Lord is with us in this city. Never have we witnessed a more unshaken faith in the speedy coming of Christ among the saints here, than now. Bro. Barry has baptized a number

at Scottsville and Fowlerville. He is now on a visit to Albany, New York, and Boston. He designs, the Lord willing, to return soon. The good cause is prospering at Oswego. A few days since about 90 or 100 happy children commemorated the sufferings and death of our glorious Redeemer there. In that, and many other places from which we hear, God's people are coming out of Babylon, and rejoicing in hope of soon reigning in glory on the new earth. The work is the Lord's and will prevail.—*Voice of Truth*.*HST May 22, 1844, page 123.17*

A follower of Jesus!—The salary of the Bishop of Canterbury Eng. is $76,500 pr. annum.*HST May 22, 1844, page 123.18*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, MAY 22, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 22, 1844, page 124.1

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST May 22, 1844, page 124.2

III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all

his saints with him.HST May 22, 1844, page 124.3

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.HST May 22, 1844, page 124.4

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST May 22, 1844, page 124.5

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST May 22, 1844, page 124.6

Note.—*The above was written in the Jewish year* 1813 *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B. C*. 607; *also the captivity of Jehoiakim, the comnencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan*. 8*th and* 9*th, was given. B. C*. 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th, was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with* Habakkuk 2:3,—"*For the vision is yet for an appointed time, but at the end*" [*of the prophetic periods*] '*it shall speak and not lie; though it tarry*," [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"HST May 22, 1844, page 124.7

JVHe

Dear Bro. Hale,—Our Advent Conference commenced at Franklin Hall, on Monday. The forenoon was occupied by a consideration of the 23rd chapter of Jeremiah, and parallel portions of Scripture, the brethren having formed themselves into a Bible-class. In the afternoon, the brethren had a conference and prayer meeting, brn. Teal, Matthias and Snow addressed the meeting. In the evening, bro. Battersby lectured on the 2nd of Daniel at DeLancy street.*HST May 22, 1844, page 124.8*

Tuesday forenoon was occupied in a Bible class, in the consideration of the events of the 1000 years, and the question, "Who will have part in the first resurrection?" and also, "What promise is there to the carnal Jews?" At the conference and prayer-meeting, brn. Curry, Mitchell, and Canfield addressed the meeting on the necessity of preparation for the Lord's coming, and the scriptural ground of our views. In the evening bro. Mitchell preached a discourse on *waiting* for his Son from heaven.*HST May 22, 1844, page 124.9*

Wednesday morning was devoted as usual to Bible-class exercises. The question considered, was, the "Desolation of Zion, and the prospect of her coming deliverance." The 7th chapter of Micah was particularly examined, in connection with the parallel portions of Scripture. In the afternoon I lectured on the parable of our Savior in *Luke 20:9-16*, showing that the sending the servants and Son to the husbandmen correspond with four great offers of mercy which have been extended to the Jews since the commencement of their seven times captivity. In the evening bro. Litch lectured at Delancy st. church, on the three woe trumpets of Rev. He showed the accuracy of the fulfillment of the five months—150 years—that the Mahomedans were to have power to hurt men: and also, the hour, day, month, and year—391 years and 15 days—that they were to have power to kill one third part of men, reckoning from the time Decaozes asked permission of Amurath, to reign, and fulfilled Aug. 11th, 1840, when that event was responded to by a like surrender of the Sultan's supremacy to the allied powers. He then referred to

the probability that, as the voluntary passing away of the Grecian supremacy was responded to with such accuracy, at the end of 391 years and 15 days, by the voluntary passing away of the Turkish supremacy, so the final end of the Grecian empire in the conquest of Constantinople by the Turks on the 27th day of May, 1453, may be responded to with the same accuracy at the end of 391 years and 15 days from that event by the final end of the Turkish empire in the conquest of its capital by some of the Christian powers of Europe. This probability was strengthened by the present aspect of affairs in Europe. The whole of that continent is in a very unsettled state; and Russia, in addition to her force in the Black Sea, is at this moment collecting an army of 200,000 men on her southeastern frontier, nominally for the purpose of warring with the Caucasians, but which looks far more likely to be destined against long coveted Turkey. He also alluded to the present excited state of the world as evidence that the nations are indeed angry. Our Conference, we expect, will continue through the week. Yours in haste. S. Bliss.*HST May 22, 1844, page 124.10*

New-York, May 7, 1844.*HST May 22, 1844, page 124.11*

Dear Bro. Hale,—The Conference again met on Thursday morning, at Franklin Hall, as a Bible Class, and considered the nature of the two covenants, or rather the New Covenant which God will make with his people "after those days." As illustrative of this, the 31st of Jer. was considered in connection with *Ezekiel 36th*, *Galatians 3rd and 4th*, and *Hebrews 8th, 9th, and 10th*, with parallel passages.—The general opinion seemed to be, that the New Covenant will only be consummated in the "New Earth wherein dwelleth righteousness."*HST May 22, 1844, page 124.12*

A spirit of harmony and love prevails with all present. No clashing views are canvassed, and no conflicting interests arise. All are strong in the faith, and patiently waiting for his appearing, who will not long tarry. There are no symptoms of going back; but all are pressing onward, looking for the Son from Heaven. We learn from those from the country that there is no faltering there; but in all places the brethren remain steadfast, grounded upon the word of God.*HST May 22, 1844, page 124.13*

Great excitement prevails in this city, on account of the riots in Philadelphia. This (Wednesday) afternoon, the native Americans were to have a mass meeting in the Park to sympathise with the friends of those who have been murdered by the Irish, but feared violence and postponed it. According to the last reports the city is in possession of the mob, who have burned about one hundred buildings, including four Catholic churches, with other public buildings, and seem resolved to exterminate all that pertains to the Catholic Irish. A dozen or more Americans were shot down by the Irish. It was the remark of a Philadelphia divine a year or two since, that during the millenium all the men in the world would not be christians; but the state of society would be every where similar to the present state of society in Philadelphia. They now can have a foretaste of their expected "latter day glory!!!"*HST May 22, 1844, page 124.14*

In the afternoon, bro. Litch lectured at Franklin Hall on the necessity of a preparation for the Lord's coming, and the certainty of the Father's good pleasure to give the kingdom to his children. He showed that Christ never designed his people should look to this world for ease, or wealth, or honor, but enjoined upon them to lay up their treasures in heaven, that their hearts might be there. And as Israel, on that memorable night, when they came out of Egypt, eat the passover with their loins girded about, their shoes on their feet, and their staves in their hand, ready to depart at the first signal; so should we now live with our loins girded about and our lamps burning, like unto men that wait for their Lord, that when he cometh and knocketh we may open unto him immediately.*HST May 22, 1844, page 124.15*

In the evening bro. Himes lectured at the church in Delancy street, on the assurance of our Savior that he will be with his children to the end of the world. He showed first that God had owned and blessed us thus far, an evidence that he had been with us. Second, that he is still with us—the cause is his; and third, that we need have no fears for the future, for He who has been with us thus far has promised to be with us to the end. In haste,*HST May 22, 1844, page 124.16*

S. Bliss.*HST May 22, 1844, page 124.17*

New-York, May 9, 1844.*HST May 22, 1844, page 124.18*

Bro Hale,—The conference was continued on Friday—the brethren and sisters held a meeting as a Bible-class in the forenoon at Franklin Hall. The question under consideration was the tarrying of the vision, and our duty in this emergency. In reference to this the 2nd of Hab. and the 10th of Heb. with other kindred texts were very fully considered, and decided to be written in reference to such an emergency, that the hearts of those looking for the Lord might be encouraged to patient waiting. The question then arose as to where we could go back, if we were so disposed: and on a review of the whole question, it was the unanimous opinion of those present, that there could be no going back only to *perdition*. And the Conference wish to have it understood every where, that they nave nothing to give up, or to go back to—not being of the number of those who draw back unto perdition, but intend to believe to the saving of their souls. After these exercises several reports were made from those abroad, of the state of the cause in various places; and while quite a number of conversions were reported since the passing by of the time; yet there were no known desertions.*HST May 22, 1844, page 124.19*

In the afternoon bro. I. H. Shipman lectured at the same place, on the parable of the supper in *Luke 14th*. This he showed to be the marriage supper of the Lamb, when those who are recompensed at the resurrection of the just, will eat bread in the Kingdom of God. He also showed that God was now sending his servants to those who have been bidden, to inform them that all things are now ready; but that the various sects, as in the parable, have begun with one consent to say, “I pray thee have me excused,”—some turning to their farms, others to their merchandize, and others to their pleasures,—so that they cannot come; and therefore, the Master of the house is again sending forth his servants quickly into the streets and lanes of the city, that they may bring in the lame, the halt, and the blind, that his house may be furnished with guests; for not one of those who were bidden and have rejected the summons to come in, shall taste of his supper.*HST May 22, 1844, page 124.20*

In the evening, bro. S. S. Snow lectured at the church on the corner of Delancy and Chrystie sts.—His subject was the sounding of the

seventh trumpet as the ushering in of God's Everlasting Kingdom. He spoke of the angel in *Revelation 10:1*, as the Advent angel, and the "little book" which he held "open in his hand," as the book of Daniel, which was to be "closed np and sealed," till the time of the end, and which consequently would then be open. The conference closed with the exercises of the evening. In haste, S. Bliss*HST May 22, 1844, page 124.21*

New-York, May 11, 1842.*HST May 22, 1844, page 125.1*

Foreign News

JVHe

by the britannia.

The news from the Old World is of a very interesting character, particularly from Turkey. It would seem that she is rousing herself for a last desperate effort.*HST May 22, 1844, page 125.2*

"The news from Turkey is at once startling and characteristic. The government had issued a summons to its Musselmen subjects, commanding their attendance in their mosques on a stated day, to hear an imperial decree which materially affected their interests. All the troops in the garrison were got under arms, and, with their assistance, the mosques were surrounded, and some 15,000 men, including the survivors of the famous Janissary corps, were seized under pretence of military service, and transported in steamers and ships of war to the islands in the sea of Marmora. They were then rigidly examined; many of those who were known to be living in service were sent back to their masters, while the rest were ordered to be enlisted in the naval or military services. This extraordinary measure is attributed not to any actual necessity for fresh conscripts, but to a prevailing rumor that a conspiracy was in progress for the purpose of making a general attack upon the Franks, as a retaliation for the late concessions to France and England in regard to renegades. On the 28th ultimo the Porte added 8000 men to its army; and it was said that a levy of 10,000 Armenians, 7500 Greeks, and 3000 Jews, was about to take place in the arsenal, rope-works, tanneries, the cloth factories etc., in

order to strengthen the naval and military force of the empire; 8000 men being about to be sent to Syria. The Porte has given way on the subject of converts to Mahomedanism. A communication to this effect had been made to the British Ambassador. In future, seceding converts are not to be punished on the spot, in the provinces, as heretofore, but are to be sent to Constantinople, to be dealt with by the government according to circumstances—that is to say, are not to be put to death. The Porte is about sending Fuad Effendi on a special mission to Madrid, nominally to congratulate the young Queen on her majority, but really to treat of the existing differences between Spain and the Emperor of Morocco. Reschid Pasha the Pasha of Roumelia, has been ordered to send troops to repress the excesses of the Albanians. The excesses committed have been much exaggerated.*HST May 22, 1844, page 125.3*

A letter dated Constantinople, April 17, says:—The Porte has sent 2000 men in steamers to Salonica, for the purpose of keeping in check the riotous Albanians. As is customary at Constantinople, Russian agents are said to be at work exciting these disorders. A report has been presented to the Sultan by the Greek Patriarch, detailing in vivid terms the atrocities committed by the Albanians. The English and French Ambassadors have had frequent conferences with the Porte.—*Liverpool News Letter.**HST May 22, 1844, page 125.4*

Italy

JVHe

The accounts from Italy are somewhat contradictory; but matters are evidently in a precarious state.*HST May 22, 1844, page 125.5*

The accounts from Italy mention another insurrectionary outbreak in Calabria; but the precautions taken by Austria, in conjunction with the local governments, are expected to check any general rising for the present.*HST May 22, 1844, page 125.6*

The latest advices state that tranquility was everywhere re-established. The prisoners arrested and in custody in Rome and Naples had been, or were about to be liberated. The *Augsburg*

Gazette has the following from Rome, April 2:—The special tribunal of Bologna has just delivered its judgment against some of the recent promoters of disturbance of the second class. Some have been sentenced to perpetual imprisonment, and others to various periods of confinement, of from 5 to 25 years.*HST May 22, 1844, page 125.7*

A sergeant in the royal guard, at Naples, has been apprehended on suspicion of an intention to assassinate the King.*HST May 22, 1844, page 125.8*

Some outrages have taken place in the legation of Forli, in Italy, and the public mind was uneasy, as expecting some extraordinary event. At Rimini, an attempt by a company of pontifical volunteers to disperse a crowd of people was successfully resisted.*HST May 22, 1844, page 125.9*

Disturbances continued in Sicily. The insurgents had abandoned the cities and large towns, but it does not appear that many have been reduced to obedience.*HST May 22, 1844, page 125.10*

Later accounts from Palermo speak of the famine in Sicily as being almost beyond precedent in that Island. Thousands of people were wandering among the hills, and many had absolutely died of hunger.*HST May 22, 1844, page 125.11*

In the Valais, Switzerland, much agitation continued to prevail, at the last accounts, in consequence of a growing disaffection with the government, but no immediately serious results were apprehended.*HST May 22, 1844, page 125.12*

From Spain we learn that the government has began to interfere with the constitution of the municipal bodies, and that the councillors of Madrid have been entirely changed at the dictation of the Ministry. Several Carlist movements are mentioned, and much activity has been observed of late among the refugees on the French frontier. The quarrel between Spain and Morocco is not adjusted, and the Emperor, having been informed of the hostile intentions of the Spanish Government, is said to have proclaimed the “holy war” against the infidels. Preparations for the invasion of Morocco were making at Puerto de Santa Maria, where a fine

brigade of artillery, destined for the expedition, has been already organized. M. Castillo was about to leave on a special mission to the Court of Rome.*HST May 22, 1844, page 125.13*

A letter from Barcelona, of the 18th, states that seven unfortunates, suspected of being Carlist refugees, were shot within the Spanish frontiers, a few days previously.*HST May 22, 1844, page 125.14*

Letters from Gibraltar of the 17th, state that Abdel-Kader is putting forward pretensions to the throne of Morocco.*HST May 22, 1844, page 125.15*

From Portugal we have further accounts of the insurrection at Almeida, by which it appears that no impression had been made on the citadel by the bombardment, and that orders have been given to storm the place. It is, however, very doubtful whether the Queen's forces are strong enough to carry even so feeble a fortress, not outnumbering those of the garrison more than three fold.*HST May 22, 1844, page 125.16*

The *Augsburg Gazette*, states from St. Petersburg that the Circassians are making great preparations to resist the forces of Russia, and that the troops of the former amount to 90,000 men, commanded by French and Polish officers.*HST May 22, 1844, page 125.17*

We learn from Belgrade, April 6, that 60 of the persons in Servia for political offences, the total number of whom is said to be nearly 700, have been condemned to death. Among them are the ex-Minister Rajewitsch, and several senators.*HST May 22, 1844, page 125.18*

A Paris paper announces that the Emperor of Austria has published an imperial ordinance interdicting under the severest penalties of fine and imprisonment any Catholic subject of his majesty to embrace Protestantism, without having previously obtained an express permission from the government, which permission will not be granted except in serious circumstances, and until the competent authorities shall have admitted the necessity of such a change.*HST May 22, 1844, page 125.19*

It would appear that murders are alarmingly frequent in Paris. "On

Sunday morning," says the Commerce, "the body of a municipal guard was taken out of the Seine, near the bridge of Invalids. The inspection of the body showed that he had been murdered. It is said that, five days previously, the bodies of two other municipal guards were found in the river; and the guards who yesterday identified their comrade, declared that, in the last fortnight, six municipal guards perished in the same manner."*HST May 22, 1844, page 125.20*

The Irish repeal agitation, and the government endeavoring to effect its suppression, are again occupying a large share of the public attention."*HST May 22, 1844, page 125.21*

The Bible.—It pains me to see the Bible treated as it is now-a-days, by many who are called learned and good men. I am one of the common people. We need and want the Bible. If our veneration and reverence for, and our faith in it, is destroyed, we are miserable creatures. We cannot draw our consolation from the Koran, nor from the wells of philosophy. Our minds are weak, and much of our time must be spent in earning our daily bread. I would respectfully and earnestly say, O, ye Biblical critics, philologists, theologians, and philosophers, take heed what you say and do. It may be sport to you; it is death to us. Take not our holy Bible away from us, till you have made another yourselves, better and better suited to meet all our moral and spiritual wants! When you are writing books full of learning and genius, remember the poor. If you teach them to think lightly of the Bible, you will make their degradation and wretchedness complete.—*Chris. World.**HST May 22, 1844, page 125.22*

"Give us our Daily Bread."*HST May 22, 1844, page 125.23*

This is a part of that beautiful and comprehensive prayer that Jesus taught his disciples. But O, how many say it in a heartless manner, how many say it that have bread enough and some to spare to others, and how many there are that make this prayer in solemn mockery while their bread is wasting. But how many, O how many, it is to be regretted, in this land of plenty, are under the necessity of saying it in sober earnest. And would it not be well for those that have their daily and yearly bread prepared, to take a morning walk,

and visit the places of poverty which surround them, and see if there are not some poor little starving children, who are praying 'Give us this day our daily bread.' Not long since, a benevolent gentleman in the city of Boston, in one of his morning walks, stepped into a poor looking tenement, and as he entered the room, all was still excepting the voice of a little boy in prayer, and that prayer was, 'Give us this day our daily bread.' When the little suppliant arose, the gentleman said, 'Why do you pray thus?' 'Because, answered the boy,' I have nothing to eat, and mother who has gone out to wash, told me to pray this prayer, and God would send me some bread. The gentleman left, deeply affected, and sent in a quantity of bread to the little boy.—Soon after, calling again, he found the little fellow satisfying the cravings of hunger. He looked up to the gentleman with a beaming eye, saying, mother told me if I would pray, 'Give us this day our daily bread,' God would send me some bread, and see what he has sent me. 'O how glad I am.' *M. Star.*HST May 22, 1844, page 125.24

Modern Commercial Embarrassments

JVHe

the cause assigned by the word of god

"*This know also, that in the last days perilous times shall come, for men shall be*... truce-breakers"HST May 22, 1844, page 126.1

Every body has participated more or less deeply in the suffering which has resulted from the suspension and fluctuation of business for a few years past. Every class of the community has felt and bewailed the condition of things, as the limited tornado, or the wide-sweeping tempest have prostrated all before them; and the legislative hall, the pulpit the exchange, the counting-room and the fire-side, have endeavored to point out the cause of the evil, and to devise a remedy. Bad administration of government, bad financial systems, bad social organizations, bad management of the several branches of business—all these causes have been dwelt upon, and the corresponding remedy has been suggested, perhaps attempted to be applied. But granting that all these bad causes may have done something in producing the result, the grand secret of the

trouble, after all, however those most deeply, interested have been conscious of it, has not been so publicly spoken of. The apostle predicted the fact, and assigned the cause. It is this. *The personal dishonesty of the age has destroyed the confidence of men in each other*. To use the phrase of business-men, "*they don't know who to trust*."*HST May 22, 1844, page 126.2*

We give below some facts, which will illustrate the evil in its *operation*; yes, "*operation*!" that is the word by which these legalized villanies are designated.*HST May 22, 1844, page 126.3*

Let it be remembered, however, that these give only a small part of the dark picture.*HST May 22, 1844, page 126.4*

And it should not be forgotten, that many who have been engaged in these *operations*, are professed Christians, as they must be to fulfil the prophecy—"*having a form of godliness*."*HST May 22, 1844, page 126.5*

The extract which refers to this country is taken from the *Christian Advocate and Journal* of May 1, that which refers to England, from the *Liverpool European Times*.*HST May 22, 1844, page 126.6*

"*Dear Dr. Bond*:—In my last letter I showed you that, as the result of speculations, chiefly in lands and negroes, the people of Mississippi became involved in debts to the amount of $150,000,000, a part of which, by the system of banking adopted here, had been converted into debts to the banks, in the expectation that all would be paid from future crops of cotton.*HST May 22, 1844, page 126.7*

The vast debts of these men came into the hands of the lawyers, and the extent of the litigation which ensued, is probably *without parallel in any country*. In the United States Circuit Court for the southern district, comprehending only one half of the State, over four thousand suits in favor of creditors from other states, were brought in a single year, and in the two or three succeeding years between three and four thousand more, making the suits within the period named, in that court alone, between seven and eight thousand. In the county of Hines, and against defendants in the county, with a white population of less than seven thousand, and where the white male inhabitants over twenty-one years of age did

not exceed sixteen hundred, more than five thousand suits were bro't in the Circuit Court for the county in one year;—and in the two or three years succeeding, more than eight thousand more, making more than thirteen thousand suits during the same period in one county. A distinguished member of the bar informed me that he had himself instituted five hundred suits in the U. S. Court, and one thousand in the County Court at one term. There are fifty-seven counties in the state, but the relative number of suits in them all was not as great, though in some of them it was greater. In the ratio of the suits in this one county, including the actions in the U. S. Court, the number of suits in this state, or causes of action occurring between 1833 and 1838, *must have been three hundred and fifty thousand.*HST May 22, 1844, page 126.8

In the conflicts at the bar, counsel partook of the feelings of their clients, and personal rencontres, duels, and deaths were not unfrequently the results.HST May 22, 1844, page 126.9

Thousands of men having no connection with the original indebtedness of the community, became sureties for others, and imbibing the common idea, that such liabilities imposed no obligation on the conscience, conveyed their property for the benefit of the their families, relying upon the sympathies of jurors for protection, on a question of fraudulent transfer. In various ways some creditors obtained their debts, a few obtained a small part, and many obtained nothing. *The people failed—the merchants failed—the speculators failed—the slave-dealers failed*, the courts decided that notes given in payment for negroes unlawfully sold were void—*the banks failed, and the bankrupt act balanced the account*; and that the grandeur and symmetrical proportions of the affair might not be disturbed, *the state has repudiated its bonds, and the people, who obtained the money upon the faith of them*, by popular majority in the elections, *have sanctioned it*; individual indebtedness has been swept away by bankrupt certificates, and public indebtedness by repudiation—twin brothers of a common paternity—both having claims to a favorable consideration in the judgment of some, when applied to future debts contracted in view of them, but both infamous as applicable to the past.HST May 22, 1844, page 126.10

What has been said of the indebtedness of Mississippi and its causes, is true to a great extent in Alabama, and to some extent in Louisiana, and an examination of the subject will show, that the domestic slave trade was the chief cause, not only of the overthrow of the prosperity of the south-western states, but of the financial embarrassments of the whole country. It created debts by hundreds of millions—it exhausted the capital of banks—it issued fifty or sixty millions of state bonds to create new banks, and consumed their entire avails—it made the nation a nation of bankrupts—it provoked the vengeance of Almighty God."*HST May 22, 1844, page 126.11*

"Insolvency in England. During the month of March there appeared in the *Gazette* 97 bankrupts; 432 insolvents, who have received vesting orders, by which their persons are protected against their creditors; and 42 assignments to trustees; making a total of 571 cases of insolvency. There is a gradual increase of insolvency. In March, 1843, there were 98 bankrupts, 368 vesting orders granted; and 28 assignments—a total of 494. *It may be assumed that not more than one case in ten is gazetted*; this would make the insolvencies for March, 1844, 5,710; and if there be a deficiency of only L200 in each, the monthly loss would be L1,142,000. On these assumed data, the loss during the year 1843 was L12,000,000, or considerably more than double the poor rates, and three-sevenths of the interest of the national debt."*HST May 22, 1844, page 126.12*

"Meeting of the Christian Alliance."

JVHe

This Society, the object of which is to circulate the Bible, and promote religious liberty in Italy, met at the New York Tabernacle on the evening of April 10th, to solicit funds for that purpose. This society has been in existence about ten years, and is now exhausted of funds. The result of the meeting was very unsuccessful, "no gentleman came forward to respond to the repeated calls of the speaker to hand in subscriptions."*HST May 22, 1844, page 126.13*

Mr. Spencer H. Cove said that the apathy of the people on the subject they had met upon was most discouraging—they had been

working some eight months and could do nothing; not even get as much as would pay for the lights—not even the printing.*HST May 22, 1844, page 126.14*

We make the following extract from the remarks of Mr. Kirk on that occasion.*HST May 22, 1844, page 126.15*

"The character of Papacy interferes with the whole spiritual headship and kingship of the Lord Jesus Christ. It is opposed to His sacred rights and the highest interests of mankind—the right of conscience. It dictates who and what and when man shall worship. It takes away from the Savior and says, "offer to me your incense—here bow down in the dust—here seek salvation." It also deprives men of their civil rights. Look at Italy, without commerce, without agriculture, without the right of changing her rulers, no matter what they do—and see to what degradation of servitude and bondage this Papacy reduces them. Oh! Italy, Italy, what a noble mind lies crushed beneath that iron foot, and yet men stand and look on in cold blood, and let Jesuits play their desperate game in that lovely but ill-fated land! This despotism has crushed and ruined lovely and unhappy Italy. One of her writers says,—"If the Christian republics had preserved the religion of Christ as he believed it, we should have been in a different state; but by the Court of Rome the Italians have been made a most irreligious people—'nearest Rome, the least religion,' is the Italian motto." "Whoever," says another, "considers well the law of the gospel, will see that the Popes, though bearing the name of Vicars of Christ, have introduced another religion, which has nothing of Christ but the name. Christ taught his disciples to be poor—they aspired to be rich; he taught them to be humble—they are puffed up with the lordship of the world and the love of dominion; he taught them to obey; they to break all oaths." This is the despotism, not of the Pope—the poor old man is a cypher—but of the Cardinals, Princes and Bishops. Mr. Kirk then went on to speak of the vigilance of Rome. The spirit of old Rome never slumbered. The Bishop of Rome claimed to be the head of the Church—then go to the Cardinals and the Priests—and it has destroyed the independence of the Church. In all the recent meetings about Rome, they found that her efforts were to establish a politico-religious Roman power especially. Every feeling of this kind was manifested in popery. The design, aim and object of the

present movement was to subdue it in this nation. They were determed to oppose its movements, and to stand or fall together. (Applause.) They must expect a tremendous conflict in the present struggle, and it was designed by Providence, who had selected this to be the last battle field of Christianity. The religious despotisms of the earth were detested as Romish despotisms. In Italy there was a crying debt at present in existence, which, like that of England, crippled the resourses of the country; and taxes which but last year were 24, were now 45 a head. The Duke of Tuscany, who possesses a large fortune, refused to invest it in stocks at Rome last year, stating there was no security in the place. There was also over the whole country an unquenchable spirit of resistence to Roman power, and the Church of Milan would have long since burst out but for an undue interference.*HST May 22, 1844, page 126.16*

No Difference Now.—While some represent the doctrine of the immediate coming of Christ as an error, a delusion, and are bringing all their powers into requsition to expose its fallacy, not a few are throwing out their bait to decoy from the right path. They say, there is no difference now between us, since “the time is past;” we all believe in the coming of Christ, and do not know but that he may come at any moment; therefore let us cease contending about these non-essentials—unite our efforts for doing good, and live in peace with each other.*HST May 22, 1844, page 126.17*

Beware that no man beguile you with enticing and deceptive words. If there is no difference between us, why do they treat with utter neglect, if not with contempt, those Advent hymns found in their own hymn-books, to say nothing of ours? Why do they not preach the near coming of the resurrection—the creation of new heavens and earth, on which the saints, with Christ, are to reign forever? Why do they not expose the fables of a temporal millennium, and the return to the land of Palestine of the carnal Jews; and why do they not proclaim the fulfilment of the signs of Christ’s coming, expose the corruptions of the church and the world, and come out of Babylon, as God commands? Let them answer these questions before you agree that there is no difference between us, or be deceived by their flattery.—*Voice of Truth*.*HST May 22, 1844, page 126.18*

Waiting.—Many have now reached that point where they expected to meet their Lord. He has not come, and the inquiry is made, What will you do now? Do? why, just what he has told us to do. He has told us to wait, “to watch and pray” and be “ready,” for “ye know not at what hour” your Lord will come. We now stand where we should look for him “*hourly*.”—*Voice of Truth*.*HST May 22, 1844, page 126.19*

Moral Cause of Insanity

JVHe

The religious press have been fond of making it appear that the doctrine of the Advent has been a fertile cause of insanity—using the same argument that infidels have so long made use of against Christianity. And every instance which could in the most remote manner be traced to “Millerism” as the supposed cause, has gone the entire rounds of the *evangelical* press. However just they may suppose such a course may be in reference to the doctrine of the Advent, may be seen by the indignation which they manifest, when any of their own measures are referred to as the cause of the same evil. As an illustration, we give the following from the Hartford Christian Secretary:—*HST May 22, 1844, page 127.1*

“In looking over the report of the Massachusetts State Lunatic Hospital at Worcester, we were surprised to find in the table of ‘Moral Causes of Insanity,’ the ‘*followers of Knapp*’ set down as a class. Why he was selected from among many other revival preachers, the learned Doctor does not inform his readers. We have never learned that Phinney, Kirk, and Birchard are less exciting preachers than Mr. Knapp, or that they have fewer ‘followers’ nor that those followers are destitute of the zeal which would give them a place in the table of causes according to the classification there used. The use made of Mr. Knapp’s name in that place evidently has some significant meaning. To attack a clergyman who has his credentials from a denomination which is as respectable in numbers and influence as any in the United States, seems to be, to say the least, very impolitic; and how the shrewd, far-seeing Superintendent was betrayed into such indiscretion, we are at a loss to determine. We presume, however, he is so much in

the habit of being told that his opinions are law, that he does not give himself time to reflect upon the bearing of much that he writes. If *exciting* preaching is bad in its influence, why not come out and say that all kinds of excitements are so, and give each a place in these tables? Is the excitement of a ball-room less hurtful than preaching? Are political mass-meetings, and songs of revelry, shouting and huzzaing, more soothing to the mind pre-disposed to insanity than the truths and doctrines of Christianity? Why does he not say that camp-meetings are a cause? He knows full well that some bishop, or the whole Methodist denomination, would make him *feel* his indiscretion. There seems to be a want of candor in the statement of *causes* which does not become a public man occupying the station that Dr. Woodward now does; he being "at the *head* of the *model* institution of the country."*HST May 22, 1844, page 127.2*

How has the Doctor been able to ascertain the cause, and find a niche for the "followers of Knapp?" The most learned authors on insanity uniformly agree that the *causes* are very obscure. "The most accurate inquiries exposing nothing that could have contributed to that event."*HST May 22, 1844, page 127.3*

"The causes of many diseases are obscure—those of insanity are peculiarly so. Hence we find few authorities attempt to give anything more than the *supposed* or *probable* causes." The Doctor, by way of apology, says, "that if we have failed in *rightly ascertaining causes*, we have only fallen into common error." Again, "It may not be improper to remark that in almost all the tables a large proportion are stated as cause *unknown*." The statistical tables of Dr. W. have more than once been questioned by individuals and authors whose scientific knowledge will not suffer in comparison with his. Many physicians now discard those tables as useless, erroneous, and calculated to mislead. We admit that the author of that report has as much knowledge of insanity as any other man who has had the same amount of experience, but we think quite as egotistical as learned. We do not believe the cause of insanity can be ascertained sufficiently clear to warrant a classification of "followers of Knapp, Phinney, Kirk," etc.*HST May 22, 1844, page 127.4*

It would be a very nice discrimination to be able to tell whether an

undue religious excitement is the *cause* or *effect* of insanity, and still more difficult to distinguish the "followers" of the different religious leaders. Religious mania usually assumes a melancholic character,—nothing can be elicited from the patient which can be depended upon—the subject upon which the mind dwells seldom gives any clue to the cause. The friends of the patient are seldom able to give any account of the cause that led to his insanity, for the simple reason that they know nothing about it. Besides, friends are often as guarded in their answers as the Doctor is in his questions; and if he should chance to ask whether the patient were a "follower of Knapp," it would be quite uncertain what answer he would receive.*HST May 22, 1844, page 127.5*

We consider it ungenerons, uncharitable and libellous, to record what cannot be proven, as statistics in the books and reports of this "*Model Institution*."*HST May 22, 1844, page 127.6*

The Conversion of the World.—The following article, which we copy from the "Episcopal Recorder," presents in a concise view the *self-denying* efforts which are now being made by the various ecclesiastical denominations, for the *world's conversion*. Beginning with the Episcopal church, he says:—*HST May 22, 1844, page 127.7*

"We find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be $80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.*HST May 22, 1844, page 127.8*

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about $80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year: or *one cent* a week.*HST May 22, 1844, page 127.9*

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.*HST May 22, 1844, page 127.10*

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about $100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over *sixteen cents a year*; or *one-third of a cent* a week.*HST May 22, 1844, page 127.11*

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of *one million* of communicants; and contributes about $150,000 per annum for Missionary purposes; which gives an average of about *thirteen cents* a year; or *one-quarter* of a cent a week for each communicant!*HST May 22, 1844, page 127.12*

If what we have spoken of is really the measure of Christian zeal in this work, when may we look for the world's conversion? I suppose the societies mentioned in the foregoing estimate may be regarded as affording a fair representation of the Christian Church. The aggregate number of communicants mentioned, is 1,830,000. The aggregate amount of annual contributions for that number, is $410,000. And this gives a general average of about 22 1-2 cents a year; or less than a *half a cent* a week for each communicant. This is the way in which that Church which the Son of God has purchased with his own blood is *consecrating* itself to the work of converting the world. A *half a cent a week*! "Tell it not in Gath," etc. To those who are looking for the ushering in of the later day glory through the instrumentalities now employed, the prospect is gloomy enough. For myself, I thank God for not having been led to entertain such a view of the matter." N.*HST May 22, 1844, page 127.13*

Letter from Bro. Elam Burnham

JVHe

Bro. Bliss,—I do rejoice every day of my life, that God, who commnded the light to shine out of darkness, was pleased to shine into my heart, to give me some knowledge of his glory, through the merits of His Son, Jesus Christ; and teaching me that through his blood was to be found, by faith, the forgiveness of all my sins, and then leading me to the Bible, as my only rule of faith and practice—and after he led me to it, that he gave me light to understand, so far

as to esteem it above all other books in the world; and especially when my eyes were opened to see that it spake of Christ's coming again so soon in glory. This seemed to be the most blessed, from the fact that when he shall appear, we shall appear with him in glory. And as this subject is one of thrilling interest to my soul, and has been from the beginning, I came to the conclusion some months ago, that the only way for me to be comforted is to forsake the world, and hope unto the end, for the grace that is to be brought unto us at the revelation of Jesus Christ; and while this is my comfort, I am reminded of what Paul said to his brethren at Corinth. *2 Corinthians 1:4*, "The Father of mercies and the God of all comfort comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."*HST May 22, 1844, page 127.14*

Now what does Paul mean by comfort, in this passage? does he not mean that the Holy Spirit was dwelling in his heart, teaching him that his tribulation was short, and that if he submitted to these sufferings for Christ cheerfully, it would make others bold to the enduring of the same sufferings, giving them to understand that if they suffered with Christ, they should also reign with him? Hence we can see what he meant, *1 Thessalonians 4:18*, "Wherefore comfort one another with these words." Not only because they were to be caught up together with those who should rise from the dead, but it would put an end to all the trials and sufferings incident to this probationary state, and introduce them where faith and patience will be no longer needed; where the cross will be exchanged for the crown, and groans for joys, and all prayers into eternal fruition; when Christ will remove the cause of all our tears, *Revelation 22:3*, "And there shall be no more curse," consequently no more death. I am astonished at the position that many have taken on this subject of late; instead of comforting one another with these words, as Paul gave commandment, many seem to be trying to torment one another with taunts and jeers, or remain silent on the question, giving us to understand that they are determined not to have the subject agitated, any farther than is profitable for the present state of the proud and popular church.*HST May 22, 1844, page 127.15*

While I was at Plymouth, a few days since, I took into my hand a copy of the Christian Herald, a paper which I have paid for

cheerfully, for some years, that my family might have a welcome visitor every week to instruct them in the way of holiness; but O how my heart sickened within me when I saw the spirit of contention. Alas, thought I, must my family feed on such food now, while the last moments of time seem to be lingering that we may prepare to meet the Judge of all the earth? Many of my christian brethren, in years gone by, have asked me if I was not afraid the wicked would laugh at me if Christ did not come at the time we thought he would. I told them no; but if they did, it was no more than they had done, and what the Savior said they would do. The world would rejoice, but ye shall weep. But little did I think those who were afraid the wicked would laugh would be the very ones to commence it; and who could have thought that a paper professing to be Advent would ever have taken sides with the scoffing world, as the Christian Herald has done for a few weeks past. I hope my brethren will think better of it, and lay aside contention on this subject. To think how many poor little children will have their minds prejudiced against the coming of the glorious and blessed Jesus, at *any time* in the future; and many adults, too, who have been looking for and expecting the Savior would come, will fall asleep over the subject, and be overtaken in the dark, and when they open their eyes at the blast of the trump of God, and are not ready to enter; O brethren; to whom will they lay the blame, but to those who have cried peace and safety. Tho' I do not charge the writers of the Herald with making this cry, I am afraid that many among us who call themselves christians will so understand them; and certainly our Bible tells us to leave off contention before it be meddled with; and the apostle Paul charged his brethren, *Ephesians 4:30*, saying, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption;" and then tells them what would grieve the Holy Spirit. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice;" then he tells them how they might keep the Holy Spirit. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If I know my own heart, I have, and do still feel that I could rejoice to see my Savior return from Heaven to the middle air, preceded by a multitude of angels, who shall reap the last harvest and give the last warning, and say, time shall be no longer. Elam Burnham.*HST May 22, 1844, page 128.1*

Kingston, May 8, 1844.

State of the Cause

JVHe

Great Cincinnati Tent Meeting.—Having ascertained that we were to be deprived of the use of College Hall on Sabbath last, the brethren met on the Thursday previous, and determined to erect the Great Tent. On Saturday evening the work was completed. The tent is erected on the same ground where it stood last season, and also two smaller tents for the accommodation of the brethren who have charge of the large one.*HST May 22, 1844, page 128.2*

The Sabbath was very pleasant—bro. Fitch preached three times, and the tent was thronged by thousands. In the afternoon, it was judged that from one to two thousand were unable to obtain seats. In the evening the throng was increased. Excellent order prevailed, and deep impressions seemed to be made on many minds.*HST May 22, 1844, page 128.3*

The ordinance of Baptism was attended to on Wednesday, P. M., at the canal opposite the city Hospital. Six candidates were baptised. Bro. Fitch preached in the evening, and God was with us,—*Western Midnight Cry*.*HST May 22, 1844, page 128.4*

Bro. E. Burnham writes from Kingston:—"The Advent brethren in this place are strong in the Lord, and giving the cry, "behold he cometh."—About twenty-five, or perhaps more, have been excluded from the Baptist church, because they were expecting Jesus soon, or before the world was converted. We meet in the Town House, and have from sixty to eighty in attendance on the Sabbath, and if faithful, are in a fair way to prosper until the Lord comes."*HST May 22, 1844, page 128.5*

Extract of a Letter from Bro. G. Morgan

JVHe

Bro. Himes,—There is a little band in this place who are waiting

patiently to receive the promise, knowing that “he that shall come, will come, and will not tarry.” Bro. Stoddard lectured here last Sabbath, on the 9th verse of *Revelation 14*, “If any man worship the Beast,” etc. The truth cut its way amidst all opposition, and many of the congregation were bathed in tears to see and think what the Beastly power had done in this place, to ruin souls. The winter past, we had a glorious time here under the Midnight Cry. About seventy, it was thought, were converted; and it is supposed from one to two hundred were under conviction, when the mark of the beast appeared in the professed church of God in this place, and the revival stopped. May God forgive them, they know not what they do. We had fifty to the Communion here, from different places, last Sabbath, and enjoyed much of the presence of God.*HST May 22, 1844, page 128.6*

George Morgan.
Kent, Conn. April 2, 1844.

Extract of a Letter from Bro. C. J. Kee

JVHe

Dear Bro. Bliss,—Perhaps a few lines from this portion of the field would be acceptable with you.*HST May 22, 1844, page 128.7*

I must state, that the time in which we all expected the Lord to appear, is run out; and the few Adventists that are in this section, still remain firm in the daily expectation of the appearing of the Savior. And why should we be firm when Millerism, so called has failed? Because that failure makes our whole system, now *Bibleism*; and when he does come, it will be as a snare on the world, and all the glory will be given to God. It is chronology that has failed.*HST May 22, 1844, page 128.8*

I think all the error that can possibly be supposed, is in not finding exactly what year of the account called A. D., was numbered, at the Baptism of Christ. So I think it is best for Adventists not to be trying any more to fix any future period for the end of the 2300 days, but should steadily look for our Lord and Savior till he is revealed, that we should diligently examine what the day of the Lord will be to us,

that it be not a day of vengeance upon us, but of admiration and praise.*HST May 22, 1844, page 128.9*

C. J. Kee.*HST May 22, 1844, page 128.10*

Chester District, S. C. April 27, 1844*HST May 22, 1844, page 128.11*

Letter From England

JVHe

Dear Bro. Himes,—Since my last letter I have had to pass through many trials and much opposition from the world and the church. After Bro. Winter, Gunner and myself had lectured at the Bazaar at Norwich, I labored in that neighborhood for nearly two months, and thence to Chichester. I then went to Portsmouth, where I met with the "Plymouth Brethren." They kindly afforded me a place to give a course of lectures in. I visited several of the friends, and with reference to the time, they seem to think it is near, though they do not believe we can know the year when the prophetic periods will terminate, and they are firm believers in the convention of the Jews when the Messiah comes the second time; yet many seem open to conviction, and are reading on the subject. I then went to the Isle of Wight; many seem favorable to the doctrine there; I have since been lecturing on the sea-coast from town to town, until I came to Brighton, where I gave nine lectures. I intend to return in two weeks, God willing. When I go into a town or city, I hang up my chart in the street, and commence lecturing, "Behold the Bridegroom cometh," and I am sure to have a congregation;—and I think I can say, with few exceptions, good has been done. I have met with many ministers who are favorable except the time, but they are investigating the subject, and seem desirous to know the truth. I think as many as twelve or fifteen are now preaching the doctrine.*HST May 22, 1844, page 128.12*

Brothers Winter and Gunner are at Bristol, and they say great good has been done in that neighborhood. Brother Burgess is in Liverpool, and Brothers Dealtry and Mickleworth are in Sheffield*HST May 22, 1844, page 128.13*

Let us keep our loins girt about with truth, and our lamps burning, and we ourselves like unto those waiting for their Lord. Yours in the hope of soon seeing Jesus. Wm. Barker.*HST May 22, 1844, page 128.14*

Shoreham, Eng. April 9, 1844.*HST May 22, 1844, page 128.15*

CONFERENCE ON ANNIVERSARY WEEK

JVHe

Next week, our brethren will come up to the Feast. Let there be a general gathering. We expect Brn. Miller, Whiting, Litch, and Bro. Galusha, if he is able to come, with a host of others, of the faithful, brethren and sisters, who are looking for the speedy coming of the Lord.*HST May 22, 1844, page 128.16*

Tabernacle. Meetings were fully attended at this place last Sabbath. Br. Himes lectured in the morning and evening. Br. Jones in the afternoon. The interest on the Advent question is rising among us at this time.*HST May 22, 1844, page 128.17*

M. Hull Barton. We have no fellowship with this person, or his movements. We have given him our *reasons*, *personally*, he might not to use our name as a passport among Adventists. He will divide and distract the brethren wherever received.*HST May 22, 1844, page 128.18*

Correction. The imprint of the "*Message*" reads "*Miss* C. S. Minor;" it should read *Mrs*.*HST May 22, 1844, page 128.19*

Bro. Himes arrived from Philadelphia last Saturday morning. The Conference which was held there the previous week, was of a very interesting character. Particulars next week.*HST May 22, 1844, page 128.20*

We have received a letter by the Britania from Br. Robert Winter. He writes that a deep interest prevails upon the Advent question, that the labors and means which God in his providence has raised up, are all employed in the work: and, as with us, through the calls of those anxious to hear, and the activity of opposes, the brethren

have as much as they can do. We have not room for his letter this week.*HST May 22, 1844, page 128.21*

New Works

JVHe

The Advent Message to the Daughters of Zion. This work is designed to meet the wants of a large class of inquirers in the churches. It comprises a variety of appropriate articles from the pens of sisters Minor, of Philadelphia, and Clemons, of Rochester.*HST May 22, 1844, page 128.22*

The above work is now ready for delivery. Price 10 cts. single. $1 for 12 Numbers.*HST May 22, 1844, page 128.23*

THE ADVENT SHIELD

JVHe

Will be published about the 25th of this month, a work with the above title, containing, among others, articles on the following subjects—"The Millerite's Confession, and Adventist's Apology," by A. Hale—"The Rise and Progress of Adventism," by J. Litch —"Prophetic Chronology," by N. N. Whiting—" The Fall of Babylon," by S. Bliss, etc. etc. These subjects are treated of at great length, and their merits fully investigated. It will contain about 150 large pages, on fine paper and new type. There being a hundred number printed, those who wish to secure a copy will do well to send in their orders immediately. Price, 50 cts single, $4 per dozen, $30 per hundred. J. V. HIMES.*HST May 22, 1844, page 128.24*

Conferences

No Authorcode

Anniversary Week in Boston

CONFERENCE AT THE TABERNACLE

JVHe

Providence permitting, there will be a general conference of believers in the speedy advent of our Lord and Savior Jesus Christ, at Boston, in the Tabernacle, to commence on Monday evening, May 27, and will be continued through the week.*HST May 22, 1844, page 128.25*

The object of the Conference is to prepare the way of the Lord—to comfort one another with the promises of his coming—to call the attention of the Church to the riches of her inheritance, not in this world, but in the world to come; not in a carnal Jerusalem, but in the New Jerusalem, which comes down from above, which has mansions for all, whether Jews or Greeks, who are by faith the children of Abraham.*HST May 22, 1844, page 128.26*

The Conference will not be a place for controversy or party strife, but for a season of refreshing to the pilgrims of the desert and of the wilderness, with the promise and prospect of the heavenly kingdom now “at the door.”*HST May 22, 1844, page 128.27*

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o’clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lectures are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.*HST May 22, 1844, page 128.28*

There will be a Conference of believers in the speedy coming of Christ, at Jamaica, Vt. to commence, the Lord willing, Tuesday, May 28th, and continue over the Sabbath. We hope a good gathering of Advent ministers and friends will be present. For the brethren, S. P. CHANDLER.*HST May 22, 1844, page 128.29*

Camp-Meetings

JVHe

A Camp-meeting will be held at Gilmanton N. H. on the ground occupied last year, to commence June 25, Providence permitting,

and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.*HST May 22, 1844, page 128.30*

Committee.—Isaiah Clough, Chs A. Hackett, Archelous Moore, John Cole, Langdon W Morgan, E. C. Drew.*HST May 22, 1844, page 128.31*

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, half a mile east of Chipman's Lauding, on Lake Champlain, in Orwell, on the land of Bro I. Sholes. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.*HST May 22, 1844, page 128.32*

The following brethren are selected to make arrangements.*HST May 22, 1844, page 128.33*

Brn. C. Wines, Vergennes, Vt.—D. Smith, Ticomteroga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.*HST May 22, 1844, page 128.34*

WM. MILLER,*HST May 22, 1844, page 128.35*

May 9, 1844. M. WILLIAMSON.*HST May 22, 1844, page 128.36*

The above committee are requested to meet on the ground, at Orwell, on the 3rd day of June next, to make definite arrangements.*HST May 22, 1844, page 128.37*

Note. Some of the friends desired to have the meeting commence on the 25th of June. But we cannot attend at that time, on account of the Gilmanton meeting, already appointed. The committee will consider this, and make the arrangements for the 11th of June, accordingly. Brn. Miller, Litch, Cole, and Himes, Providence permitting, will be in attendance. J. V. HIMES*HST May 22, 1844, page 128.38*

Letters received to May 18, 1844

JVHe

Pm New Gloucester Me; Edward Leonard; E C Clemons; Wm Miller; A A Sawin; pm Jackson Mich; pm St Albans, Me; H Durkee by pm $2; A Kent by pm $1; T Sandford by pm $1; Isaac Stone by pm $1; N K Sampson, by pm $1; R Hutchinson; J H Langley by pm $1; C A Hackett and others; S C Chandler; pm Rockville, Ms; J T Horne by pm $1; Mary Ann Carr $1; W B Start $1; pm Bolton, Vt; C Stevens by pm $1; H Ward jr by pm $1; Mrs E Richtmyer by pm $1; L Kimball; J Bicknell by pm $1; Mrs W Walker by pm $1; pm Jackson Mich; J Harrington by pm $1; J G Blanchard by pm $1; J V Himes; T L Tullock; S Bliss; E H Wilcox; pm E Washington N H; K S Hall Cor Sect.; pm Low Hampton N Y $2; E C Drew; Lydia Wooster; W H B Roberts, by pm $2; pm Albany N Y; Dr. Crary; pm Wolpole Ms; D R Mansfield by pm $1; Rev, J W Davis by pm $1; pm Hartford, N Y; P Alling by pm $10, books sent; E Hutchins by pm $1; J Boden by pm $1; Nancy Holton by pm $1; H & E Gifford by pm $1; R Stubbs; pm Cambridge Vt*HST May 22, 1844, page 128.39*

Packages Sent

JVHe

J V Himes, 9 Spruce st N Y; J Litch, 41 Arcade, Phila; E Hale jr Haverhill Ms; Anthony Pierce, 66 Arcade, Providence, RI*HST May 22, 1844, page 128.40*

[CD-ROM Editor's Note: It should be noted that there is no No. 16, with No. 15 on May 22 being followed by No. 17 on May 29. This appears due to there being two issues given No. 14, both the May 8 and the May 15 issues.]

May 29, 1844

Vol. VII. No. 17. Boston, Whole No. 161

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL.VII. NO. 17. Boston, Wednesday, May 29 1844. WHOLE NO. 161.*HST May 29, 1844, page 129.1*

THE ADVENT HERALD

JVHe

IS PUBLISHED EVERY WEDNESDAY BY
J. V. HIMES,
AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors*HST May 29, 1844, page 129.2*

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All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST May 29, 1844, page 129.4

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST May 29, 1844, page 129.5

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several

Post Offices in the same town.*HST May 29, 1844, page 129.6*

Dow & Jackson, Printers.

THE DAY OF TRIAL

JVHe

My grace is sufficient for thee.—2 Corinthians 12:9.HST May 29, 1844, page 129.7

Trembling Saints! lift up your eyes,
Clouds may gather, tempests rise;
Earth may quake and mountains fall,
Yet is Christ your “all in all;”
Faithful flock, oh fear not ye,
“As your day your strength shall be!”*HST May 29, 1844, page 129.8*

Zion’s mourners! look on Him,
Let your sight no terrors dim;
He can Satan’s rage enchain,
And the wrath of man restrain.
Fainting souls, hear His decree,
“As your day your strength shall be!”*HST May 29, 1844, page 129.9*

Sorrowing sinners! short’s the hour
For the tempter’s subtle power;
What tho’ persecution dire
Yet may try you in its fire—
Spouse of Christ, His promise see,
“As your day your strength shall be!”*HST May 29, 1844, page 129.10*

Christ’s beloved! be not dismayed,
“I am with you;” He hath said,
Through the waters when ye go,
Not one wave shall overflow;
‘Mid the flame unharmed be ye,
“As your day your strength shall be!”*HST May 29, 1844, page 129.11*

Church of Jesus! banish fear,
Your redemption draweth near;
Christ is coming, seek more grace,
Soon ye'll view Messiah's face;
Patient saints, be constant ye,
"As your day your strength shall be!"*HST May 29, 1844, page 129.12*

Faith

JVHe

As God's word declares that without faith it is impossible to please Him, and whatever is not of faith is sin, it may not be inappropriate, at this time, to look a little into the nature of faith.*HST May 29, 1844, page 129.13*

Paul defines it to be "the substance of things hoped for, the evidence of things not seen."—"Faith is taking God at his word,"—he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. This faith was what made Abel's sacrifice more excellent than that of Cain, who did not exercise it. Enoch was translated by faith, "for before his translation, he had this testimony, that he pleased God." *Faith leads its possessor to believe what appears incredible and unnatural to those who live by sight*. It did not seem credible or natural, to the antediluvians, that God would destroy the world by a flood. He never had so destroyed it, and reasoning from analogy, he never would. Besides, in the exercise of common sense, how could they believe it, "for the Lord had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground." How preposterous and absurd it must have seemed to the ancients, to hear Noah talk of a deluge—utterly impossible, they doubtless said, such a destruction cannot be!*HST May 29, 1844, page 129.14*

Prof. Bush, in his letter to Mr. Miller, says, "your views strike people as intrinsically irrational and incredible." Noah's views were just as unfortunate in their effect on the mass of mind, because there was not faith. Faith is not knowledge, it is "the evidence of things not

seen." Noah knew that the flood was coming on the earth, because he believed God; and moved with fear, prepared an ark to the saving of his house. What a sublime instance of living by faith, was that of this patriarch!—Alone and with none to sympathise with him —amid the scoffing of an unbelieving world, he showed day by day that he believed God. He feared not to sacrifice property, reputation, all things, and obey the Lord. The faith of Abraham stands out in bold relief on the sacred pages, it required the patriarch to act on the incredible and unnatural command to slay his son.*HST May 29, 1844, page 129.15*

In faith there is a trusting of consequences to God, and the father of the faithful showed by immediately obeying God, that he did not cast away his confidence, "accounting that God was able to raise him (Isaac) up even from the dead, from whence also he received him in a figure." Had he known just how this trial would terminate, there would have been no trial, no room for the exercise of faith, or trust in God.*HST May 29, 1844, page 129.16*

Since the Lord will have a tried people—since he will give those that love him an opportunity to show it, every age *has* its great test question. The dwellers on the earth, in Noah's time, doubtless had faith that God made the worlds, and it is not unreasonable to suppose that they prided themselves in believing what every body believed, but that they had no true faith in God, was proved in the *time of trial*.—How faithful was Abraham proved, by the test to which God put him! Yet if Isaac had been required to offer up his son Jacob in the same way, it would have been no trial at all—his faith would not have been exercised, because he would have foreseen the probable consequences; so God had other tests for him.*HST May 29, 1844, page 129.17*

The inhabitants of Sodom and Gomorrah, doubtless would have greatly resented being called unbelievers—might have plead that they believed God made the worlds—that he destroyed the earth by a flood, and have thought this speculative belief which all received, very good religion; but as to receiving the truth that God was about to destroy their cities, that was far from them.*HST May 29, 1844, page 129.18*

Faith always requires a risk, or that sacrifice which is so called, by those who walk by sight. But he who takes God at his word does not fear—is willing to take the consequences of obeying him. The faith of Abel resulted in his death. Noah lost the good opinion of all the world, and while they ridiculed him, doubtless spoke much about the great triumph they would have, when the time passed by. The ridicule they were heaping on him then, was but an earnest of that which was coming. If Noah had not had faith, he would have reasoned thus: "I understand the Lord has said there will be a flood. Perhaps I may be mistaken in the event or the time, and then what will the world say? I do believe firmly all that God has revealed down to this last threatening of a deluge, and am willing to act in accordance with it, for there is no risk; but I cannot think God would call upon me to ruin my influence, so I shall be prudent, and not give the wicked cause to blaspheme. I will labor night and day for their coversion—it cannot be that God really means to destroy the wicked—it is true he has told me so, but I think it is to be spiritually understood. The deluge is doubtless a great figure, of the very general and overwhelming conversion which is to overflow the earth, in righteousness, so I will labor with all my soul to convert the wicked, and not obey God in building the ark, for it is possible there is some mistake about it; it may be a delusion. But if there is really a deluge, I shall be just as well off as if I had built an ark, for I shall be found zealously laboring for souls, and I shall doubtless reap a more abundant reward, for I shall have pursued a less selfish course, and God will take care of me and my family, and doubtless many of the converted wicked."*HST May 29, 1844, page 129.19*

If Noah had indulged in unbelief, he would not have been moved with fear (the fear of the Lord, trembling at his word) to prepare an ark to the saving of his house. As God's command was the test which was to try him, if he had not obeyed he would have thus proved that he had no real love for God or saving faith in his word, consequently would have shared the fate of the ungodly.*HST May 29, 1844, page 129.20*

Abraham might have reasoned, if he had less faith, "God hath told me that in Isaac shall all nations of the earth be blessed. Now if I slay him I shall prove God a liar. I love him too well to do that—I must suppose my senses imperfect, and I have not understood the

command God has given me. So I will act as enlightened judgment and reason dictate. I will sacrifice Isaac in my heart. I will see that my affections are no longer fixed on him as an idol. Why, what should I say to his mother—how could I ever see her after murdering her boy! Incredible! unnatural! God cannot command me to take the life of my beloved child. It is to be understood spiritually. The offering up of my son is a figure God has made use of, to teach me the danger of loving him too well."*HST May 29, 1844, page 129.21*

Suppose that Abraham had thus withheld his son, how little would God have been glorified! What leanness would have come into the temporiser's soul. He would have showed that he had no faith in God, for he could not trust the consequences of doing as he commanded—he could not risk any thing on his word. As his faith was counted for righteousness, so his unbelief would, in the case supposed, be counted for unrighteousness, and he would doubtless have brought on himself the fierce judgments of the Lord.*HST May 29, 1844, page 130.1*

What if Moses had reasoned, in view of the "treasures of Egypt," "Here I am raised from my poor slave people to be a Prince in Pharaoh's family. I am heir to the throne—I have been instructed in all the wisdom of the Egyptians. God has doubtless raised me up to rule over this land, and when I come to the throne, I will see that my oppressed and despised nation, has a great many privileges. I will remove the task-masters and make the Egyptians take their turn in serving. It is true that God has intimated to me that he has raised me up to lead the Israelites to the land of Canaan: but my inclination teaches me that that must be understood spiritually. The departing of the children of Israel from Egypt must mean that they shall be delivered from bondage, and have the right of freemen in this land. I am jealous for the honor of God, and I know if I should attempt the wild project of getting this defenceless multitude through the wilderness they would all perish. I have too merciful a disposition to do that. Why, to begin with, how should we ford the Red Sea? And how could we get food in the desert! Incredible! unnatural! I must concieve the Lord's commands to be spiritually understood. He has given me a beautiful and highly impressive figure of the deliverance from slavery, which I shall effect for my

people when I come to the throne, I believe God made the world; that Adam and Eve were expelled from Paradise, and all his dealings with his people down to the present time, but this last command to go through a howling wilderness, with three million of people, I do not believe." If this had been the reasoning of Moses—if he had thus chosen not to suffer affliction with the people of God, and to enjoy the pleasures of sin for a season; how would God have been honored by him? If he had thus spiritualized away God's word—if "he had done evil that good might come," his condemnation had been just, he could not have "entered into rest, because of unbelief."*HST May 29, 1844, page 130.2*

By faith the shepherds went to Bethlehem to see Jesus, for they believed the good tidings which the angels brought. By faith the wise men followed the star in the east, and worshipped the Son of the Highest in the manger. By faith the leper said, Lord, if thou wilt, thou canst make me clean. By faith the centurion said to the Lord, I am not worthy that thou should come under my roof; but speak the word only, and my servant shall be healed.—Of whom Jesus said, "I have not found so great faith, no not in Israel." By faith the ruler of the synagogue said to the Savior, my daughter is even now dead; but come and lay thy hands on her and she shall live. By faith the two blind men followed Jesus, crying, thou son of David, have mercy on us. Then he touched their eyes, saying, according to your faith be it unto you. And their eyes were opened. By faith the fishermen forsook their nets and followed Jesus. By faith the woman of Samaria, went into the city and said, Come see a man which told me all things the ever I did; is not this the Christ? By faith Peter walked on the sea to go to Jesus; but when his faith wavered, he began to sink, and cried, Lord, save, or I perish. By faith Mary, the sister of Lazarus, said, Lord, if thou hadst been here my brother had not died. By faith Jesus was anointed for his burial. By faith the poor widow cast in her two mites into the treasury. By faith the live wise virgins went forth to meet the Bridegroom, with their lamps trimmed and burning.*HST May 29, 1844, page 130.3*

But the time would fail, to tell of all those who were examplns of faith. The Apostles through faith "wrought righteousness, obtained promises," healed the sick, cast out devils, and did many wonderful works. And in all these examples of faith, we see that what was

unnatural and incredible, was believed; there was a test—a risk. The apostles, what did they risk in following Jesus of Nazareth? All things earthly; they forsook all and followed him. All the talent and teaching of the nation were arrayed against them. They might, if they had had less faith, have reasoned thus: “The Sanhedrim—the council of the seventy, in which is the concentrated wisdom of the age, ought to know if this is the Son of God. It will be time enough for us to believe him when he is acknowledged by our wise men. What! believe that this is the wished for Messiah, when our spiritual teachers reject him. Far be that from us; we are too prudent—we regard our influence and reputation too much for that. “Have any of the rulers believed on him?” How much faith would there have been in such like queries? But how different was their reasoning. They conferred not with flesh and blood, but left all and followed Jesus. “What a sublime faith was theirs; how it overcame the world!” They believed in the carpenter’s son; “he who made himself of no reputation, and took upon him the form of a servant.” They believed that he was the Messiah, and trusted that he would redeem Israel. When Peter expressed his faith in the Savior, he said to him, blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Yes, faith is the gift of God, and he giveth liberally to all, and upbraideth not. But the mass reject it, and choose to walk by sight.*HST May 29, 1844, page 130.4*

But that great test question,—“Is this the Christ?” which tried men in the days of the apostles, is no test now. Every body believes it; scarcely is there a dissenting voice, where the Gospel beams. The proof that Jesus is the Christ, the Son of the Highest, has such abundant testimony, and is so well supported, that we may say we know it—not believe it; it is knowledge, not faith.*HST May 29, 1844, page 130.5*

There have always been enough on the earth who have kept at a safe distance from the wake of the great trying truths of the age. They had been ready to subscribe to that which had, in years gone by, tried others, since in their day it is very generally and popularly received, and suppose that they have faith that will entitle them to an inheritance with Abraham, the father of the faithful. Ah! how mistaken are such! There is no saving faith without trust; God will have one test at least, for every Christian: and in every age he

brings to light some starting truth, which his children do well not to reject.*HST May 29, 1844, page 130.6*

Faith is unconditional. The believer is required to take God at his word, without inquiring why it is so. These are precious words to the faithful. “What I do, thou knowest not now, but thou shalt know hereafter.” But some will say, do you think it necessary to receive the belief, that the Lord is at the door? Is it necessary to salvation? I answer for my self, it is; for when we see the signs, the Savior says, know that it is near. With the light I have had, I should lose my soul, if I rejected it. Why? because it would not be taking God at his word, and without faith it is impossible to please him, and all that is not of faith, is sin. I have been led into the glorious hope, to look and haste unto the coming of the Son of Man, and he that having put his hand to the plough, and looking back, is not fit for the kingdom of heaven.*HST May 29, 1844, page 130.7*

We are told, when the Son of man cometh it will be as in the days of Noah; then the time was known, so it is revealed for the coming destruction, consequently it is presumptuous and sinful in the extreme, to remain wilfully ignorant. Again, the parable of the ten virgins, plainly teaches that the time is to be known, and that the Midnight-Cry will be sounded at that time. How could the five wise virgins go forth to meet the Bridegroom, if they knew nothing of the time of his coming. It is evident that the foolish virgins did not believe in, or trouble themselves about *the time*, hence were not *ready* when the Bridegroom came; they thought the time could not be known, and that it was afar off—they had no oil in their lamps (faith in God’s word) and for this they were shut out of the kingdom. All are commanded to watch for Christ’s coming, else it will come as a thief in the night. Now how can one *watch* for that which one is not at all expecting? Jesus has said, “Behold I come quickly, *and my reward is with me*.” This is the coming to judgment; how can one, who has no faith in the speedy appearing, obey him in watching? Do not begin to spiritualize.—Remember how you would have condemned Noah, Abraham and Moses, if they had pursued the same course, to avoid exercising faith and taking up a cross, when a plain and literal command was given.*HST May 29, 1844, page 130.8*

It is a solemn fact, that a great temptation has come on all the earth, and it will effectually measure the love of truth which is in every heart. All those that dwell on the earth—who have their treasures in this world, will not endure this test,—they will not believe the unequivocal declaration of God's word, and the burning day will overtake them unawares.*HST May 29, 1844, page 130.9*

As it is written that the secret of the Lord is with them that fear him, and at the time of the end the wise shall understand, it seems very plain, that all who are the Lord's will be guided into the truth of his coming. All that have the spirit of Christ, must have a presentiment that he is near at hand. As it was in the days of Noah—all that were saved believed the deluge would come, and were shut into the ark in good season. As it was in the days of Lot; he was aware of the destruction, and escaped from Sodom. Prepare! Set thy heart in order! The alarm cry has been sounded, from one end of the earth to the other. Have faith in that which is testing the world—"Behold the Bridegroom cometh." Escape to the mountain.—Tarry not in all the plain;*HST May 29, 1844, page 130.10*

——"Escape for thy life.*HST May 29, 1844, page 130.11*

And look not behind thee, remember Lot's wife."

E. C. Clemons.*HST May 29, 1844, page 130.12*

A Bishop.—A Bishop (says the London Weekly Dispatch) is an ecclesiastic nominated by the sovereign for the purpose of instructing his subject in the virtues of self-denial and humility, and to warn them against "the pomp and vanities of this wicked world." That the "Reverend Father in God" may do this with effect, he is put in possession of a large income, has a palace appointed for his residence, is enabled to keep equipages, employ servants in livery, give costly entertainments, and is required to adorn his person with robes, lawn sleeves, etc. There are twenty-six of these exalted teachers of self-denial and humility in England and Wales, and fourteen in Ireland; so that if the people of England, Wales, and Ireland do not sufficiently despise "the pomp and vanities," it is certainly a sort of miracle, and no fault of "the powers that be," etc. The British Church Establishment (according to the Dispatch) costs the nation annually about three millions sterling.*HST May 29, 1844,*

page 130.13

The Time of Trial

JVHe

In the third chapter of Revelations, tenth verse, the Savior says to a portion of his Church—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them *that dwell upon the earth*. Behold I come quickly; hold that fast which thou hast, that no man take thy crown."*HST May 29, 1844, page 131.1*

It is very natural to inquire who are to be tried, and what is the temptation which is to try them:*HST May 29, 1844, page 131.2*

If we can ascertain who are meant by those that "dwell upon the earth," then we shall know who are to be tried; and it is very evident that the "temptation" has something to do with the Lord's coming, for he says in the immediate connection, "*Behold I come quickly*."*HST May 29, 1844, page 131.3*

In Luke the twenty-first chapter we read that the Son of man "shall come as a snare on all them that dwell on the face of the whole earth:" the verse preceding this seems to contain a parallel declaration, and explains who are those that may be said to dwell on the earth:—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come on you unawares; for as a snare shall it come on all them that dwell on the face of the earth."*HST May 29, 1844, page 131.4*

Those that dwell on the earth, are not simply the openly vicious: one may be very exemplary, as the world would say—one may be honest, temperate, moral, and professedly religious,—and yet have the heart overcharged with the cares of this life, and be "dwelling on the earth." All those who have their good things in this life—who lay up for themselves treasures on the earth, are included in this class; and to them the day of God will come unawares.*HST May 29, 1844, page 131.5*

It is written in the thirteenth chapter of Revelations, that all the world wondered after the beast which was to make war with the saints and overcome them, (see *Daniel 7th*,) and continue forty and two months—they worshipped the beast saying, "who is like unto the beast—and all that dwell upon the earth—shall worship him—whose names are not written in the book of life of the Lamb." Thus mankind are divided into these classes;—those that dwell on the earth and those whose names are written in the Lamb's book of life.*HST May 29, 1844, page 131.6*

Something further is said of the former class in the chapter last quoted. The beast which arises after the Papacy, having "lamb's horns and speaking like a dragon" [which many suppose is Protestantism,] exerciseth all the power of the first beast before him, and causeth the earth and all that dwell therein, to worship the first beast, whose deadly wound was healed; and he deceiveth them which dwell on the earth," for they think that he is better than he is.*HST May 29, 1844, page 131.7*

We read too in another chapter that "they that dwell on the earth, shall rejoice over them [the two witnesses slain] and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth."*HST May 29, 1844, page 131.8*

Most agree that the two witnesses are the Old and New Testaments, and that they were said to be slain when they were set at naught by France as a nation, in the latter part of the eighteenth century.*HST May 29, 1844, page 131.9*

It is evident that those that dwell on the earth have their possessions here; while it is just as clear, that those whose names are written in the Lamb's book of life—the strangers and pilgrims—have their treasures stored in heaven.*HST May 29, 1844, page 131.10*

The time of trial immediately precedes the time of trouble spoken of by Daniel [see twelfth chapter second verse,] "a time of trouble such as never was since there was a nation, and at that time God's people shall be delivered, every one that shall be found written in the book."*HST May 29, 1844, page 131.11*

The temptation from which the worldlings will not escape, is to disbelieve that the Lord is coming. They hear that the marriage supper of the Lamb is prepared—the Bridegroom hath sent out his servants to call those that are bidden [church members, as some suppose] “Come, for all things are now ready. But they all with one consent began to say, I pray thee have me excused:”—their hearts for the most part are on the world, and they choose to think it is not supper time yet, or if it is they are too much engaged to come in. Are they not dwellers on the earth? “Judge ye.” The Savior says, “I say unto you that none of those men which were bidden shall taste of my supper.” It is said that all the world is bidden; how then do the second class of servants bring in the poor, the maimed, the halt and the blind? And the third class go into the highways and hedges and compel them to come in?*HST May 29, 1844, page 131.12*

But one says, “this bidding to supper is not the cry that is now sounded, to earth’s remotest bound—Behold the Bridegroom cometh.” Read *Luke 14:15*, and see what is the subject under consideration, in the parable of the marriage supper: it is the blessedness of eating bread in the kingdom of God; as it is written, “Blessed are they which are called unto the marriage supper of the Lamb.” *Revelation 19:9*.*HST May 29, 1844, page 131.13*

When the Lord last supped with his disciples, he said as he took the bread, “I will not any more eat thereof, until it be fulfilled in the kingdom of God;” and of the wine he said, “I will not drink of the fruit of the vine until the kingdom of God shall come”—See *Luke 20th chapter*; “I will not drink of the fruit of the vine, until I drink it new with you in my Fathers kingdom.” Paul says, first Corinthians 11th chapter *26th verse*, “As often as ye eat this bread and drink this cup, ye do show the Lord’s death until he come.” It seems very plain then from these passages, that when the kingdom of God comes, Jesus will come and he will sup with his people. This is at the setting up of God’s Everlasting Kingdom, when the image which represents earthly dominions—Satan’s kingdoms of this world, will be smitten upon the feet and become chaff.*HST May 29, 1844, page 131.14*

How solemn and impressive are the words of the Savior, “I will no more drink of the fruit of the vine, until I drink it new with you in my

Father's kingdom." He is at the right hand of God, from henceforth expecting till his foes be made his footstool; and how earnestly should every believer pray "thy kingdom come." Even so come, Lord Jesus!*HST May 29, 1844, page 131.15*

Those who spiritualize the coming of the Savior, to be consistent, should spiritualize his going away, and say it was not personal—in direct contradiction to his own declaration, that he was a *Spirit* after his resurrection.*HST May 29, 1844, page 131.16*

If his second coming is spiritualized and made of none effect, then to have matters correspond, the drinking of the wine new in the kingdom of God must be nothingized too; and in the spirit of this doing away with Bible truth, we must proceed to evaporate the description of the last supper itself. How inconsistent for disbelievers in the Lord's advent, to show forth the Lord's death, since it is connected with his coming!*HST May 29, 1844, page 131.17*

We are judgement bound, and let us use the reason God has given us. Jesus went away personally, and will so come in like manner as he went to heaven. He supped with his disciples the same night that he was betrayed, and he will sup with them soon in the kingdom of God, for the signs of Jesus' coming are all fulfilled, and we are commanded to know that he is near, even at the door:—Jesus is saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me."*HST May 29, 1844, page 131.18*

Now the supper is all ready, as the prophecies declare and the signs indicate, and the Lord hath sent out the third class of servants, to compel those that are yet in the hedges to come in. Reader, are you willing to be among those that make light of this gracious invitation, and go away to your farm, or your merchandise? Thus proving that you are one of those that dwell on the earth, if so, you are not escaping from the temptation which has come upon the whole earth, to disbelieve the coming of God's Son from heaven. "The great day of God which is near, and hasteth greatly," will overtake you as a thief. For it will be as it was in the days of Noah—then the world knew not of the impending destruction, until the flood

came and swept them all away. Yet it was not because they were not sufficiently warned; for the building of the ark admonished them: it was because they made light of the warning and "began with one consent to make excuse."*HST May 29, 1844, page 131.19*

Those that dwelt upon the earth in Noah's day, perished, and so it will be in the burning day—they are snared by the devil, who successfully tempts them to disbelieve that the kingdom is at hand, as the word of God plainly declares. And oh, there are some on the heights of Zion, watchmen by profession, who make no pretensions to be able to know what time of night it is, and yet are crying peace and safety, in relation to the Lord's coming, which is an evident token that the end is near, for when that cry is sounded, God's word informs us that sudden destruction will come!*HST May 29, 1844, page 131.20*

Then, professor, sinner, whosoever you are—dear reader, come, for all things are now ready. Oh, make not light of it! Be not snared with those that dwell on the earth, who will not come to the knowledge of the truth. Be not overcome with *the great temptation*, which is now trying all those that dwell on the face of the earth. Reject not the *Lord's coming*. Behold, the Bridegroom cometh—the marriage supper of the Lamb is ready.*HST May 29, 1844, page 131.21*

Forget not the wedding garment—the robe of Christ's righteousness, if when the King shall come thou wouldst not be speechless, and be cast into outer darkness.—*E. C. Clemons*.*HST May 29, 1844, page 131.22*

"As it was in the days of Noah."

JVHe

"*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heard was only evil continually*." *Genesis 6:5*.*HST May 29, 1844, page 131.23*

What an awful character does God give of the inhabitants of the antediluvian world! 1. They were *flesh*, (*ver. 3*,) wholly sensual, the

desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated so as not to retain God in their knowledge, and they lived, seeking their portion in this life. 2. They were in a *state* of wickedness. All was corrupt within, and all unrighteous without; neither the science nor the practice of religion existed. Piety was gone, and every form of sound words had disappeared. 3. This wickedness was *great*; it was continually increasing, and multiplying increase by increase, so that the whole earth was corrupt before God, and was filled with violence, (*ver. 11*;) profligacy among the lower, and cruelty and oppression among the higher classes, being only predominant. 4. *All the imagination of their thoughts were evil*—the very first *embryo* of every idea, the *figment* of every thought, the very *materials* out of which perception, conception, and ideas were formed, were all evil; the fountain which produced them, with every thought, purpose, wish, desire, and motive, was incurably poisoned.—5. All these were evil *without any mixture of good*—the Spirit of God which strove with them was continually resisted so that evil had its sovereign sway. 6. They were evil *continually*—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. What a finished picture of a fallen soul! Such a picture as God alone, who searches the heart and tries the spirit, could possibly give. 7. To complete the whole, God represents himself as *repenting* because he had made them, and as *grieved at the heart* because of their iniquities! Had not these been voluntary transgressions, crimes which they *might have avoided*, had they not grieved and quenched the spirit of God, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the whole work of his hands: *And the Lord said, I will destroy man whom I have created*; *ver 7*. How great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin, but none except fools. —*A. Clarke's Com*.*HST May 29, 1844, page 131.24*

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, MAY 29, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST May 29, 1844, page 132.1

*II.—The only Millenium found in the word of God, is the 1000 years which are to intervene between the first and second resurrections as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST May 29, 1844, page 132.2

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST May 29, 1844, page 132.3

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST May 29, 1844, page 132.4

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST May 29, 1844, page 132.5

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST May 29, 1844, page 132.6

Note.—*The above was written in the Jewish year* 1843 *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B. C*. 677; *also the captivity of Jehoiakim the commencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan*. 8*th and* 9*th, was given, B. C*. 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th. was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord wilt surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time*,—*continually looking for, and momentarily expecting his appearing. This we do in accordance with* Habakkuk 2:3,—"*For the vision is yet for an appointed time, but at the end*" [*of the prophetic periods*] "*it shall speak and not lie; though it tarry*," [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"*HST May 29, 1844, page 132.7*

Special Notice to Agents and Correspondents. All *communications, drafts* and *orders* designed for this office, should be directed to J. V. Himes, *only*.*HST May 29, 1844, page 132.8*

The proper transaction of the business of the office requires a strict compliance with this notice.*HST May 29, 1844, page 132.9*

Statement

JVHe

To the friends and supporters of the Advent Cause

Dear Brethren and Sisters:—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in

the subject of the Second Advent through his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations *of prophetic time*, the advent must be *nigh*, and the *next event* in order, in historical prophecy. I did not, for several months, embrace his views of the *time*, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.*HST May 29, 1844, page 132.10*

The paper entitled the "Signs of the Times," was started with a view to a full examination of *both sides* of the question. During the publication of the first six months, in which the arguments were given for and against the *time*, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.*HST May 29, 1844, page 132.11*

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible, to the entire world. The instrumentalities to be used, were, the *Press*, public lectures, camp-meetings, conferences, etc. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million, over the land and world.*HST May 29, 1844, page 132.12*

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the professors in every branch of the Church, the general approbation of the doctrine by the more pious and spiritual members of the churches and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first convictions of its truth.*HST May 29, 1844, page 132.13*

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which giving a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.*HST May 29, 1844, page 132.14*

Our faith is based upon the positive testimony of the living oracles. For example; in the second chapter of Daniel, we have the metalic image of gold, silver, brass, iron and clay. Four universal monarchies, Babylon, Media and Persia, united, Grecia and Rome are here symbolized. A *fifth* universal and eternal kingdom was to succeed the entire destruction of the first four *earthly ones*. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.*HST May 29, 1844, page 132.15*

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress perfection and fall of the Turkish, or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days. Beginning 1449, it ended in 1840. [10]See Litch's Exposition, vol. 2. Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.*HST May 29, 1844, page 132.16*

On the termination of this period, the "*Second Woe*," will have passed. And behold, the "*Third Woe cometh quickly.*" And, "in the days of the voice of the seventh Angel, when he shall begin to sound the mystery of God shall be finished, as he has declared to his servants, the prophets," *Revelation 10:7*. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world

are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever.—And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst destroy them that destroy the earth," *Revelation 11:15, 18*. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," *1 Thessalonians 4:16*.*HST May 29, 1844, page 132.17*

The recent events in the east, which relate to the Turkish Empire, furnish the strongest evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. *Christ is "at the door*."*HST May 29, 1844, page 132.18*

Another reason for our faith is founded upon the *signs* of the coming of Christ, as given in the Gospels. In connexion with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several *signs*. The sun shall be darkened, the moon withdraw her light, the stars should fall from heaven. Nations should be in perplexity—men's hearts would fail them for fear, etc. *Then*, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things *begin* to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See *Matthew 24*, *Mark 13*, *Luke 21*. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the *very door*. Again, we repeat, there is no way to evade the conclusion:—*Christ is at the door*.*HST May 29, 1844, page 132.19*

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, that we have *events* and *signs* there is no mistaking, which show the Advent nigh.*HST May 29, 1844, page 132.20*

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look *every hour*.*HST May 29, 1844, page 132.21*

With these views of this subject we cannot cast away our confidence, which has great recompence of reward. But shall rather exercise patience, after having done the will of God, lest the promised reward should be lost. For yet a little while, and be that shall come, will come, and will not tarry. See *Hebrews 10:35, 39*.*HST May 29, 1844, page 132.22*

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain. All our fondest wishes and blessed, and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.*HST May 29, 1844, page 132.23*

The Advent meetings, lectures, and papers should be sustained. The publications should be scattered; and for only keep what ground we have gained, but we should make *advances* in to the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no tempoizing—no truce with a Laodicean church.*HST May 29, 1844, page 132.24*

On! let all the soul within you.
For the truth's sake, go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God.*HST May 29, 1844, page 133.1*

My Stewardship

JVHe

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial department.*HST May 29, 1844, page 133.2*

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself as a steward, and have used the means put into my hands for the advancement of this, the most sacred of causes, according to the abilities which God hath given

me.*HST May 29, 1844, page 133.3*

I began the “Signs of the Times,” without means but not without faith that it would be sustained. In its publication together with that of the “Midnight Cry,” at New York, and the “*Second Advent Library*,” in this city, with various other publications here and elsewhere, in all amounto *five millions*; my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I have scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty persons have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.*HST May 29, 1844, page 133.4*

My business transactions are all open to the inspection of both friends and foes. We have been closely watched by the enemies of the cause, and if anything could have been discovered to impeach my character, it would have been done.*HST May 29, 1844, page 133.5*

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the end of the present volume without embarrassment.*HST May 29, 1844, page 133.6*

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have *greatly enriched myself by the Advent cause*! Some, no doubt, *really believe it*. I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every facility to obtain the facts in the case.*HST May 29, 1844, page 133.7*

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use

to the cause of God. This I now leave with God, and the friends of his cause to dispose of.*HST May 29, 1844, page 133.8*

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgements for the confidence they have reposed in me, as their fellow-laborer, and agent in distributing their appropriations to the cause.*HST May 29, 1844, page 133.9*

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, “Well done, good and faithful servant, enter thou into the joys of the Lord.”*HST May 29, 1844, page 133.10*

Joshua V. Himes.
Boston, May 29, 1844.

Philadelphia Riots

JVHe

Dear bro. Himes:—Our once peaceful city has been the scene of lawless riot. Opposing parties of politicians and religionists have met in fearful combat; blood has been poured out like water, and the incendiary flame has laid whole neighborhoods, with their churches, in ashes. The daily prints are full of minute details of this work of fire and bloodshed, which it is unnecessary to repeat here; and we would merely notice the spirit of the agents, and the general effect upon the public mind. There seems to be an unnatural recklessness, a feverish, yet determined power at work, like a deep undercurrent, which threatens mutual extermination. It is a spirit in accordance with the whirlwind impetuosity of the times, whose impetus accelerates each moment, as all near the grand vortex of a world’s crisis. This may perhaps be considered as a slight development of the elements, that like the fires of the pent volcano, now slumber in our midst, which will shortly break forth to mingle with the gathering horrors of the last day. There seems to be upon the general mind a fearful looking for an undefined presentiment of what is to come, an inward sense that the judgments of God are impending, which, according to the Scriptures, is one of the last

signs to precede the coming of the Son of Man. Not only the recent tragedies in our city, but the general character of foreign news, and the political and ecclesiastical state of the world, confirm apprehensive expectation. Although during the past year the common journals have been filled with accounts of supernatural phenomena, and in many cases we have received the testimony of eye witnesses of integrity and worth, yet we have rarely appealed to their authority. But the present accounts are so notorious and well authenticated, respecting the meteors, and the remarkable opening of the heavens, on the night of the burning of the old church of St. Augustine, that we will here allude to them. When the flames were encircling the cross on the spire, a large meteor was seen darting from the heavens above it. Late the same night, a strange appearance like a moon, the color of blood, was seen directly over the city; this was seen by different individuals in different parts of the city, by some who were, and by others who were not believers in the second advent. A gentleman who resides a short distance from the city, was called up, about the same hour, and witnessed with others, an opening in the heavens, revealing a brightness beyond, and such was its unearthly glory, that he supposed the Judge would immediately appear. Many who have been opposed to our views, now begin to consider whether indeed these things are not so; even some of our Catholic neighbors have said,—"Well this looks as if what the Miller people say, is coming to pass." On the other hand, the little company who are waiting for Jesus are confirmed in their hopes, and feel calm and unmoved amidst the fury of the storm. An aged sister, who is a widow, and resides alone in the vicinity of the scene of terror, was asked how she was sustained, while many around her were filled with consternation, moving their goods, and flying from their homes. She answered that she closed her door, and took her Bible before the Lord, and felt a sweet peace and confidence that He was near, and would soon deliver her from the wickedness that was destroying the earth. In the midst of this tumult, what an anchor of hope is the sure promise of the immediate return of the Lord. It has been a strong hold, and a sweet refuge to every heart who confides in Jesus near. In this confidence we have felt secure; while looking upon the angry flames as they were ascending to heaven, the words of the prophet stood out before the mind in bold relief. Behold the plagues are sent, and shall hot return again, the fire is kindled and shall not be

put out, till it consume the foundations of the earth.' "The dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down." "O my people, hear my word, make you ready to the battle, and in those evils he even as pilgrims upon the earth." "For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you." "Hear, O ye my beloved, saith the Lord, Behold the days of trouble are at hand, but I will deliver you from the same, be ye not afraid, neither doubt, for God is your guide."*HST May 29, 1844, page 133.11*

At present the city is under the guard of the military, and the surface is quiet. May the Lord keep us in this perfect peace, and deliver us from the approaching hour that is to try all that dwell upon the earth. Still waiting. C. S. M.*HST May 29, 1844, page 133.12*

Philadelphia, May 15th, 1844.*HST May 29, 1844, page 133.13*

The Conference in Philadelpha

JVHe

Dear Bro. Hale:—The past week has been a season of refreshing to many waiting hearts, and we have had the privilege of meeting With some who have been long faithful and tried friends to this glorious cause. Among these were Brn. Himes, Snow, Gates and Robinson, from abroad, and Litch, Ossler and others of our city. The conference was held at Julianna Chapel, and as usual with Adventists, the exercises consisted of a Bible class in the morning, with lectures in the afternoon and evening of each day.—Several subjects of interest relating to the glorious gospel of the kingdom were ably discussed, as the reason of our hope, the faith of our dispensation, and the closing hour when the vision would seem to tarry, etc. Our position, as waiting in these last moments of expectation for the Master, occupied much attention. It was illustrated and confirmed from the testimony of the prophets, as a portion of unprecedented interest and unspeakable responsibility, and a point that fills up the last niche in prophetic history. As the appointed hour arrived, a despised company met standing fearlessly upon the promise, a scoffing world within and without the

church, crying, “Where is now your God?” and the believers still looking upward, with loins girded, lamps burning, and an overcoming faith that knows no denial, crying continually, “Thy kingdom come.”*HST May 29, 1844, page 133.14*

Many thrilling appeals were made, to strengthen the things that remain, to encourage and comfort the weary, and to sustain the faint hearted. A feeling of unison and love pervaded the meeting, and a oneness of faith and hope and decision. A confirmed conviction that we stand upon the threshold of time, a determination through grace to persevere even unto the end, and an increasing confidence in the reasons of our hope, was manifested in all the lectures. The interest has been well sustained; and we have noticed in the congregations individuals of different churches, who are coming in to the truth at the eleventh hour. Since the riotous scenes of the week previous, there are some who begin to consider more seriously whether these things are not so. The late accounts of outrage, wrong and violence from Europe confirm these apprehensions, and in a lecture from our indefatigable brother H., these alarming features of the last days were presented with the graphic power of reality.—The brethren and sisters continue unshaken, having no desire to cast a away their first confidence, but are waiting patiently, knowing assuredly that yet a little while and He that shall come, will come, and will not tarry. C. S. M.*HST May 29, 1844, page 133.15*

Spiritualism

JVHe

The following is an extract of a sermon by Bro. C. Fitch, preached in College Hall, Cincinnati, and published in the Western Cry of May 11.*HST May 29, 1844, page 134.1*

Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them; It is what is called the spiritual fulfilment of prophecy; which claims that what God has said is one thing, and what he means is a another. To support their theory the whole

mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorised assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole rabble of them have never been able to produce any such thing. Why dont they talk about principles of interpretation for Gibbon's Decline and Fall of the Roman Empire, or Rollin's Ancient History, or Gillie's Greece, or Milners History of the Church? Why, simply because they know that if they were to talk thus about such works as these, they would talk nonsense. Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible. If the Bible is not a book that expresses its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this. I would like to know where the man is, who is wise enough to tell us what God means when he himself has not told us: but has used language which expresses not his true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, ought to stand aghast at their own monstrous impiety. It is only a method which the devil has helped men to invent, of making the word of God of none effect by their traditions.*HST May 29, 1844, page 134.2*

There was a time when both the first and second Advent of our Lord were future.—There was then just as much reason for saying that his first Advent would be spiritual, as that this would be the manner of the Second Advent. Just as much reason for saying He would be born spiritually of a spiritual virgin, in spiritual Bethlehem; and be carried away spiritually into spiritual Egypt; and to return spiritually, to have a spiritual abode in spiritual Nazareth; and become thus a spiritual Nazarene; and at length ride spiritually into spiritual Jerusalem, on a spiritual ass; and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies; to be spiritually spit upon with spiritual spittle; crowned with spiritual thorns, smitten with spiritual stripes, nailed to a spiritual cross, to die a spiritual death, after having been spiritually athirst, and presented with spiritual gall and spiritual vinegar in a spiritual sponge; his spiritual garment being spiritually divided among spiritual soldiers; dying at last a spiritual death, and coming forth in a spiritual resurrection.—Just as much reason, I say, for

saying that all these things would be spiritually fulfilled in his first Advent, as that he would come spiritually the second time, in spiritual clouds, attended by spiritual lightning, burning up his enemies with spiritual fire and brimstone, and taking his seat on the spiritual throne of David, and establishing a spiritual kingdom for a spiritual reign. Now, since everything that had reference to the first Advent has had a literal fulfilment according to the plain import of language, and God has thus proved to us that he has spoken to us just what he meant; where is the least shadow of a reason for saying that Christ is to come next in a spiritual way? O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O that God would tear away the covering from their eyes and let them see their own immeasurable folly, that they might be evermore ashamed of themselves; and learn that when a God who cannot lie speaks, he utters what he means in language which he intends those who hear him to understand. This spiritualizing stuff is but the miserable drivellings of unbelief, a way which the devil has helped men who are wise in their own couceit to invent, for keeping up the hypocritical pretence of faith in God, while they make him a liar. *1 John 5:10*. “He that believeth not God hath made him a liar; because he believeth not the record which God gave of his Son.”*HST May 29, 1844, page 134.3*

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families: do not after all credit the plain testimony of the Lord. It is not long since I was conversing with a professed minister of the Gospel, to whom I remarked, that as we were told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of Christ’s coming, when he should be revealed from heaven with his mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Savior’s Advent. O, he replied, “that will be a spiritual coming.” Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for

truth This whole system of spiritualizing rests on the monstrous assumption that when God says one thing he means another. The whole mass of spiritnalizers are challenged to furnish the faintest shadow of proof, that when the Savior's Second Advent is spoken of, something else is meant.*HST May 29, 1844, page 134.4*

Letter from Br. Wheeler

JVHe

Dear Brother Himes:—Although a stranger to you, permit me to address a few lines to you in order to inform you that the glorious doctrine of the speedy coming of Christ is the source of much comfort, joy and peace to those that believe it in this place. There are but few of us that are willing to be called fools that we may be wise. We meet every Tuesday evening, and the Lord meets with us; we have refreshing times. Would the Lord meet with us if we were promulgating an error? No, I cannot believe it. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." We should have condemnation if we were walking after the flesh. About the time I embraced the doctrine, when I tried to do it away in my own mind, and make myself believe that we knew nothing about the coming of Christ, I felt condemned. But glory to God! since my soul has been converted into the glorious doctrine of the speedy coming of Christ, I have not had a doubt, I have no condemnation, but my "peace is like a river, and the righteousness thereof, as the waves of the sea." I have suffered much since I embraced the doctrine. I stood alone for some time, and now there is a little flock here that are daily and hourly looking for the Lord of Glory, and are determined to look for him "untill he comes to reign whose right it is." There is quite a number here that are *almost persuaded* to believe, and some of them do believe, but they love the praise of men more than the praise of God. Some are trying to do away the first resurrection by saying it is already passed; some are spiritualizing the coming of Christ and the resurrection, and others are looking for a thousand and perhaps, they say, three hundred and sixty five thousand years of peace, and in the very next breath they will admit that Christ may come at any moment. Now I ask where is the consistency of such a belief? If the Bible teaches that there is to be such a time as that

before this world shall end, why do they have their doubts about it? Why do they admit that Christ may come before the end of that time? Ah, they are walking after the flesh, and their own conscience condemns them. The doctrine of Christ's coming has shaken their faith. God has confounded their language, as he did the people that were building the tower of Babel. They cannot understand one another. They are saying that Christ bound Satan when he came to redeem the world, and that we are and have been living in that time for more than 1800 years. But others cannot agree with them, for the Jews, they say, have got to return to the promised land. Now I believe, Glory to God! that the Jews are soon to come into possession of the inheritance which was promised to Abraham "that he should ever alter receive for an inheritance,—an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." O, I bless the good Lord that he has given me an existence in these last days, and that I have his blessed word to read, and his spirit to guide me into the truth of it. And we may "*know he is near*," and that we should be watching hourly and momently for *his coming*! Yes, we study the word of God, we find here a little, and there a little, line upon line, precept upon precept. O, that the Lord would give us grace to continue faithful until he comes, that we may be ready to enter in at the marriage supper of the Lamb!*HST May 29, 1844, page 134.5*

Yours in the blessed hope of soon seeing him who is the Judge of quick and dead.*HST May 29, 1844, page 134.6*

Peacham, May 5, 1844.*HST May 29, 1844, page 134.7*

Br. H. A. Chittenden, who has lately returned from the west, writes from Hartford as follows:—"I arrived here on Wednesday, and find matters much as usual. "The brethren, as far as I have seen them, seem happy, and willing to wait their appointed time."*HST May 29, 1844, page 134.8*

Morrisville, Pa. Bro J. C. Gillinghame writes:—"There are something like ten or twelve of us here who are still looking in the hope of soon seeing Jesus, and joining the blood-washed band, with our King

and our Lord."*HST May 29, 1844, page 134.9*

"Blessed are the ears that gladly receive the pulses of the divine whisper, and give no heed to the many whisperings of the world—which hearken not to the voice which is sounding without, but unto the truth teaching inwardly."—*Kempis.HST May 29, 1844, page 134.10*

Br. Hutchinson—the "Voice of Elijah."

JVHe

Dear Bro. Himes,—In consequence of my visit to Toronto, I have not been able to issue "The Voice of Elijah" at the *regular time*. I wish those to whom I send it, both in the States and Canada, to be acquainted with this fact. It is at present problematical whether I shall continue here, or return to Canada East. Wherever I am, I intend to publish the paper according to my means. You will oblige by publishing this in the "Advent Herald" and the "Midnight Cry." Yours, etc.*HST May 29, 1844, page 134.11*

R. Hutchinson.*HST May 29, 1844, page 134.12*

28 "Lead me to the Rock."

JVHe

1. O, Savior of sinners, when faint and depress'd, with
man-i-fold trials and sorrows oppress'd, I'll bow at thy
feet, and with confidence cry, 'Lead me to the rock that is*HST May 29, 1844, page 135.1*

MILLENIAL HARP. 29

JVHe

higher than I!" When tempted by Satan the Spir-it to
grieve—The service of Christ, my Re-deem-er to
leave, I'll claim my re-la-tion to Je-sus on*HST May 29, 1844, page 135.2*

30 MILLENNIAL HARP

JVHe

high, The rock of sal-vation that's higher that I.*HST May 29, 1844, page 135.3*

16 "Hail to the brightness."

JVHe

1. Hall to the brightness of Zion's glad morning! Joy to the
lands that in darkness have lain; Hush'd be the accents of sorrow and
mourning, Zi-on in tri-umph be-gins her mild reign.*HST May 29, 1844, page 135.4*

3. When judgments, O Lord, are abroad in the land,
And merited vengeance descends from thy hand!
O'erwhelmed with the sight, for protection I'll fly,
And hide in the Rock, that is higher than I!*HST May 29, 1844, page 135.5*

4. When summoned away before God to appear,
By free-grace supported I'll yield without fear!
Most gladly I'll venture with Jesus on high,
To enter the Rock that is higher than I!*HST May 29, 1844, page 135.6*

5. 'Tis there, with the chosen of Jesus, I long
To dwell, and eternally join in the song,
Of praising and blessing with angels on high,
Christ Jesus, the Rock that is higher than I!*HST May 29, 1844, page 135.7*

6. The faithful sure promise the fathers believed,
Shall then be fulfilled and the glory received;
The hand that was pierced for me wipe my tears dry.
For to reign with the One that is higher than I.*HST May 29, 1844, page 135.8*

2. Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning.
Gentiles and Jews the blest vision behold.*HST May 29, 1844, page 135.9*

3. Lo, in the desert rich flowers are springing,
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing
Wastes rise in verdure, and mingle in song,*HST May 29, 1844, page 135.10*

4. See, the dead risen from land and from ocean,
Praise to Jehovah ascending on high;
Fall'n are the engines of war and commotion,
Shouts of salvation are rending the sky.*HST May 29, 1844, page 135.11*

The cause in Cincinnati

JVHe

The meetings are still continued at Great Tent, and have increased in interest since our last account.—Bro. Brewer lectured on Sabbath A. M., upon the "seven seals." The congregations were much interested. Bro. Fitch lectured in the afternoon, briefly going the over the second, seventh and eighth chapters of the prophecies of Daniel. The rise aud fall of the four universal kingdoms that were to precede "God's Everlasting Kingdom," was illustrated in a very impressive manner, by the aid of a carved image, representing the one described in *Daniel 2:32, 33*. When proof was adduced that ancient Babylon *fell*, the *head* of the image was *taken off* and laid aside; and so of the breast and arms, the belly and sides, then the legs, leaving uothing but the feet and toes. None but the *wilfully blinded* could help seeing that we are living in the very last days. Bro. Fitch lectured again in the evening from *Daniel 11th and 12th chapters*. More attentive congregations could not be found, than we had throughout the day. The number that thronged the tent, could not have been much, if any, less than 5000 persons to *each* of the meetings P. M. and evening. On Monday evening the rain fell and

the wind blew so as to prevent raising the tent, and there was no meeting. On Tuesday evening Bro. Fitch lectured for the last time. His discourse was upon the *Hope* of the *Christian*, and *penally* of the Divine Law to be executed against the *wicked*; the former centering in the *resurrection* and the latter in *death*. Bro. Fitch and wife, and his little daughter, left on the steamboat Cutter, on Wednesday A. M. He goes to Cleaveland by the way of Beaver. Bro. Brewer and wife were in his company on the same boat.*HST May 29, 1844, page 135.12*

Since our tent meeting began, we have heard of many cases of powerful awakening, but no account of any conversions has yet reached us. But we are persuaded such labors are not lost. Indeed they are not; for God's people have been greatly comforted and encouraged; and we humbly hope and pray that when the "Son of Man shall come in the glory of his Father, with his angels, to gather his elect from the four winds," he may find some that have been *sealed* for the kingdom during these meetings.*HST May 29, 1844, page 136.1*

Tabernacle—As we have no place in which to hold our meetings, it is considered by the bretheren generally, advisable to erect a temporary building, about 60 by 80 or 100 feet.—*Western Cry.*HST May 29, 1844, page 136.2*

THE ADVENT HERALD

No Authorcode

BOSTON. MAY 29, 1844.

Editorial Correspondence

JVHe

Dear Brother Hale:—The faith of the believers in the near approach of the advent in this city, is not affected by any seeming delay of the time. On the contrary, they feel that without such an apparent delay, the vision could not be said to tarry. Consequently this delay, instead of being an indication that we may be mistaken in believing

that the coming of the Lord is nigh at the doors, is a father assurance that not one jot or tittle of God's word can fail; and that He that cometh will come and will not tarry.*HST May 29, 1844, page 136.3*

While the Adventists are thus strong in their faith, the great body of the church and world seem ready to enquire, Where now is your promise of the Lord's coming? They cannot see how the coming of the Lord can be delayed on account of his long suffering, not being willing that any should perish, bu' that all should come to repentance. Most of those who reject the doctrine of the Advent, are deeply engrossed in some great object of this world. The political world are all engaged in politics; and the sects are eager to build up themselves and advance their own interests. The Episcopalians are erecting a most magnificent temple in this city, to be called Trinity Church, which might vie with any heathen pagoda. Ii is constructed of hewn and carved stone, at an expense of about $500,000. If finished, it would exceed in splender, any church on the American Continent.*HST May 29, 1844, page 136.4*

The Methodists are still holding their *last* quadrennial general conference in this city. I say *last*; for if time should continue, there is but little prospect, from the animosity exhibited between the delegates from the north and south, that they would ever again agree to meet in a similar capacity. The case of Bishop Andrew, who has married a wife holding slaves, has been brought before the conference; and it appears that previous to this, he has been, unbeknown to the conference, a slaveholder for the last ten years! The northern and southern delegates are holding private caucuses, on the question of slavery; and conisderate judges predict that before the conference shall adjourn, a division of the church will be the result. Occasionally their public debates are quite spirited and acrimonious; and the whirlwind of excitement sweeps over their deliberations. Wm. A. Smith a D. D., who instigated the mob against brother Storrs when he visited Virginia, is a delegate, and he occasionally shakes himself like an enraged lion. He is a powerful man, and when aroused does mighty execution. A Mr. Hardin who had been suspended by the Baltimore conference for being a slaveholder, appealed to the general conference, which sustained the Baltimore conferance by a vote of 117 to 56. This exhibits the

relative strength of the two parties. When the vote was declared the southern members were greatly chafed; and Smith denounced the majority to their face. He said he should enter a protest that would burn on their cheeks; and that they could not dispossess him of his self possession, but could easier chain the lightning, or confine the winds in the cave of Euolus. Some, in giving vent to their feelings, spoke of their coolness; but one delegate replied, that though they might talk of their coolness, yet if they were iron, if dipped in cold water, they would "*fizz*." Alas! thought we; are these the men who are to bring about the millennium by their "beloved Methodism," as they term it?*HST May 29, 1844, page 136.5*

If time should continue a few months, the prospect is, that our country is to be involved in a whirlpool of political excitement, which will so engross the minds of politicians, that no time will be found or a calm consideration of the great truths presented in the scriptures. The Protestants and Catholics of our great cities were never possessed of a spirit of greater and more bitter *hate* against each other, than at the present time. Personal and bodily fear is all that restrains thousands of them from shedding the blood of each other. We need not be surprised at an outbreak in this city, on the least provocation, which would rival the bloody scenes of Philadelphia.*HST May 29, 1844, page 136.6*

The Mormons have established a paper in this city, which advocates the claims of General Joseph Smith for the Presidency! The last news from Europe is very ominous of the approaching downfal of Turkey and of dissentions among the nations. Aside from all chronology, the indications are, that the nations will soon be angry, and the wrath of God come. In haste, yours. S. Bliss.*HST May 29, 1844, page 136.7*

New York, 1844.*HST May 29, 1844, page 136.8*

The Advent Shield

JVHe

Is now ready for delivery. The work has been got up with much labor and expense, not only to shield and defend the Advent Cause,

but the great principles of the Protestant reformation; and especially the principles of prophetic interpretation, as held by the great mass of the old orthodox Commentators. It contains the following articles.*HST May 29, 1844, page 136.9*

Art. I. The Millerite's Confession and Adventist's Apology.*HST May 29, 1844, page 136.10*

II. The Rise and Progress of Adventism*HST May 29, 1844, page 136.11*

III. Prophetic Chronology.*HST May 29, 1844, page 136.12*

IV. The Downfall of Great Babylon*HST May 29, 1844, page 136.13*

V. Our Position as to Time, Prophetic Periods, and Future Labors.*HST May 29, 1844, page 136.14*

Review of Prof. Chase's "Remarks on the Book of Daniel."*HST May 29, 1844, page 136.15*

It contains 144 pages. It was advertised at first at *fifty cents* per copy, the same as book-sellers charge for works of the same size and kind. But in order to bring it within the reach of all, and give it the widest circulation, we have reduced the price o 37 1-2 cts single, $4 per dozen.*HST May 29, 1844, page 136.16*

Anniversary Week.—Meetings commenced on Monday evening at half past seven o'clock. And continue till Friday as follows.*HST May 29, 1844, page 136.17*

Meetings of conference and Bible classes at 10 o'clock A. M. Lectures at 3 P. M., and at half past seven in the evening.*HST May 29, 1844, page 136.18*

Advent Conference, at South Woodstock, Vt, to commence June 9th, and continue through the week. Brethren Himes and Shipman will attend.*HST May 29, 1844, page 136.19*

Advent Meetings

JVHe

For the information of our friends who may visit or reside in Boston or its vicinity, and to guard them against the false reports which are so industriously circulated by our opposers, that “the Millerites have given up all their meetings, etc.,” we insert the following.*HST May 29, 1844, page 136.20*

Notice

JVHe

Advent meetings are held every Sabbath, (morning, afternoon and evening) at the following places:*HST May 29, 1844, page 136.21*

In the Tabernacle, Howard-st., Boston.*HST May 29, 1844, page 136.22*

In the hall over the Norfolk Bank, Roxbury.*HST May 29, 1844, page 136.23*

In the vestry of the Free-will Baptist Church, South Boston*HST May 29, 1844, page 136.24*

In the hall near the bridge, Watertown.*HST May 29, 1844, page 136.25*

Tabernacle. Brethren Himes and Jones gave three lectures in this place on Sunday last, to ful and very attentive audiences. The interest on the Advent is increasing in this city. Brother Himes baptized seven, on Sunday morning. There are frequent conversions in the congregation.*HST May 29, 1844, page 136.26*

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o’clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lectures are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.*HST May 29, 1844, page 136.27*

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be in attendance.*HST May 29, 1844, page 136.28*

Committee.—Isaiah Clough the A. Hackett. Archelaus Moore, John Cole, Langdon W Morgan, E. C. Drew.*HST May 29, 1844, page 136.29*

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, half a mile east of Chipman's Landing, on Lake Champion, in Orwell, on the land of Bro I. Sholes. It is expected that all that come will bring tents, as far as practicable, prepared in live on the ground.*HST May 29, 1844, page 136.30*

The following brethren are selected to make arrangements: Brn. C. Wines, Vergennes. Vt.—D Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—I, Wilcox, Orwell, Vt—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.*HST May 29, 1844, page 136.31*

WM. MILLER,
May 9, 1844. M. WILLIAMSON.

Letters received to May 25, 1844

JVHe

Lamon Dale; R Winter, Bristol. Eng; W S Carleton by pm $1; E A Dodge by pm $1: Horace Briggs $1; and $2, 16 in Jan; pm E Hamilton. N Y; Wm Moore by pm $1; Rev J Byron by pm $1; C S Brown $8; J L Paine $1; G S Miles $30; C Heavey; pm New Hartford, Ct; pm Brooklyn, Ct; pm Holmes Hole; H Patten. O Roberts by pm $1; D H Gould; Wm Twitchell by pm 25c; pm Detroit, Mich; A L Hersey; pm Chelsea, Vt; pm Bradford, Ms; Wm Gage, by pm $1; W L Phipps $1; pm S Middleboro, Ms; pm Hall, N H; J Dow

by pm $1; C P Collins, J K Marshall and Jane Ripley by pm $2; pm Pennfield, N Y; pm S Canton N Y; W C; J C Parker; Geo Smith by pm $1; I H Shipman; pm Plainfield, Ct; C Wines and others; pm Winthrop, Me; Saml Bower; J Thatcher by pm $3; E Harlburt, E Wiggin jr, by pm $1; pm Mason, N H; S Perry, Joel Prior, and Rhoda Avery, by pm $1 each; M J Tuck $3, and G Brooks, by pm $1; C G Strong; N L Cary; pm Athol, Ms; T Cole; pm Sandwich, Ms; S Bliss; pm Braintree Ms; S Bower; pm Troy, Me; J J Porter, dtr; A Hart, by pm $1; S Stone by pm $1; J D $1; P Dean by pm 50c; J Burnham pm $1; D Hall P D Bradford by pm, $1; pm Union" Mille, N Y; pm Albany, N Y; N Farrar and Abel Allen by pm $1 each; pm Albany, N Y; H Ashley by pm $1; A Whiting and D Ireland, by pm $1 each; Hiram Barton J Weston J M Thompson and J Shaw, by pm 50c each; S Bablwin by pm $1; S Ashley by pm $1; pm Washington, D C; T F Pomeroy by pm $1; L Wiswell; pm New Castle, Ind.*HST May 29, 1844, page 136.32*

Packages Sent

JVHe

G S Miles, 67 Green at, Albany N Y; J V Himes, 9 Spruce at; N Y; J Litch, 41 Arcade Phila; Lamon Dale, Nashua, N H; E C Galusha, 17 Amide, Rochester, N Y; H Patten, care of C Swartwout, Utica, N Y; C Hersey, care of G S Miles, Albany, N Y; F G Brown, Westboro, Ms, care of Rev A Harvey.*HST May 29, 1844, page 136.33*

June 5, 1844

Vol. VII. No. 18. Boston, Whole No. 162

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. No. 18. Boston, Wednesday, June 5, 1844 WHOLE NO. 162.*HST June 5, 1844, page 137.1*

THE ADVENT HERALD

JVHe

IS PUBLISHED EVERY WEDNESDAY BY
J. V. HIMES,
AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors*HST June 5, 1844, page 137.2*

Terms.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.*HST June 5, 1844, page 137.3*

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST June 5, 1844, page 137.4

Post Matters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST June 5, 1844, page 137.5

Subscribers' names with the State and Post Office should be distinctly given when money it forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several

Post Offices in the same town.*HST June 5, 1844, page 137.6*

Dow & Jackson, Printers.

"Awful effects of Millerism" at Chicopee

JVHe

In Zion's Herald of May 14th we have a statement of affairs at Chicopee, from the pen of brother R. Ranson, presiding elder of the district in which the place is situated. It presents the features and bearings of the case. in these several respects. 1. "The course" of brother R., in reference to the dissolution of the relation of the Millerites to "*the church*." Upon this point he says:—*HST June 5, 1844, page 137.7*

"As a false impression has been made in many places by the reports of the Millerites at Chicopee, respecting the course I took when they seceded from the church, I think the public ought to be disabused by a correction of their misstatements. They have reported that in a society meeting there, soon after the last conference, I turned them all out of the church without giving them any trial or hearing, because they had held a separate meeting."*HST June 5, 1844, page 137.8*

The account he gives of the matter is as follows:—*HST June 5, 1844, page 137.9*

"In September of 1842, a Millerite camp-meeting was held in the vicinity, during which the preacher in charge, Rev. P Hawks, and a considerable portion of the society, were caught in the meshes of the second advent delusion of 1843. This he most zealously espoused, and promoted it the remainder of the year by preaching on it himself, and by introducing others of the same views to the pulpit on the Sabbaths, and on various other occasions.*HST June 5, 1844, page 137.10*

At the close of the conference year, a considerable portion of the church had become so absorbed in Millerism that they were determined to have Mr Hawks for their preacher the succeeding year; and he was as much inclined to favor their designs. But the

greater part of the church and congregation, as the sequel has proved, desired a change of preachers at conference, and he was accordingly removed.*HST June 5, 1844, page 137.11*

When the news of his removal was brought from conference on Saturday evening, July 8th, measures were immediately taken by the Millerites to seat a grove for Hawks to preach in the next day, which was accomplished by twelve o'clock at night, and he preached there the next day, (having himself withdrawn from the church,) and his successor, brother F. Nutting, preached in the meetinghouse."*HST June 5, 1844, page 137.12*

Would not a *true* "correction of misstatements" make us acquainted with some other facts on this point? Were there not some circumstances in the conditon of brother H's family, which, in all ordinary cases would insure an accommodation in the appointment? And how happens it to be left to the "sequel," to "prove" "a greater part of the church and congregation desired a change?" what "delusion" was the presiding elder "caught in," that he did not understand *that* before the "sequel" should "prove" it? "The sequel *has proved* that the church and congregation desired a change of preachers at conference, and he *was accordingly* removed." There is bad *grammar*, bad *logic*, or bad "*facts*" here. In some parts of the world it is said they hang a man and then try him. Was it so in this case?*HST June 5, 1844, page 137.13*

Without being positive, we think it would be no difficult matter to "prove," that brother Hawks and the "Millerites" at C., had discovered the wonderful sagacity of "the appointing power," in managing those who were so foolish as to get "caught in the meshes of Millerism," and fearing the results, they had audacity to make arrangements for his continuance with them as their conference minister; and why should they not, since it appears there was "a considerable portion of the church" in favor of it? But that would be *impolitic*—perhaps "a disgrace to Methodism"—and, must not be tolerated. So when brother H. came to his Conference, it was "reported" that rebellion vas at work in his case, and not to seem *too* violent in view of all the circumstances, it was proposed that if he would recall his "*determination*" to-return, he probably *should* return. He yielded, prefering to have the matter arranged to

suit all hands in that way, and the result is given by brother R. He proceeds:—"On the next Sabbath, after the regular quarterly meeting for the station, they held a regular opposition quarterly meeting, embracing love feast, preaching and sacrament, at a hall in the village, and thus assumed a definite and distinct organization as a church. *This act I considered a secession from the church on their part, which needed only the concurrence of the authorities of the church to ratify it*."*HST June 5, 1844, page 137.14*

Our "opinion," of course, will not be very highly valued in such a case, but this looks to us like turning side from the old path. It has been officially declared to us in former times, that there were but three modes of getting out of the M. E, church, viz. by *withdrawal, expulsion or death*. This case must fall under the first or second. But in a case of *withdrawal* there must be a wish to that effect made known verbally or in writing. Nothing of this kind is mentioned here. And in a case of *expulsion*, the law is plain, and should, be applied lawfully. But here was nothing of the kind. There does however appear to have been some "*ceremony*" about it. Let us see if it helps the case.*HST June 5, 1844, page 137.15*

"On the following Friday evening, in a business meeting of the society, the Millerites being present, I expressed the opinion that those who had followed Mr. H., who then belonged to no church, and had left their own sacrament, and had united with him in erecting a new altar, and had there received the sacrament at his hands, had thereby seceded from the church, and that I was sustained in this opinion by a very able legal counsellor, whom I named—But I, at the same time, recommended to the preacher in charge to treat those who were present with forbearance, and cordially to receive as members of the church any of them who would return within a reasonable time, and *in a proper manner*. —*Was this expression of my opinion that they had seceded turning them all out of the church*? They had done the deed on their own responsibility, and the sanction of the preacher in charge was necessary to complete the work of secession. I had no authority to sanction their act, and I did no such thing.—This could be done only by the preacher in charge. But he then rose and stated that his opinion of their course concurred with the one I had just expressed, and said that he should consider them as seceders, unless they

returned within a reasonble time. He stated further that they had gone away contrary to our wishes; we wished them to return; and if they would do so, they should be cordially received as members."*HST June 5, 1844, page 137.16*

What awful "misstatements" these "Millerites" must have made, to "report that brother R. turned them all out of the church without giving them *any* trial or hearing, because they had held a separate meeting." They had presented no wish to withdraw, and the discipline, it would seem, could not be used with any effect, because there were so many of the church "caught in the meshes of the advent delusion." He therefore stands on his prerogatives, and points to the "separate meeting" they had held, and declares: —*"This act I consider a secession from the church*." But he "had no authority to sanction their act, and did no such thing," not at all. He only expressed his "opinion," sustained by "legal counsel," and surely this could not "turn them out of the church. This could be done only by the *preacher in charge*." Now mark this exhibition of regard for "authority." His opinion concurred," with that of brother R. What the latter "considered," he "should consider." And now the "Millerites" are pronounced "seceeders," in due form. If they persist in laving "*a* church" which is "*no* church," they can no longer be members of "*the* church!"*HST June 5, 1844, page 137.17*

2. The second feature of the awful effects of Millerism at C—. referred to "secession." "Having been thus *obliged to define their own position*, and to settle the question of their membership by the course they should pursue, they seemed much displeased; and several of them charged me on the spot with oppression, Popery, etc., and *frequently* since that time they have reported that I turned them all out of the church without ceremony. But they soon after defined their position, to the number of some forty or fifty, by uniting with the Scottites, with whom they professed till then to have no sympathy."*HST June 5, 1844, page 137.18*

Living so far as we do from *Rome*, there needs only a sufficient number of cases like this at C—, to make glorious work for the "seceders."*HST June 5, 1844, page 137.19*

3. It has been awful in respect to their "*finances*." "Finally, the effect

of this secession, which was produced entirely by Millerism, has been greatly to embarrass the society in Chicopee in their finances: but their union and their spirituality have improved since the separation. They will not realize this year more than $300 from their slip rent, while the heavy debt is accumulating by the interest. In 1842 the M. E. Church at Chicopee erected a new Church at an expense of about $4,500, thereby in curring a debt of about $2,500, which they had a*HST June 5, 1844, page 137.20*

(*See page* 144.)*HST June 5, 1844, page 137.21*

The Dark Day

JVHe

Brother Bliss:—I send you the following description of the dark day, which I copy from the History of the American Revolution, by Wm. Gordon, D. D. Vol. 3rd, page 56 and 7, The work was published in 1789, nine years after the phenomenon. As this account is quite minute, I have been much interested in it, and doubtless your readers would be likewise. From the numerous testimonies we have respecting this remarkable phenomenon, I cannot see how any *candid mind* can doubt its being the fulfilment of the prediction by our Savior.—"And the sun shall be darkened, and the moon shall not give her light." The description this writer gives of the darkness of the night, is more striking than any I had before seen.*HST June 5, 1844, page 138.1*

He says, "This day (May 19th, 1780,) has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation. An unusual darkness came on between the hours of ten and eleven in the morning, and continued to increase. Your friend having been accustomed to dark days at London, and frequently observed from his study the bright shining sun gradually, and at length, totally eclipsed as it descended behind the thick vapor which hung over the city, regarded it with no special attention, till called to do it by his neighbors, who were much alarmed. He dined by candle-light about one. After that it grew much lighter: and he walked, about five o'clock, to a tavern a mile distant, on the road to Boston, to meet a select committee of Roxbury on special

business. When they had finished, about eight at night, he set out for home, not suspecting but that being fully acquainted with every foot of the road, he should easily return, notwithstanding its being extremely dark. There were houses all the way, though at a considerable distance from each other. He marked the candle-light of one, and with that in his eye, went forward till he got up to it: but remarked that the appearance of the place was so different from what was usual, that he could not have believed it to be what it was, had it not been from his certain knowledge, of its situation. He caught the light of a second house which he also reached; and thus on. At length, the light being removed from the last he had gained sight of, ere he was up with it, he found himself in such *profound darkness*, as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company having farther to go, were on horse-back. The horses could not see to direct themselves, and by the manner in which *they took up and put down their feet on the plain ground, appeared to be involved in* total darkness, *and to be afraid lest the next step should plunge them into an abyss*. The gentleman soon stopt at another tavern, and waited for the benefit of the moon: but after awhile, finding that the air received no accession of light from it, when they were certain it was risen, they had resource to candles to assist them in getting home. *In some instances horses felt the forcible operation of the darkness so strongly, that they could not be compelled by their masters to quit the stable at night when wanted for particular service*.*HST June 5, 1844, page 138.2*

The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and star light. The degree to which it arose, was different in different places. In most parts of the country it was so great in the day-time, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business without the light of candles. The birds having sung their evening songs, disappeared, and were silent: pigeons and fowls retired to roost: the cocks crowed as at day break: objects could not be distinguished but at a very little distance: and everything bore the appearance and gloom of *night*. The extent of this darkness was extraordinary."*HST June 5, 1844, page 138.3*

I have other interesting facts relating to this day, which I have

gathered from living witnesses of the scene, now residents in this city, which, if time continue, I will forward to you in a few weeks. Youth in hope of the speedy coming of the Lord. David Crary."*HST June 5, 1844, page 138.4*

Hartford, May 14th, 1844.*HST June 5, 1844, page 138.5*

A Sign

JVHe

The "Christian Watchman," and "Trumpet" Seeing "eye to eye".—It may give additional interest to the following article, to know that both of the deacons of Mr. D's church, and several other members, are Adventists.*HST June 5, 1844, page 138.6*

"can ye not discern the signs of the times?"*HST June 5, 1844, page 138.7*

Many of the signs in our Savior's day, which were a fulfilment of the scriptures, proving the first advent, were fulfilled by the Jews themselves, yet they were so blind, they did not see it. It is now true that some, who are troubled because others believe the second advent to be at the door, are fulfilling those prophecies which prove his speedy coming. As evidence of this, I refer to a series of articles under the head of "Signs of the Times," published in the Christian Watchman, over the letter D.*HST June 5, 1844, page 138.8*

Mr. D. appears to be somewhat troubled with the freedom of our institutions, and with many of those who are engaged in what are called the great reforms of the day. "He however lays out his main strength against Elder Knapp and the Millerites. He manifests great opposition to *anxious* seats, rising and going forward for prayers, etc., as means to bring men to Christ for salvation. He argues against these things, not because the Bible condemns them, but because, as he says, it does not require them.*HST June 5, 1844, page 138.9*

If Mr. D. will abide by this position, he is more of a reformer "than I had supposed." I would ask Mr. D. if the Bible has *required* the churches to build rich, tasty, and popular houses for the worship of

God at an expense of from *three to seventy thousand dollars*, when they might be built equally large and durable for less than one half of that amount?*HST June 5, 1844, page 138.10*

Has the Bible required churches to build houses with steeples, procure bells, organs, and a variety of other instruments with which to worship God? Has it required these and a multitude of other similar things to build up society, make it popular, to draw in large congregations under the sound of the gospel that they may be saved? Would not the Bible justify them in taking the money which is expended for these things, and appropriate it to the spread of the gospel among those who have not heard it?*HST June 5, 1844, page 138.11*

This is only applying the argument of Mr. D. to something *besides* elder Knap and Millerism. And further, has the Bible required him to take a *supposed* fault committed by elder K., and known only to Mr. D., and spread it abroad in the public print, without first going and telling "him his fault between thee and him alone?"*HST June 5, 1844, page 138.12*

If Mr. D. is correct, there can be but little religion in the churches. In speaking of the means that have been employed, to save men, he says "they fill churches with ungodly members. This unavoidably follows from what has been proved." Yet he laments that some have risen up against the "church of God." Surely he cannot mean, by the church of God, the present churches, for they, by *his* showing, are either full, or are filling up with ungodly members.*HST June 5, 1844, page 138.13*

He further says, "Reformers are made the vehicle of false doctrines of the worst kind. And this is not all the danger. Christians are not aware of the fact, and care but little about it. They contend among themselves, while this fearful maw is preparing to swallow them all." Cannot Mr. D. see the fulfillment of the following sign, "This know also, that in the *last* days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded,

lovers of pleasure more of God; having the *form* of godliness, but denying the power thereof: *from such turn away*?" *2 Timothy 3:1-5*.*HST June 5, 1844, page 138.14*

Again, he says, "only one of the Asiatic churches was charged with having forsaken its first love. But that incipient evil has now spread over the entire body; that small stream scarcely perceptible among the autumnal leaves has expanded into a shoreless ocean." Thus, by Mr. D's own showing, the present church is in its Laodicean state, *Revelation 3:14-18*. Is he prepared to comply with the command of the Apostles, "From such turn away?"*HST June 5, 1844, page 138.15*

According to these articles, both the world and nominal church are in a very wicked state, and are becoming worse. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." *2 Timothy 3:13*.*HST June 5, 1844, page 138.16*

After saying what he has about popery taking the position that the "Bible is a dangerous book in the hands of the common people, that in interpreting it we must not trust to our good sense," we should not expect to hear *him* say that the common people cannot understand the Bible, and that in order to understand it, they must go to such men as Stuart, perhaps including himself; neither should we expect that he could undertake to give the common people an improvement of King James' translation. In speaking of certain persons, he says, with other things, "They have swallowed Millerism, and they are still as lank and hungry as Pharoah's lean kine." No wonder, if they have nothing to live on except what they get from Mr. D., it his preaching is like these articles; for those who have embraced the advent doctrine as held by the apostles & primitive church, and the anti-pope men of Luther's day, cannot live on "vain philosophy," they want meat,—the word of the Lord.*HST June 5, 1844, page 138.17*

These articles show the fulfillment of the predicted signs of the last days, and of the speedy coming of the Lord; not so much because they were written by Daniel Phillips, pastor of the Baptist church, Medfield, Mass., as because they are endorsed by a leading paper of one of the largest denominations in the land. In Mr. D's. twelve

articles, occupying about 27 columns in the Watchman, I have not noticed five direct quotations from the Bible. Hence, in writing on the "signs of the times," he does not *attempt* to show from the Bible what signs are before us, nor what they are signs of. He is, however, evidently in great fear that something is coming, and thus is fulfilling one of the last signs to be fulfilled before the Lord comes, —"*Men's hearts failing them for fear, and looking after those things which are coming on the earth*." *Luke 21:26*. Will Mr. D. look at the circumstance, and as a watchman, give the people warning?*HST June 5, 1844, page 138.18*

Perhaps these articles need no higher commendation than the following, taken from the "Trumpet."*HST June 5, 1844, page 138.19*

"Returning to reason." "We have been much gratified at reading a series of articles that have appeared in the Christian Watchman, the principal Baptist Journal in N. E. They have been prepared by some wise man, we know not whom. He has studied the signs of the times to no small purpose. It is a fact worthy of observation, that he acknowledged almost all the evils to flow from revival-efforts of evangelists, which have been attributed to them by Universalists and other liberal journals." J. S. White.*HST June 5, 1844, page 139.1*

North Attleboro, May 21st 1844.*HST June 5, 1844, page 139.2*

The Earthquake at Gaudaloupe

JVHe

While we view the condition of things around us as ominous of the day of the Lord at hand, it may prove a means of quickening our zeal, and arousing us to be more attentive to the work of preparation, to contemplate some of the scenes which are soon to be realised. Though it is impossible to realise them fully, we may be aided in bringing them impressively before the mind by what has been experienced to a very limited extent, of scenes of terror and death, similar to those which are to constitute the plagues which are to *fill up the wrath of God.* One of the agencies of destruction then to be employed, *is the earthquake*.*HST June 5, 1844, page 139.3*

Of all the purely natural calamities by which mankind have been visited, none of them excite so much terror as the earthquake. Even in those portions of the earth where they are the most common, the intense feeling of apprehension is scarcely lessened by their frequency. No exhibition of nature's power so completely sets at defiance all the skill of man, or treats his most gigantic means of security with such mockery and scorn. It exhibits to us at once, and in a most striking manner, the weakness of man and the power of God. Mr. Stephens, the celebrated traveller, who can never be suspected of a want of firmness, in speaking of the sensations felt during an earthquake while be was in Central America, says he never before was so sensible of man's nothingness as at that moment. Not only were the dwellings, the usual places of security, fled from as the points of special danger, but the solid ground was heaving like the waves of the ocean. Professor Risley, who was at Guadaloupe, during the earthquake in February 1843, gives the following interesting account of it.*HST June 5, 1844, page 139.4*

"This intensely interesting narrative, (says the N. Y. paper in which it was published) we have taken down from Professor Risley's own lips, and also from the lips of his little boy, Master John, both of whom have called at our office.—*The particulars may be relied on with confidence*."*HST June 5, 1844, page 139.5*

"I and my little boy had been at Point Petre, Guadaloupe, four days previous to the earthquake, which occurred on the morning of Wednesday, the 8th of February, 1843. I was taking my lodgings at the American Coffee House, and my meals at the French Coffee House, in different places, according to the custom of the country. Wednesday morning, the 8th, was one of the most beautiful that could be imagined—the sun shone out in all its splendor—a soft and pleasant breeze came in from the sea—and everything seemed in a state of natural peace and quiet.*HST June 5, 1844, page 139.6*

There was estimated to be about seventy-five persons in the French Coffee House, where I was taking my meals.—We all sat down to breakfast on that morning, as usual, and were quietly taking our morning meal, chatting and talking freely upon the thousand trivial subjects that come up on such occasions; indeed, we had all nearly finished breakfast. For myself, I had finished, and

was sitting, partly sideways at the table, as one would naturally sit after eating, conversing with the gentleman who sat opposite to me. I had the towel ring in my band, turning it about, and carelessly playing with it.*HST June 5, 1844, page 139.7*

The first thing that attracted my attention, was a sudden jar, accompanied by a rumbling sound, like distant thunder. I had some two weeks before this been at Port Royal, in the Island of Martinique, and seen the effects of a similar visitation, and I instantly knew what it meant. So sudden was the shock, that within two seconds from the instant I first felt the jar, I looked up and saw the whole building, commencing at the farther end, falling upon the people—the joints opened and all began to come down with an awful crash. I instantly uttered the word “Jump.”—The man who sat opposite to me turned his head, and looked up sideways, but never rose from his seat—and at precisely the same moment, and without stopping to turn myself about, I started from my seat, and actually jumped sideways out of the window, through glass, sash and all landing some ten or twelve feet in the yard below. I think it could not have been over three to five seconds from the instant I felt the jar, to the instant my feel struck the pavement.*HST June 5, 1844, page 139.8*

My impression on touching the ground, was its indescribably rapid motion—I can compare it to nothing unless it might be that of a sieve of a threshing mill in its most rapid motion. I should judge from the distance I was thrown, first one way and then the other, that the lateral motion of the earth must have been from eleven to fourteen feet. I succeeded, notwithstanding, in retaining my feet for some eight or ten seconds, till I got away from the building to the distance of thirty or forty yards, into an open lot of ground.*HST June 5, 1844, page 139.9*

While I was walking this distance of thirty or forty yards, I saw the buildings of the whole city tumbling into one mass of ruins—and also the earth opening in the tower part of the town, and spouting up immense volumes of water, to the height of an hundred and fifty feet. The multitude of thoughts which passed through my mind during these few seconds, is utterly inconceiveable and incredible.*HST June 5, 1844, page 139.10*

If here could have been any first thoughts, amid such an instantaneous flood—my first thought was my boy. In relation to him, he was not with me on that morning. At about half-past eight o'clock, Mr. Montague, a friend of mine, had, by previous arrangement, called for him, and taken him away to breakfast with some friend of his—where or who it was, I know not, neither does the boy know. But, knowing the reputation of Mr. Montague, I of course felt that Master John was safe, and gave myself no uneasiness about him.*HST June 5, 1844, page 139.11*

Master John tells his story thus:—Mr. Montague took me to the distance of some six or eight blocks from the Coffee House, where I left my father, to the house of some friend of Mr. M.'s, whose name I do not know. There was a store kept under the house, and I was taken up to the second floor. There was one young lady who was playing upon the piano, and several others who were also present. who had been invited that morning. Breakfast was nearly ready, and we were just going to sit own to it. A minute or two before this, a little boy belonging to the lady of the house went up stairs with his grandmother, where we had before his been playing with a little wagon.*HST June 5, 1844, page 139.12*

The first thing which called my attention, from the room, was hearing a noise, a sort of rumbling, which I took to be the little boy up stairs, drawing his wagon over the floor, which had no carpet on it. At the same moment I saw a very large looking-glass which hung up against the wall in the room where I was, fall upon the floor—it was broken all to pieces—the sofa was upset, and the table, too—and everything in the room was all shaken and upset together. All the family, young ladies and all, fell upon their knees, or were thrown flat upon the floor. I instantly made for the stairs; and as I was going to the stairs, I caught sight of large church, through the window—part of it falling one way, and part the other; the steeple was the first thing which fell. *I thought of my father*—but don't remember anything more till I found myself in my father's arms. I had no senses at all after that; I don't know how I got down stairs at all—nor do I know where I went after I got out doors—nor how long it was before I was in the arms of my father. I had no hat on; the buttons-were torn from my clothes, and my clothes, too, were badly torn. I was not otherwise hurt.*HST June 5, 1844, page 139.13*

Mr. Risley says:—When I recovered my consciousness, I found the towel ring crushed in my hand, *and my boy in my arms*—how he came there I know not, nor does he know, nor are we ever likely to know what brought us together—for at that time there was no living being in sight. We seem to have been saved purely by a miraculous preservation of the Almighty. As to my own clothes, my coat was literally torn off of me; my watch was mashed in my pocket, both sides of it being broken in—my vest open and torn, and my pantaloons badly injured. I was obliged to borrow clothes to get out of the place. My hair pas completely filled with lime, and I was altogether covered with dust and dirt. I received, however, no visible wound, but for two weeks was very sore, and hardly able to use my limbs.*HST June 5, 1844, page 139.14*

By the time I had escaped to the distance of thirty or forty yards which I spoke of, the violence of the first shock had seemed to abate a very little, but was almost instantaneously renewed again, with far greater violence than before; and then it was that I lost all consciousness until I found my boy in my arms. When I thus partially recovered my senses, I first began to feel the arms and limbs of my child, to see if any of them were broken, and finding that we were both of us safe and sound, I got up, and began to look about me. I was still so entirely bewildered that I scarcely knew what had happened, or whether it was not all a dream. I then began to look about me, and saw various individuals men, women, and children, of all classes and ages wandering about, half frantic, like myself. Some were in search of a son or a daughter; others, of a father or a mother; some, of brothers and sisters; others, of friends and relatives; all weeping, or in the utmost inconceivable agony—pitching and falling about among the ruins and dead bodies. They would go from one dead body to another, overerhauling them to see if they could find the person sought for, and if not successful, pass on to another.*HST June 5, 1844, page 139.15*

At this time, the whole city was in one vast pile of ruins, the awful appearance of which, it is utterly impossible to give even the faintest idea. Even the place and direction of the streets were in many cases obliterated, and could not be found.*HST June 5, 1844, page 139.16*

Subterranean fires now began to burst forth in different parts of the city, consuming everything combustible, and also destroying a great number of persons, who might otherwise have been saved.*HST June 5, 1844, page 139.17*

At this time, also, the earth opened along the line of the wharfs, as I afterwards learnt from other persons, throwing up volumes of water, and then gradually closing again—and supposed to have swallowed up a great number of individuals.*HST June 5, 1844, page 139.18*

Everybody immediately went to work, negroes, sailors, and all, to dig out the dead and dying from the ruins, whenever they heard cries of distress. In one instance we succeeded in very nearly extracting a man from the ruins, having gotten him all out except his legs, and the lower part of his body, when the fire broke out and burnt him to death before our eyes. At the same time and place we could distinctly hear the cries of eight or ten others who had been overwhelmed in the same ruins, and who were all consumed in the subterranean fire. I call it a subterranean fire, because it broke out all over the city, and it is well known that few of the houses in that country were likely to have fire in them at that time.*HST June 5, 1844, page 139.19*

From the place where I first recovered my consciousness, I suppose I could have thrown a stone over at least 800 of the dead and dying. As to the whole number of persons who ultimately perished by that earthquake, I should judge there must have been ten or fifteen thousand. The population of the town was said to be 22,000 and I could never see over two or three thousand of the whole population, who were out and about, looking for their friends."*HST June 5, 1844, page 139.20*

The above account we have read many times, as some parts of it were quoted into the "Herald of the Bridegroom." But it is so full of interest on every account, particularly as exhibiting one of the most appalling terrors of the great and terrible day of the Lord, that we thought we should render an important service to our readers, to give it a place in our columns.*HST June 5, 1844, page 139.21*

What, then, must be the dreadful character of that scene when the "great earthquake, so mighty and no great "as to surpass every

thing of the kind which has ever astonished or afflicted mankind, I, shall convulse the earth?*HST June 5, 1844, page 139.22*

Elections in the Church.—The N. Y. Evening Post of the 10th inst. says, “The members of the various Protestant Episcopal Churches of this city were yesterday and Monday engaged in electing their officers. The general divisions of opinion turned upon what are called the Puseyite and Anti-Puseyite views. In Trinity Church, the old ticket (Puseyite) was almost unanimously chosen. In St Thomas’s the Anti-Puseyite ticket prevailed. St. Paul’s Church, Tomkinsville, and Calvary Church. Union Square, also elected Puseyites; while St. Mark’s, St. Stephens’ and St. John’s Clifton, elected Anti-Puseyites. From other churches we have not heard.”*HST June 5, 1844, page 139.23*

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, JUNE 5, 1844.

Our Anniversary

JVHe

Advent Conference.—With the mighty gatherings of our fellow men who have been attracted to our city the past week, some of the old and tried advocates, and many of the disciples and friends of the Advent doctrine, have also come*HST June 5, 1844, page 140.1*

And none [original illegible] are identified with a holier or nobler mission. None have enjoyed more striking demonstrations that their cause is the cause of God. None have stood forth in support of their cause with warmer hearts or stronger hands, and none have left our city who are better satisfied with the exercises of their meetings, or with a stronger and better founded expectation that the object of their labors and sacrifices are soon to be realized.*HST June 5, 1844, page 140.2*

Never have we seen so large an assemblage of the faithful and true hearted expectants of the blessed hope. They came up from all parts of the country with one spirit, and this was carried into all our deliberations in the most happy manner. All appeared to be “strong in the faith, giving glory to God.” Among these were not less than fifty Adent lecturers.*HST June 5, 1844, page 140.3*

The time of our meetings was occupied for lectures, Bible class exercises, in hearing accounts of the state of the cause, interspersed with personal experience, in considering calls of the destitute, and with prayer meetings.*HST June 5, 1844, page 140.4*

The Lectures

JVHe

These were given by brethren Miller, Galusha, Whiting and Litch. The subjects treated were those which have an important bearing upon the present time, being fully in the support of the Advent doctrine as we have always held it, and were listened to with the deepest interest and satisfaction by the large concourse of hearers, some of whom heard our views for the first time.*HST June 5, 1844, page 140.5*

Bible Class

JVHe

The principal subjects considered were *Habakkuk 2:1-4*; *Hebrews 10:35-39*, and other portions of the same class, which clearly show that there was to be an apparent delay of the fulfilment of the promises, that that would be a season of peculiar trial to the believer, but that it would only be apparent, and at the time appointed the word of God would be verified. As “once the long suffering of God waited in the days of Noah,” “even thus shall it be in the day when the Son of Man is revealed.”*HST June 5, 1844, page 140.6*

State of the Cause

JVHe

The condition of things at the West was reported at considerable length by brother Galusha; in the South by brother Litch; in the east by brother Turner. Others also spoke of particular sections.—These accounts were enriched by details which we have not room to give to our readers; and the whole went to show, in a striking manner, that the hand of God is in this work.*HST June 5, 1844, page 140.7*

Wherever our views have taken hold of the mind, it has been the result of a full conviction of their truth, produced by a *prayerful investigation of the word of God*, and in view of reproaches and the sacrifice of every worldly advantage. Wherever they have been opposed, the opposition has, in most cases, resulted from an evident, and often avowed regard to worldly considerations, and has been characterized by the duplicity, sophistry, and base disregard of all Christian principle and propriety, which have always marked the history of all haters of the truth.*HST June 5, 1844, page 140.8*

And one fact stood out most prominently, in proof of a favoring Providence, in behalf of the cause, which was this. When, to all human appearance, it must come to nothing, at those very times some unforeseen circumstance has transpired to give the work greater power and stability than ever. In view of this fact in particular, bro. Whiting remarked, that he solemnly believed “that if every Adventist connected with the cause should abandon it to-morrow, God would raise up new instruments to sustain and carry it forward.”*HST June 5, 1844, page 140.9*

At the close of one of these meetings, bro. Miller arose, and after frankly confessing his mistake in the definite time at which he supposed the prophetic periods would run out, remarked, in a most affecting manner, how much gratification it afforded him to find that his brethren had not trusted in man in taking the position they had in the Advent cause. He used to be troubled a great deal lest those who heard him and embraced his views would trust too much in him; but now, said he, “Father Miller has proved himself to you all to be only a poor fallible creature, and if you had trusted in him you would have given up your faith, and I don’t know what would have

become of you; but now you stand on the word of God, and that cannot fail you."*HST June 5, 1844, page 140.10*

Supply of Destitute Places

JVHe

A consultation was held in order to see if some arrangements could be made for supplying the more thinly settled neighborhoods, or those in which there are but few Adventists, with occasional lectures; but as no definite plan was fixed upon, we would only state that an effort will be made to supply all such places that it may be possible to supply.*HST June 5, 1844, page 140.11*

The Prayer-Meetings

JVHe

were of a most interesting character. A spirit of deep and hallowed devotion prevailed.*HST June 5, 1844, page 140.12*

Finally, this was the largest meeting of the kind, and the most harmonious, as well as the most promising in its results, that we have ever held.*HST June 5, 1844, page 140.13*

The Conference Address, which will be found in his paper, was declared to be adopted unanimously.*HST June 5, 1844, page 140.14*

Address of the Conference

JVHe

Of Advent Believers assembled at Boston, Mass., to the disciples of Christ, who are waiting for His Second Appearing,—*Greeting*:*HST June 5, 1844, page 140.15*

In view of the unpopularity of the truth we believe—the singular confession in the estimation of the world, which the belief of that truth has required us to in make—the want of any formal

combination, aside from that which is the spontaneous result of united faith and hope, which has left us to a great extent in a scattered condition, and deprives us of the benefit of mutual counsel, it has appeared to be very important that we should express our views on several points particularly connected with the cause of God with which we are associated, and our interest for those to whom we nay not otherwise have access.*HST June 5, 1844, page 140.16*

Our Position

JVHe

The present position of the Adventists has been frequently presented to the world, and may here be stated in brief, as follows: —1. We believe that Jesus Christ is appointed to be King over all the earth. "*God hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds*." To him pertain "*a righteous sceptre*, and *an everlasting throne and kingdom*," *Hebrews 1:1-9*.—A11 this is to be realized in the world to come—"*For unto the angels hath he not put in subjection the world to come, whereof we speak*," *Hebrews 2:5*.*HST June 5, 1844, page 140.17*

2. We believe that Jesus Christ will change the physical world, preparatory to the possession of it as is kingdom. "*And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up, and they shall be changed*," *Hebrews 1:10-12*.*HST June 5, 1844, page 140.18*

"*And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them." "And he that sat upon the throne said, Behold, I make all things new*," *Revelation 20:11*. *21:5*.*HST June 5, 1844, page 140.19*

3. We believe this will take place at the second coming of Christ. "*And he shall send Jesus Christ which before was preached unto*

you; whom the heavens must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began," *Acts 3:20*.*HST June 5, 1844, page 140.20*

4. We believe that he will then raise the dead in Christ, who, with the living righteous, will be changed to a state of immortality. "*Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality*," *1 Corinthians 15:53*. "*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air*," *1 Thessalonians 4:16, 17*.*HST June 5, 1844, page 140.21*

5. We believe he will then enter upon his appointed work, to judge the world in righteousness, by executing wrath upon the wicked, who shall go away into everlasting punishment; and by rewarding the righteous, who shall inherit the kingdom prepared for them from the foundation of the world,—the devil being bound at the same time, and cast into the bottomless pit.*HST June 5, 1844, page 140.22*

6. We believe that the glorious and everlasting reign of Jesus Christ, as king over the renewed earth, will then begin, and at the end of a thousand years the work of executing judgment will be closed up, by casting the devil, (who shall then be loosed out of his prison) and those that are deceived by him (who at that time stall live again) into the Lake of fire.*HST June 5, 1844, page 140.23*

We believe that *the time* of the second coming of Christ, and the events connected therewith, is revealed to us in the word of God,—by connecting them with the prophetic history of the world,—and with certain clearly specified signs, and also by the prophetic periods, so familiar to us.*HST June 5, 1844, page 140.24*

The events in the history of the world, and the signs of the times all assure us that the end is near.*HST June 5, 1844, page 140.25*

The prophetic periods, as we have understood them from the first, bring us to the same result.—Indeed we have felt, for more than a year past, that their termination might be expected at any time; and although there may appear to be a delay of the events which are then to come, we are confident that our views of these periods are based upon data and interpretations which no man has been able to overthrow. It is true we have been called to wait beyond the definite time at which it was supposed there was reason to expect the end would come! But we believe as fully as ever, that those periods express *the time of that event, that at the time appointed the end shall be, and that it cannot be far distant in the future*.*HST June 5, 1844, page 140.26*

This position, embracing all these several particulars, we profess to sustain; *and declare to be sustained by the word of God*, which is with us, as it should be with all, *the decisive and only authority in all religious questions*.*HST June 5, 1844, page 140.27*

Future Operations

JVHe

During the time that may remain before us, we wish to be found ready and waiting for the day which shall cause us to realize all we are looking for, as above stated, according to the command of the Lord Jesus, "*and take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares*, " *Luke 21:34*.*HST June 5, 1844, page 141.1*

Next to being ready ourselves, we intend to labor as we may have opportunity, to arouse our fellow men to the work of preparation. And in order to effect this, it should be our leading object still to "exhibit the truth, as we have heretofore done. It has lost none of its importance, none of its interest, none of its glory. And even if there should be fewer calls for our efforts than formerly, fewer to hear and to read, still let us improve every opportunity by speaking in our

private interviews, by sustaining our lecturers, and distributing our publications. Let us all work while the day lasts, in this manner, and when we are called to our reckoning we shall receive the reward.*HST June 5, 1844, page 141.2*

In reference to the course which individual Adventists may think fit to pursue, we do not wish to go into details. As each one must give account of himself to God, so each one must judge for himself as to particulars. Still, as we feel that it would be unsafe for us to allow any of the numerous subjects which engross so much of the public attention at the present time to divert our minds from the Advent cause, you will permit us to be a little more particular.*HST June 5, 1844, page 141.3*

Humanity, justice, protestantism, patriotism, favorite political, denominational or private views, on questions of acknowledged subordinate importance, may make their claims upon our sympathies and service; and while we are far from supposing that it would be dangerous to grant them due consideration, at the present time, we may speak out, for the benefit of others, what we feel to be necessary for ourselves.*HST June 5, 1844, page 141.4*

To those who are not looking for the day of the Lord, and of course are not prepared for it, that day will come *as a thief*. They will be overtaken by its calamities, as the bird is taken in the "snare." Where we may least suspect the danger, it may be most artfully and fatally concealed. Permit us, then, to admonish you affectionately, and from a deep sense of the awful position we occupy, to *beware of every thing* which would exclude this "*present truth*" from the *first* place in your hearts, or deny it the *first* claim upon your efforts.*HST June 5, 1844, page 141.5*

The high position which God calls us now to sustain, covers every position which may be authorized by his word and will. Those which are opposed to his will, or, though good in themselves, are sustained by means which he cannot approve, must fail of accomplishing any real and permanent good.*HST June 5, 1844, page 141.6*

The great effectual remedy for the multiplied evils which affect our fellow men, is found in the plan assigned to our Lord Jesus Christ to

carry into effect. His glorious appearing, and the establishment of his Kingdom, will complete the work, in reference to all but those who reject the provisions by which man my secure a part in that kingdom. On this foundation we may stand as upon a rock. On this Heaven-appointed remedy hope may fix her eye, with a steady and longing gaze, without the fear of disappointment. To this we should call our fellow subjects of redeeming mercy to look, and to prepare for a part in the glory to be revealed. Let nothing divert us from it. To those only who look for him will he appear unto salvation. And it cannot be long delayed.*HST June 5, 1844, page 141.7*

But while we take this Scriptural ground on the broad question, we have no wish to interfere with the right of private opinion. We have no expectation that God's people, will all see alike, till they are gathered where they shall see as they are seen, and know as they are known. He who expects any thing different from this must be disappointed. We should beware, therefore, of making an agreement on any subordinate point, a *test of Christian character or fellowship*—and, to speak directly of the questions which are most likely to affect ourselves, we may specify those which have been introduced among us on "the intermediate state of the dead," and "the final condition of the wicked;" and also upon *the duty of Adventists in reference to the churches*. In reference to the first two questions, we would simply remark, that as they form no part of the Advent faith, and as it is admitted by all that a belief or disbelief of the theory involved may not be essential to salvation—we are satisfied that it would be most safe, and contribute more to our usefulness to leave these questions, if entertained at all, in a position of minor importance.*HST June 5, 1844, page 141.8*

Upon our duty to the churches we may also say a word. The danger here, as in most other cases, appears to us to be in the extremes. The first form of the danger is that of allowing the authority of the church, with which we may be associated, to impose silence upon us in such a question of duty. We have no doubt thousands have brought themselves into condemnation before God, by yielding to the unscriptural claims of their churches in this manner, who, if they had been decided and faithful would now be in a much more safe condition, and more useful, though they might also be called to suffer.*HST June 5, 1844, page 141.9*

The second form of the danger is that of yielding to a spirit of revenge against the churches on account of their injustice toward us, and of wageing an indiscriminate warfare against *all such organizations*. As to the duty of the Adventists, in reference to the churches with which they may be associated, if we were called upon to do it, we could give no directions which could be of general application. They must act in the fear of God, as the circumstances of the case require.*HST June 5, 1844, page 141.10*

We should, however, be decided in doing our duty, in testifying for the truth, on all proper and suitable occasions. And if by taking this course, we give offence to the church, and they threaten us with expulsion unless we remain silent, (though, if we see fit to dissolve our relation to the church amicably, it may be the better way,) *let us do our duty*, and when we are expelled, be patient in suffering the wrong, and be willing with our Master, to "*go forth without the gate bearing his reproach*." The path of duty is the only safe one for us, but the devices of the devil are close on either hand, and we need much wisdom to avoid them. Let us commit the keeping of our souls unto God in well doing, and leave our opposers in his hands. He will make all right in due time.*HST June 5, 1844, page 141.11*

We can hardly refrain from speaking a few words here upon the danger of placing any confidence in impressions, and dreams and private revelations, so called, as independent sources of information. And from the mischief which has already resulted from the agency of those who have been known to attach equal, if not greater importance to such things, than to the word of God, we would caution all our brethren and friends against yielding to the influence of such persons. They are generally known, (and we rejoice to know that there are very few of them,) by professing to possess the gift of *intuitive discernment of spirits, the power to work miracles*, and to believe in the possibility of obtaining what they call resurrection bodies here in this mortal state.*HST June 5, 1844, page 141.12*

While we would seek the full enjoyment of the sanctifying spirit of God in our hearts, we cannot be too careful to refer to the law and the testimony for guidance in all cases. God denounced a curse upon all who were led astray by false prophets and witches and

familiar spirits of old, and he is still jealous of his truth and of his authority. While we would be careful to cherish a sprit of love to all who bear the name of Christ, we should beware lest any man seduce us away from the word of God, as the serpent beguiled Eve, through his subtility. Never was the enemy more actively engaged than at the present time, never were we in greater danger. Our only safely lies in cleaving to the "*sure word*."*HST June 5, 1844, page 141.13*

Here then we stand, the forlorn hope of the church of God, for the accomplishment of her last achievements, against the mighty and determined and daring hosts of her adversaries, before our Captain and King himself shall appear to make his foes his footstool. [original illegible] expect to stand in the contest without the help of God. With his help none need to fail. We would, therefore, earnestly impress upon every Adventist the importance of resigning all into the hands of God, by prayer and faith. Seek the individual preparation we need for the great event, ask the direction of Heaven still in all our efforts, and implore its blessing, without which we have no expectation of success upon every thing that may be done.*HST June 5, 1844, page 141.14*

WILLIAM MILLER,
ELON GALUSHA,
N. N. WHITING,
APPOLOS HALE,
JOSHUA V. HIMES.
Committee.
Boston, May 31, 1844.*HST June 5, 1844, page 141.15*

Obituary

JVHe

Fell asleep in Jesus, at Athol, April 6th, in hope of a joyful and *speedy* resurrection, David Goddard jr. late pastor of the Baptist Church in Leominster, and since November, 1842, a minister of the gospel of the kingdom of God at hand. He was a laborious, faithful and successful minister before, and especially after his conversion to the Advent faith.—Many jewels of the Lord in South Orange,

Athol and other places in that vicinity will praise the Lord forever for his goodness in giving them so devoted a servant. It is believed his incessant labors during the winter of 1842-3, fastened upon him a pulmonary complaint which proved fatal after four or five month's prostration. The remark was sometimes made, during the above mentioned period of his labors, that he appeared to be doing his last work. He was reduced to great weakness for the last week of his life, yet God gave him strength in his last hours, when, to use his own language, he found death was playing around him, to rise and sit up, and exhort his family and friends to persevere unto the end; he was enabled to testily his firm faith in the coming of the Savior soon, remarking that his belief in that event being at the door was never stronger than at that moment, sung parts of several hymns, and gave directions to have his favorite hymn beginning with the verse,*HST June 5, 1844, page 141.16*

"O Land of rest, for thee I sigh!
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home?"*HST June 5, 1844, page 141.17*

sung at his funeral, he shouted, Glory to God! and fell asleep.*HST June 5, 1844, page 141.18*

Few Christians of the age of thirty have accomplished more in the vineyard of the Lord than he, and many of the professed Ministers of Christ who attain to twice his age, we have reason to fear, have not their work so well done. His life was a living epistle, "known and read of all men," the religion of Jesus seemed to be his element, and faith a continual anchor to his soul. He appeared to live simply by faith on the only begotton Son of God, and by this he overcame the world in his life, and obtained at last, victory over death. The language of Paul, when he said he was "ready to be offered," was selected for the theme of a discourse at his funeral, seldom, perhaps, more appropriately,—"Blessed are the dead who die in the Lord."*HST June 5, 1844, page 141.19*

His exemplary life and triumphant death, has had, and if time continue, will have a happy effect upon the minds of the Advent believers in Athol, Leominster, and other places where he was

known, so that, “though dead he yet speaketh;” and may the Lord bless the beloved band of Advent brethren in Athol and vicinity, whose hospitality and sympathies he so largely shared in his last protracted sickness. Samuel Davenport.*HST June 5, 1844, page 141.20*

Athol, May 27, 1844.*HST June 5, 1844, page 141.21*

“Armageddon.” by N. Billings. — *Millennial Harp.* 26-27

JVHe

1 Hosannah! hark, the melody
Strikes sweetly on my ravished ear!
The constellations make reply,
In echoes from each distant sphere,
Till all the wide expansion rings
With “Live forever King of kings.”
With “Live forever King of kings.”*HST June 5, 1844, page 142.1*

2 He comes! he comes! the heavens rend!
Floods clap your hands! ye mountains joy!
Forests in glad obeisance bend!
Earth, raise your hallelujahs high!
Let Zion wake the lofty strain—
“Live, King of kings! forever reign!”
“Live, King of kings! forever reign!”*HST June 5, 1844, page 142.2*

3 Ripe is the vintage of the earth;
Its clustering grapes are round and full;
And vengeance, vengeance bursts to birth,
Sudden and irresistible!
Messiah comes to tread amain
The wine-press of the battle-plain.*HST June 5, 1844, page 142.3*

4 The cry is up, the strife begun,
The struggle of the mighty ones;
And Armageddon’s day comes on,
The carnival of Slaughter’s sons;
War lifts his helmet to his brow:

O God! protect thy people now!*HST June 5, 1844, page 142.4*

Part Second

5 The graves are cleaved! the *saints* arise!
The resurrection of the just!
And now, unto their kindred skies,
Up leap the tenants of the dust!
They rise to meet their Lord in air,
And tune their hallelujahs there.*HST June 5, 1844, page 142.5*

6 Wake, Zion, wake! put on thy strength!
Don thy rich garb, Jerusalem!
Rise, shine! thy light is come at length,
And thou the wicked shall condemn.
But hark! the war-whoop nearer sounds!
From land to land Destruction bounds!*HST June 5, 1844, page 142.6*

7 Assemble quickly, fowls of air!
Come to the supper of the Lord:
The great ones of the earth prepare
To reap the harvest of the sword;
And captains' flesh shall be yourfood,
And ye shall drink of heroes blood.*HST June 5, 1844, page 142.7*

8 The cry is up, the strife begun;
Destruction spreads from field to field;
And soon shall Slaughter's work be done,
Soon shall Abaddon's legions yield;
Unnumbered thousands shall be slain
Ere day break on Megiddo's plain.*HST June 5, 1844, page 142.8*

Part Third

9 Down, Babylon! down, Mahomet!
Impostor and Apostate, down!
Your day is past, your sun is set;
Now reap the whirlwind ye have sown;
Drink—yes, drink deep—the wine's poured forth,

The red wine of Jehovah's wrath.*HST June 5, 1844, page 142.9*

10 They drink! they drink! they fall! they fall!
With all their sorceries and charms;
And Desolation grasps them all
Within his vast and withering arms;
The "strong one" has them in his toil;
When, lo, a Stronger shares the spoil.*HST June 5, 1844, page 142.10*

11 Yes, come, O king, and take the spoil;
Withthy confederates share the prey:
Ha! ha! Death "grins a ghastly smile;"
The morning dawns—and where are they?
The flames, the flames, great Autocrat,
Spread, o'er thee in Jehosophat.*HST June 5, 1844, page 142.11*

England.—Letter from Bro. Winter

JVHe

Dear Brother:—I am daily looking for my dear Redeemer. I long to hear from you the views of the Brethren in America at this time, as they with me have been looking forward to the 21st of March or April at the longest, as the time for the fulfilment of all the prophetic periods; but as that time has gone by, I should like to know what their thoughts are now, in reference to these things. I would say *my* mind is calm and quiet, and my faith is stronger than ever, that ours is no false alarm, but the true Midnight Cry, and many thousand have cause to praise God in this country, that they ever heard the sound. I have been expecting the Lord in 1843, but I have of late examined the subject more closely, and I find the event could not possibly take place before this year, as it must take the whole of 1843 and part of 1844, to complete the 2300 days or years. I am looking forward to September, or the seventh month.*HST June 5, 1844, page 142.12*

The Second Advent cause is doing exceedingly well in England. We have Brethren now laboring in every part of this country. We have a number of Second Advent Lecturers travelling to and fro through

the length and breadth of England, giving the Midnight Cry. God has raised up many pious and talented men, to defend and support this glorious truth. Brothers Wilson and Routon, have been travelling in Lancashire, and are now in Liverpool. Brothers Dealtry and Mikelwood, are travelling in Yorkshire. Brother Burgess, also, is in that part of the country. Brother Gunner and myself are travelling in Somersetshire and Gloucestershire; our principal depot is in Bristol, where Brother Gunner and myself publish a weekly paper, called the "Second Advent Harbinger." We have published 16,000 copies of this paper, 17,000, "Voice of Warning," 8,000 "Second Advent Messenger," 4,000 "Last Warning," 10,000 "End of the World," and many others are now in the press. It is astonishing what effects this doctrine has produced in this country. Our publications are flying in every direction; there are many precious souls who love the appearing of Christ, and we have calls from almost every part of England, to send them lecturers and publications.*HST June 5, 1844, page 142.13*

Notwithstanding all this, we meet with *great opposition*, both from professor and profane. The Lord have mercy upon them and open their eyes. I do think, if the Lord were to come in person privately, he would surname many of the Churches, "Synagogues of Satan," and their teachers, "blind guides, scribes and pharisees, hypocrites," upon whom the "woe" would fall heavily; for they "enter not into the kingdom of God themselves, neither do they suffer those who are entering, to go in."*HST June 5, 1844, page 142.14*

Yours in the hope of the first resurrection.*HST June 5, 1844, page 142.15*

R. Winter.*HST June 5, 1844, page 142.16*

Bristol, April 22, 1844.*HST June 5, 1844, page 142.17*

P. S. All letters and parcels for me, please to direct to No 2, Paul Street, Kingsdown, Bristol.*HST June 5, 1844, page 142.18*

Letter from Brother Dodge

JVHe

Our sympathies and prayers are often called forth in behalf of our brethren and sisters, who have to stand alone, in the midst of enemies, and hold fast their faith in the promise of God. Those who enjoy the society of believing Christians, know not how much they have to be thankful for. We hope the hundreds of our friends who are scattered abroad over the land, and like Br. D. are without any human sympathy at hand, will take courage, and look up to God who is every where. It is better to be alone with his presence, than in the midst of hundreds without it, and he will soon deliver his people, and gather these strangers and pilgrims into the city he hath prepared for them.*HST June 5, 1844, page 142.19*

Brother Himes:—I call you brother, not from any acquaintance that I have with you, but because I believe you love the appearing of our Lord; and if you do love His appearing, you must strive to live in readiness, and to do His will, and "He that doeth the will of my Father, the same is my brother and sister and mother."*HST June 5, 1844, page 142.20*

While I resided at Port-Byron, I could meet with a few kindred spirits and converse upon our hope, that the day was near, when this world in its sinful state would be no more. "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness;" but here I am alone, no kindred spirit with whom I can converse on that subject, but the very idea that the Lord will come is ridiculed, and also the believer in that doctrine; but, thank the Lord, I can read, and I hail the Advent Herald and Midnight Cry, (which I also take) with joy.*HST June 5, 1844, page 142.21*

But go on, brother, do all you can to warn the sinner of approaching danger, and to cheer the heart of the believer.*HST June 5, 1844, page 142.22*

I rejoice that the Bible teaches that our Master will soon come and deliver us from the evils of this world. I think I can say, "Amen, even so, come Lord Jesus."*HST June 5, 1844, page 142.23*

Yours in the blessed hope.*HST June 5, 1844, page 142.24*

E. A. Dodge.*HST June 5, 1844, page 142.25*

Montezuma, May 16, 1844.*HST June 5, 1844, page 142.26*

Brother Wm. S. Miller, Low Hampton, N. Y., writes:—We are still in this land where we are not to receive rest; but we still hope the rest spoken of by the prophets, is *near*, and when we contemplate it, we rejoice with joy, expecting soon to be triumphant over the Adversary of all righteousness. Thanks be to God, he can triumph but a little longer. I bless the Lord for the truth, it is mighty and will prevail.*HST June 5, 1844, page 142.27*

P. S. Father's health is rather better.*HST June 5, 1844, page 142.28*

Yours in the blessed hope.*HST June 5, 1844, page 142.29*

Letter from A. M. Osgood

JVHe

We should make an apology for the delay of Bro. Osgood's letter, as indeed for some others. Our engagements have been so pressing of late, that such omissions have been unavoidable.*HST June 5, 1844, page 143.1*

Dear Bro. Himes:—We are happy to say to the readers of the Herald, that the Second Advent cause is prospering in Portsmouth. The recent course of lectures with which we have been favored from our beloved Storrs, produced a good effect. They were clear and bold, and showed much originality of thought. Were listened to with deep interest by many.*HST June 5, 1844, page 143.2*

Our brethren are contending earnestly for the faith, keeping the unity of the spirit in the bond of peace, and standing upon the word of God as the mountain rock amidst the ocean's angry surges, thus demonstrating that many *false prophets* have risen up in these last days, who also are an additional sign of Jesus near.*HST June 5, 1844, page 143.3*

Perhaps there are few, if any Advent bands more deeply rooted and settled in the truth, more calm and deliberate, more efficient and united, than are the brethren and sisters in this place. Our Sabbath

congregations are increasing; whole hearted believers are multiplying. Two sisters of unquestioned piety and sound intellect, members of the Methodist Church, have lately come into the full belief of the immediate personal Advent of the adorable Lord. A beloved brother in the ministry of the Methodist order, in an adjoining town, has also, of late, seen and believed, and is heralding the joyful tidings of the kingdom of Christ nigh at hand—Surely this is the Lord's work. Just at the time when the opposition of every class were prophesying that we should go over to infidelity, (*where, by the by, it is said to be feared many of the clergy and professed christians of the present age are*,) and our whole theory would be annihilated; behold, almost without an exception, the Advent ranks are unbroken, and volunteers ant coming in from every quarter.*HST June 5, 1844, page 143.4*

As for my humble self, I can in truth say, I thank God for leading me to embrace his truth, which I have no thought of abandoning. I am more and more confirmed in the great truths around which we have, and still are rallying. And I am fully resolved to do what I can in extending a knowledge of them to others. I have, after a long and severe labor of mind, performed one of the most difficult and unpleasant duties of my religious experience, viz.: the dissolving of my connection with the church. For months past I have felt plainly called upon to bear this cross, but how to do it I knew not. It was, indeed, as the cutting off the arm, or the plucking out the eye. And as in the performance of all important duties, a sensible blessing is realized, so it has been my case in the present instance.*HST June 5, 1844, page 143.5*

Some of my reasons for leaving the church, are, in brief—Her *worldly policy* and *time-serving* character. Her *cherished* and *unrebuked corruptions*, and her *utter* rejection of what I solemnly believe to be one of the important truths of the Bible, viz.: *the immediate personal advent of Christ*. May the Lord enlighten and bring forth many thousands into the glorious *liberty* of the Gospel, and the patient waiting for his Son from Heaven. Yours, looking for the Lord.*HST June 5, 1844, page 143.6*

A. M. Osgood.*HST June 5, 1844, page 143.7*

Portsmouth, N. H. May 1, 1844.*HST June 5, 1844, page 143.8*

The Infidel Rosseau and the Scriptures

JVHe

Bro. Bliss:—Many individuals think that those ministers and professors who ridicule the Lord's coming, and those who *neglect* this great salvation, must be good people because they speak in high terms of the Savior and of his Gospel. I have thought it might be profitable for you to publish what some *professed infidels* have said on this subject, that those who are looking for the Lord be not led away by the snares of the wicked. I therefore send you an extract of a letter sent to the Archbishop of Paris, by the celebrated Infidel Rosseau.—And nobody will dispute Rosseau's being an *Infidel*.*HST June 5, 1844, page 143.9*

"I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage whose history it contains, should be a mere man? What sweetness, what purity in his manners! What an effecting gracefulness in his delivery! What sublimity in his maxims!—What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who who could so live and so die, without weakness and without ostentation?*HST June 5, 1844, page 143.10*

When Plato describes his imaginary good man, [original illegible] highest reward of virtue, he describes exactly the character of Jesus Christ: the resemblance was so striking that all the Fathers perceived it.*HST June 5, 1844, page 143.11*

What prepossessions, what blindness must it be, to compare the son of Sophroniscus (Socrates) to the Son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain

or without ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to principles. Aristides had been just, before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be duty; the Spartans were a sober people before Socrates recommended sobriety; before he ever defined virtue, Greece abounded in virtuous men.—But where could Jesus learn among his competitors that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amidst the most bigoted fanaticism, and the simplicty of the most heroic virtues did honor to the vilest people upon the earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains; abased, insulted, and accused by a whole nation; is the most horrible that could be feared. Socrates, on viewing the cup of poison, blessed indeed, the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the Evangelical History a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero!”*HST June 5, 1844, page 143.12*

The above is from one of the most noted infidels, and one, too, who has scoffed at the great truths of the Bible. Let no one think that a man is a christian because he sometimes talks well of Christ or the Bible, while at the same time he rejects the Bible. “To the law and to

the testimony; if they speak not according to this word, it is because there is no light in them," *Isaiah 8:20*. "By their fruits ye shall know them," *Matthew 7:16*. "Ye therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, tall from your own steadfastness," *2 Peter 3:17*. J. Weston.*HST June 5, 1844, page 143.13*

New-Ipswich, May 23, 1844.*HST June 5, 1844, page 143.14*

Letter of Bro. Wm. C. Stone

JVHe

Bro. Himes,—Permit me to add my testimony to the truth of the near approach of the dear Savior, to gather the elect from every nation, tongue, and people. When I look forward to that glorious day, when this mortal shall put on immortality, when these vile, weather-beaten bodies will be renewed to the vigor of youth, to be subject to sickness, sorrow, pain and death no more; my heart expands with gratitude to God for what he has done for me. I do rejoice that ever I heard the Midnight-cry, "Behold the Bridegroom cometh, go ye out to meet him!" Praise the Lord for his goodness and mercy towards me, for I was buried up in Universalism, but he took me out of the pit, and now—*HST June 5, 1844, page 143.15*

"I love to tell to all around,
What peace and comfort I have found;
I love to echo still the cry,
Behold the Heavenly Bridegroom's nigh."*HST June 5, 1844, page 143.16*

The word of God is simple and plain to the meek in heart, i.e. who possess sincere willingness to be taught, and a desire to learn. So God has arranged it that the meek shall live by drawing nourishment from the vine, (Christ,) by prayer, and without this they cease to live [original illegible]! how many withered branches are there, because they cease to pray. Lukewarm professor, Christ is coming! and if you are found in a withered state, your destiny is to be burned, *John 15:6*. See to it that you are found with the spirit of him that raised up Jesus from the dead, in you; if you have that

spirit it will make alive, or change your mortal body. It is your privilege to have the abiding witness that your ways please the Lord; to be dwelling in the love of God continually. He that doeth his will is the one that is a brother to Christ, and who can separate this relation but yourself.*HST June 5, 1844, page 143.17*

I said that the word of God is simple and easy to be understood. The setting up of the kingdom may be understood by the meek and teachable. Jesus said, “Blessed are they that hear the word (of the kingdom) and keep it.” In the 2nd chap. of Dan. the outline of the four kingdoms is given in the image. *Then* follows the interpretation, as plain as language can make it. *Then* at the destruction of all these kingdoms *at once*, God takes possession of the kingdom, and makes an entire riddance (see *Zephaniah 1*.) of every thing on the earth, to cleanse and fit it up for the Saints’ everlasting abode. Then in *Daniel 7th*, the outline is carried out under different symbols, four beasts; the interpretation follows Daniel’s inquiries, making all plain, and giving some account of the workings of the fourth beast, and of the little horn that came up after the ten, and subdued three; and then of the time that the saints were given into the hands of the little horn, which manner of time is explained in *Revelation 11th, 12th, and 13th chapters*. The possession of the earth given to the saints of the Most High, to dwell thereon forever, closes this vision.*HST June 5, 1844, page 143.18*

After the Babylonian Kingdom had passed, Daniel had a vision, (*chap. 8th*,) commencing with the kingdom that he was then living in, and brought down again to the everlasting state, when the sanctuary or the earth should be cleansed for the abode of all that suffer shame and pain for Jesus sake.—The *time* is mentioned in *this vision*, when this work shall be done. For this purpose, symbols are used for years, as also for nations. Daniel understood the symbols for nations, but the symbol for years we find he had a mistaken view of. So he goes to the Lord, and, supposing that the sanctuary or holy mountain is to be cleansed, or restored to the favor of God at the end of the seventy years, or that he would turn away his anger, and cause his face to shine upon the city, the holy mountain that was desolate, the angel that he first saw in the vision, comes swiftly to him and gives him skill and understanding, and tells him to consider the matter that is contained in the vision. The

city and walls will be built again, and again destroyed, with a flood of abominations, to the end, and finally the destroyer or desolator will be consumed. Seventy weeks of the vision are “cut off,” or determined upon by the people, etc.; seven weeks are allotted for the building again of the walls and city. Then sixty-two weeks will carry you down to the Messiah, and after the sixty-two weeks he will be cut off, and in one week he will confirm the covenant, and will cause the *Jewish* sacrifices and offerings to cease, for these sacrifices will not be acceptable to God under the new covenant.*HST June 5, 1844, page 143.19*

Then in the tenth chap. Daniel says he understood the thing and had understanding of the vision, that the time appointed was long, and that in those days (of his coming to the understanding of the vision) he fasted three full weeks, (of days, margin) a different kind of weeks from the seventy. And the angel appeared to him and gave him a *literal* interpretation of the whole vision, embracing the whole length of the 2300 days, which we find in the angel’s minute interpretation, not using symbols in the explanation. It commences *chap. 11:2*, with the kings of Persia, the higher horn of the Ram. The circumstance that the angel uses the word *years*, 6, 8, and 13 verses, is enough without going out of the book of Daniel, to confirm me at least, that he is giving an account of the actors in this world’s drama to the end of time.*HST June 5, 1844, page 143.20*

Now is not this all plain, and who is he that has meekness, that cannot understand? If any one does not understand, they must get meekness by humbling themselves before God, as did Daniel, to know about these things, and God has promised that he will teach the meek his ways; and will he promise and not fulfill? No. The 2300 days, I believe, are not completed, for when *they* end, the 4th kingdom ends, and that has not ended yet, tho’ it appears to me the year of the redeemed is come!*HST June 5, 1844, page 144.1*

Oh, let us be ready to hail the new day,
The saints then immortal in glory shall reign,
The Bride with the Bridegroom forever remain
Yours waiting for the consolation of Israel.*HST June 5, 1844, page 144.2*

Watertown, April 1, 1844.*HST June 5, 1844, page 144.3*

[Concluded from page 137.]*HST June 5, 1844, page 144.4*

fair prospect of paying, as the society was then united, the congregation large, and the seats in the new church rented for about $1,000."*HST June 5, 1844, page 144.5*

No man should complain of any price which confers upon a church an "improvement" in "spirituality." So that if this be a "fact," brother R. has not much reason to mourn on account of what has taken place after all.*HST June 5, 1844, page 144.6*

We must confess, however, that this financial operation has been rather *a bad speculation*; compared with the amount invested, rather worse than the "southern book-concern." We have no other *available* means of comforting them in this respect than this,—we have collected much more than they have lost, for the building of methodist churches, which we have no doubt has accomplished more than enough of good to repay the outlay, and we are willing to let it all go for the benefit of Chicopee, *and call it square*.*HST June 5, 1844, page 144.7*

We would remark, in cloing, that this case appears to be very much like all the other *awful* cases of which we have heard. The trouble originates in "a determination," on the part of the controling agencies of the church, to silence or expel the "Millerites." And if this cannot be done *by* law, it is done *without* law, or *against* it. Again, we have always found that the Millerites were *unwilling* to leave their churches, until they must do so, or violate their consciences; (*the latter they should never do*,) and that the worst sin a man can commit now days is to interfere with the *financial policy* of the church.*HST June 5, 1844, page 144.8*

We should say a word of the spirit into which so many of our brethren are betrayed by the divisions, which abound so much at the present time, and the contentions which grow out of them. It appears in this case. *Brother* Hawks, that *was*, is now nothing but "*Hawks*"—and those who recently had no preference, to "the receders," are now "*Scottites*."*HST June 5, 1844, page 144.9*

Brethren, beware of this spirit. It is not of God, and those who are under its influence, are not prepared to meet the Lord.*HST June 5, 1844, page 144.10*

Finally, we have no doubt that if brother Hawks had been continued at C—, instead of the present state of things, their "finances, spirituality" and unity would have been in a much better condition than they now are.*HST June 5, 1844, page 144.11*

M. Hull Barton at Newburyport

JVHe

Dear Brother Himes: We the undersigned feel it a duty to write you, to let the public know the wicked influence this man has exerted in this place. He has come here as a grievous wolf in sheep's clothing, not sparing the precious flock. We feel, after prayerful deliberation, that our Father in heaven calls us to warn others that they fall not into the snares he has laid for us. He has ensnared some in this place and caused division. The precious word of the Lord directs that we should "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they serve not our Lord Jesus Christ, but themselves, and by good words and fair speeches, deceive the hearts of the simple." We are also told "by their fruits shall ye know them." We have had fruit enough to convince us what he is. We feel it duty to say, in the fear of God, that we have no fellowship for the unfruitful works of darkness. He has advocated, in this place, the doctrine that God sometimes divorces man and wife, and thereby nullifies the marriage covenant. He has encouraged a sister, here, in separating herself from her husband. She has left him with his little ones to the mercy of others. We warn our dear brethren and sisters to beware how they receive this man among them, lest he break up families, and scatter the flock of Christ.*HST June 5, 1844, page 144.12*

Daniel Russel.	Henry Moody.
Joshua Moody.	Richard Cutter.
Amos Goodwin.	David B. Moody.

J. W. Marden,	Abram Gove.
Lydia P. Harmon.	Jane P. Moody.
Mary A. Carter.	Susan E. Cutter.

Newburyport Mass. May 29, 1844.

The above is but an additional instance in proof of the character of this vile imposter, of whom we have twice warned our friends through the press. It was because he was known to be such a wretch that we gave the warning. Our surprise is, that such *barefaced devilism*, (we cannot give it a more scriptural name) should find any countenance with a Christian. We are satisfied it could not, unless it were in cases in which the *plain rule of life, the world of God*, were superseded by something else. Those who will not heed the directions of the word of God, will not of course heed us, and how can we expect any other results in such a case! We hope this will be a sufficient warning to all Adventists to be upon their guard.*HST June 5, 1844, page 144.13*

Arrival of the Caledonia

JVHe

We have room in this paper only for the following items of news.*HST June 5, 1844, page 144.14*

Italy.—We learn, via Marseilles, that the Neapolitan insurrection had assumed an alarming aspect. So much so, that Calabria no longer obeyed the orders of the King. There is, however, some doubt of the authenticity of the intelligence.*HST June 5, 1844, page 144.15*

Letters from Bologna state that the sentences passed upon the last batch of state prisoners, tried before the Military Commission, for the part they took in the attempted rising at Bologna last year, have been confirmed by the Papal government.*HST June 5, 1844, page 144.16*

According to the latest accounts, political executions had commenced in the Roman States. Seven of the twenty individuals

sentenced to death by the military commissioners sitting at Bologna, were shot in that city on the 14th instant. The best friends of the Papal government deprecate these executions.*HST June 5, 1844, page 144.17*

Turkey.—We have received accounts from Albania of another dreadful massacre; hopes are entertained that they may prove exaggerated, but there is every reason to suppose that they are too true. The Greek town of Egri Palanka, situated between Uscup and Giustandie, in Roumelia, is said to have been attacked, pillaged, and burnt, by a large body of insurgent Albanians; and it is added that upwards of two thousand of the Christian inhabitants were massacred.*HST June 5, 1844, page 144.18*

The Turkish troops which have been marched into Albania, and ten thousand of which have been concentrated at Monastir, appear quite unequal to the task of quelling those ferocious marauders, who while evading an engagement with them, ravage the country and murder the defenceless inhabitants. The only judicious measure adopted is the military occupation of the defiles of Kiupriuli, which may have the effect of confining the depredations of the Albanians to their own province. The rebellion has now extended to every part of it, and intelligence has been received of the investment of Scodra by a force of 1,500 men. A Turkish commander of the name of Ali Bey, attempted to relieve it, at the head of 2,800 regular troops, infantry and cavalry. After some very hard fighting he is reported to have cut his way through the besiegers. Eight hundred Turks, however, are said to have fallen in this action, and Ali Bey himself was shot through the body while entering the gates of the town.*HST June 5, 1844, page 144.19*

Beder-Khan-Beg, the Kurdish chieftan, who commanded the expedition last year against the mountain Nestorians, has been plotting similar schemes of vengeance and massacre against the Jacobite Christians of Jabel-Tour. Recent letters from Mardin, state that the emissaries of this man had succeeded in inveigling the Patriarch into an ambuscade, where he was taken and murdered. His head and intestines were, according to the custom of these savages, brought on a dish to Beder-Khan-Beg.*HST June 5, 1844, page 144.20*

JVHe

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.*HST June 5, 1844, page 144.21*

A Second Advent Conference will be held, if time continued at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.*HST June 5, 1844, page 144.22*

ORWELL CAMPMEETING—PLACE CHANGED

JVHe

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, at CHIMNEY POINT, ADDISON, on the east shore of Lak Champlain, about 20 miles north of Orwell. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.*HST June 5, 1844, page 144.23*

The following brethren are selected to make arrangement:*HST June 5, 1844, page 144.24*

Brn. C. Wines, Vergennes, Vt.—D. Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—L. Wilcox, Orwell, Vt—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A. Smith, Castleton.*HST June 5, 1844, page 144.25*

WM. MILLER,*HST June 5, 1844, page 144.26*

May 9, 1844. M. WILLIAMSON.*HST June 5, 1844, page 144.27*

Notice. An Advent meeting will be held in Hermon,Me. 5 miles from Bangor, on the road leading from Bangor thro' Hermon, to commence on Friday the 21st of June inst. to continue over the Sabbath. Our preaching and other brethren, from different parts of the country, are invited to attend.*HST June 5, 1844, page 144.28*

Com.—Israel Damman, Zenas Chamberlin, W. H. Ireland.*HST June 5, 1844, page 144.29*

Letters received to June 1, 1844

JVHe

Anthony Pearce; Caleb Dubtin by pm $1; pm Flig Creek $1; pm West Charlton, NY; pm Greenwich NY; Wm C Neff; J Uberhind; S Bliss; O Sherwin, $2; N Cleaveland $1; J G Snow by pm $1, and J Sparrow by pm 9th inst; G Plumb by pm $1; J Lincoln; A Wing, $1; E C Galusha; J Marsh; R Hutchinson; J O Orr; pm W Needham Ms pm Faruham Va; John Lock; F E Bigelow $1; John Holden $1; B Tolman; P Robinson, by pm $2 correct; Daniel Turner $3; E C Clemons; D Wiggin by pm $1; C S Minor; J Pearson $9; T G Clayton; pm Johnson, Vt; J C Forbush; H B White by pm $1; D Messinger by pm 50c; J Felton, $6; pm Proy, N Y; pm Rochester, W T; pm Taunton, Ms; J Glazier and E Brut, Jr.; C S Minor; N Trull; D Sargent; Miss Wheeler by pm $1; B Dudley by pm $1; J Marsh by pm $1; J C Cummings by pm $1; pm Fishkill Landing N Y; Daniel Russell; S Bowers; H Moody; J Moody jr; R Cutter; A Coodwin; D B Moody; L P Harmon; M A Carter and J P Moody; S C Cutter; J Damon; Z Chamberlain and W H Ireland; pm Naples, Me; pm Derby Line, for L D Morrill and others $3; Jas Trumbull, by pm $1; pm South Mills, Ill; pm New Ipswich NH; H Durkee: R Miller; A Emery by pm $1; S Barstow, by pm $2; R Emory $1.*HST June 5, 1844, page 144.30*

Packages Sent

JVHe

J Litch, 41 Arcade, Phil; J V Himes' 9 Spruce St. N Y; A Pierce, Providence, R I; Dr Z Baker, New Bedford. Ms; J Turner, So. Paris, Me.*HST June 5, 1844, page 144.31*

June 12, 1844

Vol. VII. No. 19. Boston, Whole No. 163

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 19. Boston, Wednesday, June 12 1844. WHOLE NO. 163*HST June 12, 1844, page 145.1*

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JVHe

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Post Offices in the same town.*HST June 12, 1844, page 145.6*

Dow & Jackson, Printers.

A VISION OF HEAVEN

JVHe

Once, with a fearful, trembling hand,
I drew aside the veil, to see
The glories of the heavenly land,
The brightness of eternity.
But soon the vision overcame,
And terror seiz'd my quaking frame.*HST June 12, 1844, page 145.7*

I look'd—I saw—but oh! the light,
The bliss, the splendor of the place;
The shining host, who all unite
In songs before Jehovah's face;
A sudden dimness seiz'd my eye,
For who could look on Deity?*HST June 12, 1844, page 145.8*

One sight I caught of heaven's high train,
One glimpse of my eternal home;
I heard one sweet melodious strain,
And all my powers were overcome.
I fell aghast! my senses fled!
Nor dared I raise again my head.*HST June 12, 1844, page 145.9*

The following valuable selections from the Word of God, and the works of English Advent writers, have been sent to our office by Capt. Owen of the Royal navy. They are printed on a letter sheet, and are designed for distribution, like many of our own sheets, in order to call the attention of the reader to the great question of the coming of the Lord. We take pleasure in giving them to our readers.*HST June 12, 1844, page 145.10*

Gentile Talmudists, or Spiritualizers

JVHe

“The world is asleep, immersed in the perishing things of this present passing life. The Church is dreaming of the conversion of the world, by means which never yet converted any one nation or city; and which were never intended for more than the taking of a people *out of* the world. *Acts 15:14*. The time is short—the danger is urgent—The Lord is at Hand!!!” *Sermons on the Second Advent*, p. 14, by the Rev. H. M’Neile, M. A*HST June 12, 1844, page 145.11*

Question. Addressed most respectively to *all*, but especially to the Clergy and other expounders of God’s Holy Word in the Established Church. “*At what period of this dispensation do you think you ought to begin to warn your hearers to* ‘Watch’ *for that* ‘Coming’ *of our Blessed Lord as promised*, *Acts 1:11*?”*HST June 12, 1844, page 145.12*

As there will be some alive at the time of our Blessed Lord’s return to this Earth, and as Teachers under the baneful influence of the *spiritualizing* system do not look for such an event, until the *end* of the Millennium, and thus *virtually* not at all, the above “Question” must be a very perplexing one. May it please God to put it into their hearts to examine the subject.*HST June 12, 1844, page 145.13*

Clergymen, Biblical Students of all denominations, Committees of Missionaries and other Religious Societies, Editors of Religious Periodicals, (especially those of the “Record” Newspaper,) Teachers in Sunday Schools, are respectively entreated to consider well the contents of this paper.*HST June 12, 1844, page 145.14*

A. B. C. Question

JVHe

* * * “If the obvious sense of a great portion of the Bible be erroneous, what becomes of the great Protestant doctrine, that the Bible is a safe rule of faith; and of the great Protestant principle of the duty to circulate the Bible, without note or comment.—*Plain Sermons*, p. 151, by the Rev. J. A. McCaul, D. D*HST June 12, 1844, page 145.15*

* * * “It is easy to say that Zion spiritually means the Church, and

some perhaps might agree with certain of the Fathers in thinking that camels and dromedaries aptly symbolize proud, rich men."—*Plain Sermons*, p. 206, by the Rev. J. A. McCaul, D. D*HST June 12, 1844, page 145.16*

* * * "Let every religious professor remember, that it is to them only that *love the appearing of the Lord Jesus*, that is promised the crown of righteousness, (*2 Timothy 4:8*;) and certainly this character does not belong to those, whether ministers or professors of religion, who treat with levity or with scorn the annunciation of the *speedy advent and glorious reign* of the Lord Jesus Christ and all his saints; 'who shall judge the quick and the dead at his appearing and his reign;' or even to those who will not listen to the scriptural evidence of these truths. (*2 Timothy 4:1*.) The Greek word Basileia, means the same as our word *reign, regnum, regia potestas*, Scapula. If it be asked, where His reign shall be? Daniel answers it, *7:13, 27—It is under the whole heaven, that is, on earth*. What say our *Doctors* to this? We shall have another *Transubstantiation*. They will tell us, that under the whole heaven means above the whole heaven."—*Political Destiny of the Earth*, p. 27, *Nisbel*.*HST June 12, 1844, page 145.17*

Christ Crucified

JVHe

* * * "Some persons attempt to justify an exclusive preaching of the first Advent, by a text of the Apostle's in which he says, '*We preach Christ crucified*,' as if the death of the Lord were the exclusive theme of his preaching:—this exposition is false * * * the Second Advent holds a prominent place in the preaching of St. Paul, as well as in that of the Lord and the Apostles. But it is not only false, it is a gross perversion of the Apostle's words. We know that the word Christ is the greek translation of Messiah. Let us then substitute this word—"We preach a crucified Messiah,"—and the perversion will appear evident; for what does Messiah signify? Messiah is the name of our Lord's threefold office of Prophet, Priest and King. * * * If we omit the doctrine of the second Advent, we leave out one of our Lord's offices. * * * The Prophets every where testify of two comings of the Messiah—one to suffer, one to reign. And if we

preach only one of them, we do not preach the crucified Messiah of the Prophets, nor of St. Paul." *Plain Sermons* p. 277, by the Rev. J. A. McCaul, D. D.*HST June 12, 1844, page 145.18*

Controversy

JVHe

* * * "And whatever may be said (and too truly said) about the acrimonions spirit in which religious controversy is usually conducted, still, it is a recognized fact, that the most prosperous times of the Church have been times of controversy. In this deadening world, we have much more to fear, *as Christians*, from stagnation, than from storms."—*Lectures on the Prophecies*, p. 8, by the Rev. H. McNeile, M. A.*HST June 12, 1844, page 145.19*

Conversion of the World

JVHe

* * * "The Gospel dispensation is an election dispensation. Universal conversion is no where promised to the preaching of the Gospel, either amongst Jews or Gentiles. But an election is promised from both."—*Plain Sermons*, p 367, by the Rev. J. A. McCaul, D. D.*HST June 12, 1844, page 145.20*

* * * "The Scriptures no where hold out the hope of a gradual reformation of the world, or an awakening in the Church, which shall become abiding and universal, and experience is against it."—*Plain Sermons*, p. 241.*HST June 12, 1844, page 145.21*

Death and the Second Coming

JVHe

* * * "Some may perhaps say, that it is not yet time to expect the Lord's Advent: it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant, whose

portion is appointed, 'with the unbelievers.' He says, '*My Lord delayeth his coming*.' It is not so near—no need of watching yet! You will perhaps answer, we are watching for death, for death will certainly arrest us before the Lord come again. I ask, in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you, in the second place, what reason you have for thinking that death will surprise you sooner than the second advent? Who revealed to *you* the day and hour, of which no man knoweth?"—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.*HST June 12, 1844, page 145.22*

Dilemma

JVHe

* * * "After discussing the subject of this paper, and other similar topics, with an Evangelical Clergyman, who denied and opposed my views, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture, which are the turning points of the whole debate. The substance of his reply on each of these occasions was—*The passage is very important, very important indeed; but I have not made up my mind is to the meaning of it*!" *Sermons on the Second Advent*, by the Rev. H. M'Neile, M. A., p. 44.*HST June 12, 1844, page 145.23*

Faith and Reason

JVHe

(*To those who imagine that they hold the doctrine of* "Justification by Faith," *the allowing will be found worthy of deep consideration*.)*HST June 12, 1844, page 145.24*

* * * "If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusion of your own reason, than in the words of our Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says—'*Blessed are those servants whom the Lord when he cometh shall find watching*.' But whatever you may think of your own state,

you cannot possibly deny, that steadfastly to trust in Christ's promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples."—*Plain Sermons*, p. 294, by the Rev. J. A. McCaul, D. D.*HST June 12, 1844, page 145.25*

Generation (This.)

JVHe

* * * "Verily I say unto you, *the same* generation, *Luke 21:32*, (see this indisputably proved in the preceding page,) shall not pass away till all be fulfilled. What generation does he refer to? With critical accuracy he emphatically refers to the generation last spoken of in the parable; and he asserts, that the generation of men upon earth, who shall be living to see the budding of the April branches, shall not have been taken from this life, until they behold the Summer fruits of these glorious events."—*Look to Jerusalem*, p. 114, by the Rev. A. Dallas, M. A.*HST June 12, 1844, page 146.1*

Missions.—*Luke 24:47*

JVHe

* * * "The Gentile Church has arrogated to herself, presumptuously and exclusively, all the blessings of Gerizim, and cast the curses of Ebal alone on Judah."—*Missions*, p. 67, by the Rev. W. Mudge, B. A.*HST June 12, 1844, page 146.2*

* * * "Our public speakers or writers do not inform us *how*, or *when* or under *what* peculiar circumstances the kingdoms of this world are to become the scene of Messiah's triumphant reign and rule."—*The same*, p. 25.*HST June 12, 1844, page 146.3*

* * * "Oh! say individuals, (*we* wish it were not superciliously asserted,) Jesus Christ himself declares—'*My Kingdom is not of this world*.' It might suffice to ask, in reply, Why then do you wish to convert the whole world unto him?—Is not this your professed aim and expectation, by your present Missionary agency?"—*The same*,

p. 37.*HST June 12, 1844, page 146.4*

Remarkable texts

JVHe

Matthew 13:38.—"The field is the world." (*o Kosmos*) signifying the whole planet.*HST June 12, 1844, page 146.5*

Matthew 13:39.—"The harvest is the end of the world." (*aion*, the age or dispensation.)*HST June 12, 1844, page 146.6*

Matthew 13:39.—The Harvest is (*sunteleia tou aionos*) the winding up of the age. *Are not these most striking passages*?!!!*HST June 12, 1844, page 146.7*

Matthew 24:37, 39,—"Coming" is (*e Parousia*,) *personal presence*.*HST June 12, 1844, page 146.8*

Philippians 1:26.—"My Coming" (*Parousia*) to you.*HST June 12, 1844, page 146.9*

2 Corinthians 10:10.—"His *bodily presence*." (*e de Parousia*.)*HST June 12, 1844, page 146.10*

In *Matthew 24*. and *25*. there is no mention of a Resurrection or Millennium! but a description of the *character* of the times, the *state* of the world preceding the Lord's Advent, the signs, the manner, the consequences of His appearance.*HST June 12, 1844, page 146.11*

In *1 Corinthians 15*. there is no mention of the rising of the wicked dead. *Psalm 1:5*. See *Revelation 20:5*; *1 Thessalonians 4:13-17*.*HST June 12, 1844, page 146.12*

Reader, "Think on these things," *1 Thessalonians 5:21*.*HST June 12, 1844, page 146.13*

The Second Advent

JVHe

"The time is past when we could regard as a matter of comparative indifference the receiving of this doctrine,—the speedy, personal, premillennial appearing of the Lord Jesus Christ. We now feel it to be a matter of such vital importance, that no person rejecting it can rightly understand the Scriptures; and though he may build upon the Rock, and so be personally safe, his work, if he be a minister, certainly will not prove to be either of gold or precious stones.—We say now, because the signs are such as to leave men no excuse for closing their eyes any longer against the broad clear light of advancing day.—*Charlotte Elizabeth. Christian Lady's Magazine*, 1843.*HST June 12, 1844, page 146.14*

* * * "In case of the first Advent, according to the predictions of the prophet, the events, as we have seen, proved the correctness of the literal interpretation. And so will it be in the case now before us. (See *Luke 1:32*; *Acts 1:11*.) To deny this, is to deal in a most arbitrary manner with the language of the prophets; assuming that nothing can be literally predicted but what has already been fulfilled."—*Sermons on the Second Advent*, p. 71, by the Rev. H. McNeile, M. A.*HST June 12, 1844, page 146.15*

* * * "Prophecy, compared with history, has 'fixed an insurmountable barrier at the threshold of infidelity.' This strong hold of evidence is, however, from taking prophecy in its obvious *literal* meaning, and history in its manifest literal facts. If it be improper to interpret Moses and the prophets *literally*, then history cannot be appealed to for evidence of inspiration. On the contrary, if it be proper to appeal to the facts of history as evidence of inspiration, then the *literal* interpretation of Moses and the prophets is established."-*Lectures on the Prophecies*, p. xxxi. by the Rev. H. McNeile, M. A. * * * "It is a serious question how far we are enabled to adventure the confidence of our hearts upon the bare Word of God without a voucher."—*The same*, p. xxxix. (See *Jeremiah 32:42*.)*HST June 12, 1844, page 146.16*

* * * "The Lord himself, who spake but little about his death, and the benefits to flow from it, and that little to his disciples only, speaks at great length and with minuteness concerning His second advent, and that to all classes of men, to his friends and enemies, his disciples and his judges; so that he evidently considered it as a

doctrine requiring frequent notice, and necessary to be known by all the sons of men. His allusions to his sufferings and death are few and short. His descriptions of his second advent are frequent and long." (See. *Matthew 24, 25*; *Matthew 13*; *Luke 22*.) *Plain Sermons*, p. 257-8-9, by the Rev. J. A. McCaul, D. D*HST June 12, 1844, page 146.17*

* * * "But there are others who flatter themselves that they have repented. To such I would repeat one question that I have already put:—Have you ever prayed for the coming of the Lord Jesus Christ? And I would add another. Have you ever wished for it? or do you feel a secret misgiving that all will not be well at that great day; an internal conviction that all your profession of religion is but hollowness and hypocrisy?"—*Plain Sermons*, p. 247.*HST June 12, 1844, page 146.18*

* * * "Consider this objection. Let us for a moment grant the supposition that it is only a providential movement, (viz. *Luke 17:26-30* etc.) and then, I ask, where is His personal coming revealed in all the Bible? Where is there a passage left which predicts his personal coming? And surely that cardinal point of Christian truth, the coming of Jesus Christ in glory to judge the world, will not be denied altogether. Where then is it revealed? Select your passage; and whatever passage you select, we will show that it must be fulfilled at the commencement of the Millennium. If you deny our Lord's personal coming at the commencement of the Millennium, we deny it altogether, and require you to prove it. If you do advance texts to prove it, we take the contexts of your proofs, and proceed to show that it must be at the commencement of the Millennium. This is of itself sufficient to refute the objection."—*Sermons on the Second Advent*, p. 65, by the Rev. H. McNeile, M. A.*HST June 12, 1844, page 146.19*

* * * "Furthermore supposing the passage (*Revelation 20:7*) did imply this; supposing that it did not afford foundation for saying that the world, subsequent to the Millennium, would be in that condition; still the objection would not hold good against our argument; for I proceed to show you, not only that the world shall be in a wicked state at the coming of the Lord, but that it shall *continue* in such a state *till* the Lord comes."—*Sermons on the Second Advent*, p.

61.*HST June 12, 1844, page 146.20*

Further Proof.—* * * "'*For the earth shall be filled with the knowledge of the Lord as the waters cover the seas*.' Such a period, you are well aware, is plainly and repeatedly predicted. Now I wish to show you, that the coming of the Lord Jesus Christ will *precede*, and usher in, that glorious state of blessedness on earth. It will precede it; for at the time of our Lord's coming, the earth, instead of being in a millennial state of holiness, and happiness, and harmony, will be in a state resembling the widespread wickedness of the days of Noah and Lot. This is precise and plain, as you learn from the *17 chap. of Luke*. "—*Sermons on the Second Advent*, p. 56.*HST June 12, 1844, page 146.21*

* * * "It will scarcely be denied, that the Bible describes our Lord Jesus Christ as having come to this earth (*John 1:14*,) as having left this earth, (*Mark 16:19*.) as surely to come again in like manner as he went away (*Acts 1:11*.) and so concludes, without any mention of his leaving the earth again. *The Bible closes, leaving the Lord upon the earth*! Whatever, therefore, is written or spoken, concerning His or our final departure from the earth, is purely gratuitous, in addition to the Bible."—*Sermons on the Second Advent*, p. xvii.*HST June 12, 1844, page 146.22*

"*Thy Kingdom come*." * * * "In the prayer which our Lord hath taught us, we offer the same petitions, (see *Psalm 68* 1—3,) at least if we understand the words aright. '*Thy kingdom come, thy will be done on earth as it is in heaven*,' is a petition that the Lord may take unto him His kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say '*Thy kingdom come*,' we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom, which is not to commence *until* the Son of God cometh in glory, *Daniel 7:13*. * * * The Lord himself speaks of a kingdom which is not yet come, for he is gone to receive it. *Luke 19:12*; *2 Timothy 4:1*."—*Plain Sermons*, p. 236.*HST June 12, 1844, page 146.23*

"*Unbelief exemplified*." * * * "In conversing with a person unacquainted with the Gospel, I quoted this passage, *Matthew 7:14*.

‘Do you know,’ said she, ‘I do not believe that.’ ‘I am glad,’ I replied, ‘to hear you say so: I have been endeavoring, all along, to convince you that you do not believe the Scriptures, and now you have acknowledged it.’ ‘But I do believe the Scriptures.’ ‘You said this moment that you did not believe this plain declaration.’ ‘Not in your sense of it.’ ‘But I gave no sense of it; I merely quoted it.’”—*Atonement, etc*. by J. A. Haldane.*HST June 12, 1844, page 146.24*

“Watch.”

JVHe

* * * “‘*What I say unto you, I say unto all, Watch*.’ *Mark 13:37*. It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to any thing, but the coming of the Lord in glory. For in the Gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable?”—*Plain Sermons*, p. 300.*HST June 12, 1844, page 146.25*

How common a thing it is, to find people shrinking, as it were, from the study of *unfulfilled* prophecy, even though it has pleased the Author thereof to promise a *blessing* on those who will “*read and hear*,”—*Revelation 1:3*, and who has, in many instances, given an exposition thereof. (See *Revelation 1:20*, the Parables, and other portions of His Holy Word.) These erroneous notions are mainly obtained in the same way that the Tractmen do their Tradition from the study of Commentaries, is passed on from one to another, having the authority of man only for its foundation, and when weighed in the balance of the sanctuary, is found to be spurious and deceptive. The teaching to watch for *death* instead of the “Coming of the Lord,” is an instance of such error, such being opposed to the plain commands recorded in the Word of God. The *Spiritualizer* expects the world to be converted by preaching, and that the Lord will not come again till the end of the Millennium: and thus, if the same system of instruction be carried on from

generation to generation, the command to "*Watch*" for His return will be constantly disregarded. In England, which is considered, perhaps, the most enlightened part of the globe, do we see any thing to encourage a hope of such a blessed period being nigh at hand?—On the contrary, the prophecy by St. Paul, *2 Timothy 3:1-5*, is evidently and *rapidly fulfilling before our eyes*. Instead of a Millenium, it will be wisdom to be looking for a wide-spread *Apostasy*, under "*a form of Godliness*;" and can we not even now perceive some very strong symptoms of such, especially wherein the Established Church is concerned? Reader, cannot you perceive some of the fruits of that "*worldly wisdom*" Act of 1829 ripening apace? Was not that National Act one of the deepest ingratitude and of treason to Him, even Jesus of Nazareth, "who is over all, God blessed for ever," the King of Kings and the Lord of Lords? Can we not see the Banner of the Man of Sin unfurled among us, and thousands who have sworn fealty to the "*Head of the Church lifting up their heel*" against him? See *2 Peter 2:1, 2*; *1 Peter 4:17*. Reader, away with Talmuds!—*John 5:39*; *1 Thessalonians 5:17*; *Luke 21:34-36*; *2 Thessalonians 3:5*.*HST June 12, 1844, page 146.26*

* * * "The Woman of a thousand superstitions is indeed riding upon the Beast of a thousand blasphemies; the idol is set up; the princes, the governors, the captains, the judges, the treasurers, the councilors, the sheriffs and all the rulers of the provinces, are lending their aid to the dedication of the image; and at the varied honied sounds which proceed from the cornet, flute, harp, sackbut, psaltery, and dulcimer of Liberalism; all people, and nations and languages, are falling down to worship the image which Satan hath set up."—"*Lectures on the Passion Week*," p. 103 by the Rev. H. McNeile, M. A.*HST June 12, 1844, page 147.1*

Surely, then, instead of preaching "*Peace and safety*, " *1 Thessalonians 5:1-3*, and "*speaking smooth things*," it is the duty of our watchmen to "*cry aloud and spare not*,"—*Isaiah 58:1*; and in lieu of prescribing those *Spiritualizing*, empirical, and benumbing opiates, to warn their flocks, "*to flee from the wrath to come*."—*Luke 21:34-36*. The *Spiritualizing* system, if honestly weighed, will be found to be one of downright wickedness, and it is of no use to "mince the matter;" for if the "*adding to and taking from*" the Word of

God, together with a wilful disregard to such plain commands as are recorded, *Proverbs 30:5, 6*, and the teaching of others to do the same, be not acts of wickedness, what are? Let us hope some *troublers* for the truth—some. Boanerges, will stand forth at our Public Meetings, and break the deathlike silence which prevails on this subject.*HST June 12, 1844, page 147.2*

Reader, let not "the whisper in your ear"—that because many excellent men have written and taught, and lived and died, holding the *Spiritualizing system*,—divert you from examining the subject; bear in mind that a majority in error can never render you *blameless*. Please to turn to *John 5:39*; *Proverbs 30:5, 6*; *Isaiah 2:10-22*; *John 16:13*; *Daniel 12:10*. Take the Word of God, wherever the context will bear it, in its *literal* and *grammatical* sense; by doing this, no sophistry of man can drive you from your position. Obtain the two or three books here *most strongly* recommended (they are not costly), if *honestly* desirous to avoid error, and *open to conviction*, you will find in them (and from the highest authority too) the system of *Spiritualizing* thoroughly annihilated. May the examining of their contents be blessed to you, and be the means of inducing you to be "looking for that blessed hope and the glorious appearing of the great God and Savior Jesus Christ" *Titus 2:13*. When convinced of your error, *strive to* draw the attention of others. "*Pray for the peace of* Jerusalem, *they shall prosper that love thee*." "Laicus."*HST June 12, 1844, page 147.3*

Member of the Established Church.
August, 1843.

Christian Liberality

JVHe

We give the following article at the request of the writer. We are aware that the subject, in some of its bearings, is a very important one, and in the estimation of many, a very delicate one. But the truth will not hurt us, if we receive and obey it.*HST June 12, 1844, page 147.4*

We know the Adventists have appropriated of their substance in a

most liberal manner, and none have been more so than those who have gone forth to labor in preaching the advent doctrine. It must also be manifest to every man, that the mighty work which has seen accomplished, must have exhausted their resources. Indeed, we know of several heralds of the cross, who are broken down by indefatigable efforts in the cause, and are in a state of destitution. Such worthy and faithful men, we are sure will not be neglected.*HST June 12, 1844, page 147.5*

While we plead for the faithful and true hearted, we would give a word of caution, in relation to a certain class who *have* made heavy drafts upon the cause, but have done little or nothing to advance it. And in some cases, they have subjected the cause to great reproach and expense by this selfish conduct.*HST June 12, 1844, page 147.6*

Those who have liberal hearts, should also be discreet in the appropriation of their Lord's goods. Eds.*HST June 12, 1844, page 147.7*

A word to the Rich.—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in he living God, who giveth us all things richly to enjoy." *What shall we charge them*! "That they be rich in good works, *ready to distribute*, willing to communicate." *1 Timothy 6:17, 18*.*HST June 12, 1844, page 147.8*

I have felt called upon to make a few remarks upon this subject, and cite our brethren to some portions of God's word, that they may see the claims of the Gospel upon them, in regard to it.*HST June 12, 1844, page 147.9*

My heart has been pained within me, while I have seen the position occupied by many of our brethren who have of this world's goods, and are enjoying the comforts, and I may say all the luxuries of this life, without any self-denial, while many of our dear brethren who have given up all for Christ, leaving their homes and all that was dear to them, and gone forth into the field, and borne the burden and heat of the day, in preaching to a wicked world and a gainsaying church the gospel of the kingdom, are, at this present time, in distressed circumstances. Many of them, by these

incessant labors, have broken, their constitution, and are now thrown upon the mercy of God, being unable to labor to provide the requisite means of support for themselves and family.*HST June 12, 1844, page 147.10*

Will our brethren ask themselves the question, Have I done all that has been my duty to do in this respect?*HST June 12, 1844, page 147.11*

Would the King say to you, "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick, and ye visited me, in prison and ye came unto me? *Matthew 25:34-36*.*HST June 12, 1844, page 147.12*

Perhaps you may think it difficult to ascertain what is duty in regard to this subject: I would say, "to the Law and to the Testimony" John says in his first Epistle, *3:17*.*HST June 12, 1844, page 147.13*

Whosoever hath of this world's goods; and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. *Luke 3:11*. *James 2:15, 16*. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful for the body; what doth it profit. "Be ready to distribute." "*Distributing to the necessities of the saints*."*HST June 12, 1844, page 147.14*

But some may think it a sufficient reason for them to be rich, that the apostle speaks of some in the church as being rich. That some are brought to the knowledge of the truth and converted to God, who are in possession of this world's goods, I have no doubt. But what is their duty? The Savior says, *Luke 14:33*, "*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple*."*HST June 12, 1844, page 147.15*

They in fact become a Stewart of those things that are in their possession. "For the earth is the Lord's and the fulness thereof," and they will feel to say as did the primitive Christians, that "*nought*

that they possess is their own"*HST June 12, 1844, page 147.16*

I believe *this* to be the only way that a rich man can enjoy peace and communion with God, (after coming to Christ) that is, to give to him that needeth, and not in any instance shut up the bowels of his compassion. If such are not willing thus to do, he or she has no right, as I understand the word of God, to expect admittance into the kingdom of God, for the King will say to such, "*Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me*."*HST June 12, 1844, page 147.17*

Why is it! that our brethren who are looking for the Advent of our Lord every day, and professing so much faith in this truth, Why, I ask, do they not let their works correspond with their faith? Hear what the apostle says, *1 Timothy 6:7-10*. "For we brought nothing into the world, and it is certain that we can carry nothing out, and having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." *1 Timothy 6:7*. Be careful, brethren, lest the deceitfulness of riches choke the word, and you become unfruitful, and be found among those that James speaks of: *v. 1-3*. Go to now ye rich men, weep, and howl, for your miseries that shall come upon you, your riches are corrupted, and your garments are moth eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire, ye have heaped up treasures for the last day." This is spoken of in connection with Christ's coming.*HST June 12, 1844, page 147.18*

Just make an application of the principles of the gospel, and how long will it take for a man that is rich in this world's goods, to be poor in this world, and rich in faith, and good works, "*Lay not up for yourselves treasures upon earth*." Doubtless many when they hear this, will, like the young man in the Gospel, turn away sorrowful. Well did the Savior say, "*How hardly shall they that have riches, enter into the k ngdom of God*.*HST June 12, 1844, page 147.19*

The question may be asked, how much can a man have, and be free from giving to those that are needy? Let the Savior answer again, "*Thou shall love thy neighbor as thyself*.*HST June 12, 1844,*

page 148.1

F. R. Meyers.*HST June 12, 1844, page 148.2*

Roxbury, May 16th, 1844.*HST June 12, 1844, page 148.3*

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, JUNE 12, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state at it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST June 12, 1844, page 148.4

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST June 12, 1844, page 148.5

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST June 12, 1844, page 148.6

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST June 12, 1844, page 148.7

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.*HST June 12, 1844, page 148.8*

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST June 12, 1844, page 148.9*

Note.—*The above was written in the Jewish year* 1843, *which has now expired According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B. C*. 677; *also the captivity of Jehoiakim the commencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 200 *days, of Dan*. 8*th and* 9*th, was given. B. C*. 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th. was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time, and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3*,—"*For the vision is yet for an appointed time, but at the end*" [*of the prophetic periods*] "*it shall speak and not lie; though it tarry*." [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"*HST June 12, 1844, page 148.10*

Religious Experience

JVHe

Many a pious soul is often greatly distressed at not being able to realize such emotions and exercises, as others bear witness to. We

should, therefore, remember, that as minds are variously constituted, and differently cultivated, so will their religious experience differ. We can not all hope to be always in one and the same state of enjoyment, any more than we can all hope to look alike personally. The conversion of one will be attended with the strongest of emotions, and the most violent conflict of contending principle: it will be so hard to let go the grasp on this world, that with agonizing struggles alone, will the tie be sundered. Another, calmly resigns himself into the arms of his Savior, and joyfully bids adieu to the vanities of life, eager to do his Master's bidding. The conversion of Paul was nothing less than miraculous; but of none other is such an experience recorded: the conversions of the other apostles were, however, none the less genuine. Paul was caught up in vision into the third heavens, and there heard things not lawful for men to utter; but it did not follow, that those who were not thus caught up to heaven, had cause to doubt their acceptance with God. Many of the primitive Christians, beside the apostles, had the power of working miracles, and the gift of tongues, and spake as the Spirit gave them utterance; but those who were not thus blessed, were none the less pious and holy.*HST June 12, 1844, page 148.11*

As evidence that we are born of God we should take the testimony of his word, and that alone; and we have no assurance that any thing is evidence of such a change unless it is there recorded. If we have the fruits of the Spirit, we shall possess love, joy. peace, etc; if we have that wisdom which is from above, we shall be pure, peaceable, gentle, easy to be entreated; if we have true charity, we shall suffer long, and be kind; if we are the children of God we shall live righteously, soberly and godly, showing out of a good conversation our works with meekness of wisdom; and, if we are pressing towards the kingdom, we shall be, by patient continuing in well doing, seeking for glory, honor, and immortality. *HST June 12, 1844, page 148.12*

The Bible has given us the evidences of Christianity and we are required to see that we possess those evidences. Says the apostle, *2 Corinthians 13:5, 6*, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates."*HST June 12, 1844, page*

148.13

We are not only commanded to examine ourselves with the word, but are forbidden to take the experience of another for our standard, *2 Corinthians 10:12*, “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.”*HST June 12, 1844, page 148.14*

When, therefore, any of the children of God enjoy emotions and exercises that we do not possess, we should first enquire if such emotions and exercises are anywhere given in God’s word as evidences of acceptance with him: if they are thus recorded, we should strive to reach the same attainments; if the Bible is silent respecting them and they are no where recorded as evidences that our sins are all forgiven, then they have no claim whatever upon us; and our soul should never be distressed, that our experience does not accord with such. We should ever stand on Bible ground, and never leave the sure word of God for a mere chimera of the imagination.*HST June 12, 1844, page 148.15*

There are sometimes those who make their own experience the standard for that of others; and because they have exercises not given in the Bible as evidences of love to God, they look down with contempt upon those whose experience only accords with that word, as being less holy than they are; and they in effect say, “stand by thyself, for I am holier than thou.” Such, however, are like the self-righteous Pharisee, who stood afar off, and boasting of his good deeds, thanked God that he was not as other men are; and even as this publican, who, smiting upon his breast, prayed, that God would be merciful to him a sinner, and who went down to his house justified rather than the other; for, said our Savior, every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. If, therefore, we are required to be squared by a different rule than the word of God, we have only to see that we follow the dictates of that Book, and live in accordance with our profession. As we are commanded, *2 Timothy 2:22-26*, “we should follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid,

knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."*HST June 12, 1844, page 148.16*

The Advent Shield

JVHe

The design of this publication is of a three-fold character. *First*, to defend ourselves as believers in the Advent *at hand*. *Second*, to exhibit the unscriptural and absurd position of our opponents; and *Third*, to furnish the truth for those who are convinced that the prevailing interpretations of prophecy are unauthorised by the word of God, and are desirous to find the true and the right way.*HST June 12, 1844, page 148.17*

The defence of our position is comparatively an easy work. Never were soldiers better armed for the warfare to which they were called, than the Adventists are from the great armory, the word of God. He who is prepared to use the armor is sure of the victory.*HST June 12, 1844, page 148.18*

Nor is it difficult to show the unscriptural character of the popular views of prophecy. And, in a Bible-reading community, these views only need to be compared, in a proper and clear manner, with the Bible, to have all who bow to its authority as above the authority of men, however great they may be esteemed, turn away from them with a full conviction that they *cannot be the truth*.*HST June 12, 1844, page 148.19*

Our duty, therefore, must be poorly performed if we do not go farther, and assist those on to the sure foundation who are brought to see that there is nothing of the kind where they have stood.*HST June 12, 1844, page 148.20*

It is in this department of our work that we meet our greatest

responsibilities, and perform our most satisfactory labors. No responsibilities, indeed, can be of a more sublime and awful character than those under which the Adventists are laid. Viewing them as we stand related to God simply, we believe he has assigned us the list mission of a special character that will be committed to men in their probationary state. Thus it appears to be brought to view in the word of God,—"*And at midnight there was a cry made, Behold*, the bridegroom cometh, *go ye out to meet him*!" The results of that cry will either admit us to, or reject us from, the marriage supper of the Lamb.*HST June 12, 1844, page 148.21*

Viewing our responsibilities as we stand related to our fellow-men, they are scarcely less affecting. However our brethren and the public may regard us, we have by no means lost our sympathies for them, or our interest in their hopes and arrangements. They complain of us for disturbing them, and they have a right to complain unless we may be justified in the course we pursue. No man has a right to break up or disturb existing views and plans, unless he can replace them with something better.*HST June 12, 1844, page 148.22*

Wo be to the man who has done, or may do that work, in his own name, or for his own sake, or with any other than a clear warrant from the written word of God! To that we appeal, and to *nothing else*. Whatever that does not condemn, should be permitted to stand unmolested; whatever is at variance with it, must fall.*HST June 12, 1844, page 148.23*

That the promulgation of the Advent doctrine has had the effect to shake the confidence of the church in, and weaken her attachment for, the great plans and theories which look to an unknown period of prosperity in the future, without the personal presence of Christ—the resurrection of the righteous—the punishment of the wicked and the renovation of the physical world,—is too evident to be the subject of a doubt. It is charged upon us by our opponents, and it is every where apparent.*HST June 12, 1844, page 148.24*

This result has been produced in two ways. 1. The believers in the Advent doctrine, in many cases, have been silenced or driven away from the communions with which they have been associated, and

this has made no trifling reduction of the vitality of their membership. 2. The novel interpretations of the world of God, which have been presented in order to oppose the Advent doctrine, have destroyed, in no small degree, the great Bible motives of Christian zeal. But should we be blamed for this? We have appealed “to the word and the testimony” for authority and those who have complained of us have failed to show, by the same authority, that we were in the fault. Let the blame fall *where it belongs*!*HST June 12, 1844, page 149.1*

Nor have we failed (to the praise of God be it spoken,) to furnish those who have been brought under the influence of the Advent doctrine something *better* than that which has been given up: —“better promises,” to be realized in the “better country,” after the “better resurrection,” under the full development of the immortal provisions and arrangements of the “better covenant.” And no sincere believer in the Bible will deny, that its first great principle requires that all the affairs of this world should be arranged with a view to the future, restored and never ending world. “*Here* we have no continuing *city, but we seek one* to come.” God spares, and sustains, and blesses this world, only with a view to results that are to be realized in “*the world to come*,” and the great object of man should be to secure a portion there. If this is the occasion of disturbance, let those who complain prepare to answer for it to their God!*HST June 12, 1844, page 149.2*

We have only to add, that those who have embraced the Advent faith are more than ever satisfied, with a very few if any exceptions, with the position they have taken, and that it cannot be overthrown.*HST June 12, 1844, page 149.3*

We have not room to speak particularly of the *contents* of this number. They will be read, we doubt not, with deep interest. If any of our readers should suppose that the works of our opponents, referred to, are treated with undue severity, we have only to say, Read the works, compare them with the word of God, then read what we have said, and they will not complain of severity.*HST June 12, 1844, page 149.4*

St. Paul’s Example

JVHe

Work while the day lasts. “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man’s bread for nought; but wrought with labor and travail night and day, that we might not be chargable to any of you: not because we had not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.” *2 Thessalonians 3:6-12*.*HST June 12, 1844, page 149.5*

Let no one suppose that the pursuit of an honest calling is inconsistent with a preparation for the coming of the Lord. See *Matthew 24:40, 41*, “Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.”*HST June 12, 1844, page 149.6*

Canada West—“The Voice of Elijah.”

JVHe

We are glad, to find that Brother Hutchinson has located himself, and the “Voice of Elijah,” at Toronto. He will be able to effect more for the cause, than at Montreal. Besides his labors were much needed in that place. We trust that he will prosper, both in his ministerial and editorial labors. We give the following notice of his paper.*HST June 12, 1844, page 149.7*

“The Voice of Elijah is intended to be published every fortnight, or oftener, if required. Its columns will be devoted exclusively to the elucidation of Divine Truth, in relation to the appearing and Kingdom of Christ. It is the only Advent paper now published in the

British Provinces, we believe. [original illegible] to Great Britain*free of postage*! And we hope to extend its circulation—*every where*.*HST June 12, 1844, page 149.8*

Terms:—1s. 3rd. per volume, consisting of ten numbers; 5s. for five copies of each number. A discount allowed when purchased in large quantities for *free* circulation or for sending to friends in Europe. Should the paper, as formerly, be double the present size, one number must be deemed equivalent to two. But as the intention is to distribute gratuitously, as usual, friends can assist as they have means.*HST June 12, 1844, page 149.9*

All communications for "*The Voice of Elijah*," should be addressed (post paid,) R. Hutchinson, Toronto, C. W.*HST June 12, 1844, page 149.10*

Exchange papers, in future, to Toronto, C. W., instead of Montreal."*HST June 12, 1844, page 149.11*

We shall still do all in our power to aid Brother Hutchinson in his work. Any aid bent to this office for him will be duly transmitted.*HST June 12, 1844, page 149.12*

Bro. A. J. W. will pay Bro. Hutchinson the $6 (of which he speaks in his letter) for the "Voice of Elijah."*HST June 12, 1844, page 149.13*

Cause in the West

JVHe

The following items and letters from the Western Cry, particularly the one from brother Cook, will be lead with great interest by his friends in the region.*HST June 12, 1844, page 149.14*

Cincinnati

JVHe

"The interest upon the subject of our Lord's soon expected return, we think has never been greater than at the present time. The undecided are becoming decided, either for, or against the doctrine;

while believers are becoming more confident in their hopes and expectations of soon seeing the King in his beauty."*HST June 12, 1844, page 149.15*

"Bro Goodrich writes us from Licking county, Ohio, May 23rd. He had spent about two weeks in that place, lecturing in the Methodist and Disciples churches, and in a school house in an adjoining neighborhood. The congregations were large, and a prospect of good, by the aid of some opposition that was raised, as usual."*HST June 12, 1844, page 149.16*

Letter from Br. J. B. Cook

JVHe

Dear Brother Jacobs:—Having an attack of ague and fever, which seized me the first instant, I have been detained in this region; the long continued rains are now obstructing my progress. I find calls multiplying, however, just round me, so that, had I the strongest constitution, I could keep myself weary in doing only what providence calls me to do.*HST June 12, 1844, page 149.17*

I was hindered from preaching only a few days. As soon as possible I began again, though my physical energies are exhausted.*HST June 12, 1844, page 149.18*

There is a truly interesting company in Springfield. I had the pleasure of baptising about thirteen in that place. Brother's Chittenden and Stevens are remembered with much affection through all his region, so far as I have gone. In this place we have had good meetings, though the weather has been very unfavorable.*HST June 12, 1844, page 149.19*

My conviction is that we have nothing to do but labor, looking all the time for Jesus' glorious appearing.—Amen, even so come Lord Jesus. Yours in the blessed hope. J. B. Cook.*HST June 12, 1844, page 149.20*

Jacksonville, May 20th, 1844.

Letter from Brother Kimball

JVHe

Cincinnati, May 16th, 1844.*HST June 12, 1844, page 149.21*

Dear Brother Jacobs:—Three weeks ago yesterday, I left this place for a short tour in Indiana. Took the canal to Laurel, conversed freely with the passengers, both ladies and gentlemen, on the subject of our Savior's advent at hand; who did not attempt to disprove it. Stopt at Brookville an hour, which time I improved by circulating about 50 tracts up and down the principal street Then proceeded to Laurel, where I met with brother Thomas P. Havrie, who is a local preacher in the M. Episcopal Church, but warm in the advent cause, and has to encounter much opposition; but is firm and unyielding. I left some publications with him, and a promise to return in a week or two; then proceeded on to Rushville, the seat of Rush county, seventy miles west of this place, and 30 miles this side of Indianapolis. Here I was kindly received by the citizens, put up at brother Carr's where I made my home the year. I traveled that circuit—at this house my reception was kind as in former days, sister Carr took my chart of her own accord and hung it up in the hall in open view to all that were coming and going, from Friday evening till Monday [original illegible] On Sabbath morning I went up to see brother Smith, the stationed minister of the M. E. Church, was kindly received, invited to attend him to the class, then to take the lead, then to preach at night, all which I consented to with cheerfulness. The house was well filled, and I read and compared the 10th and 11th chapters of Revelation with the 12th of Daniel.*HST June 12, 1844, page 149.22*

At the close, the preacher in charge arose, and said, all is well enough save knowing any thing about the time of the end: this God in his wisdom, and for our good has put within his own power. Christ says no man knoweth the day nor the hour. And as the Bible teaches us that one day with the Lord is as a thousand years, and a thousand years as one day; therefore it was impossible to know within a thousand years of the time. Who among all those, who unite to give their power unto the beast; and who honor the mother of harlots, and her daughters, do not see the irresistible force of the preacher's argument. Next morning I called on him with my chart. This he turned to ridicule, and became very jealous for the honor of

his mother, the M. E. Church. I saw it would be lost labor for me to try to get that house any more; so I applied to the Presbyterian minister for the use of his house—he said he had no right to let it to any one, but I might see the trustees. I did so: and was referred from one to the other, each disclaiming the right to let it go. I then applied to the sheriff, who let me have the court house, without any hesitation, where I lectured twice to a very attentive congregation. On Monday rode to Burlington, lectured in the M E. Church seven miles west of Rushville, and on Tuesday night lectured in a public school house in the neighborhood of brother Bracken's. This brother Bracken is a local preacher in the M. E. Church, of first rate standing, as a Christian, but by the Laodicians whose craft is in danger, he is set down on the insane list, nearly as crazy as I am, and as birds of a feather, etc., we were much delighted in each others company. He became a subscriber to the Western Midnight Cry. I think his mind is about made up to leave the lukewarm establishment. He helped me on my way with his beast, and when we parted, gave me money to help the truth further! I then came down to Laurel, and not finding a boat ready, I was by brother Hadric prevailed on to stay and attend a two day's Second Advent meeting, five miles from town. The meeting house was principally built by those who are now looking for their Lord, and is safely deeded to the M. E. Church. There are three or four local preachers in this neighborhood, all of whom are looking for the blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ. May the Lord help them to arise and discharge their duty, though they should, like Amos, be reproved for dropping their word towards the king's chapel, *Amos 7:12-13*. I am not able to express the interest I feel for these dear brethren. I know, too, that the salvatien of their neighborhood, yea, surrounding neighborhoods, under God, depends on them. His truth is already like a fire shut up in their bones, *Jeremiah 20:9*. I lectured in Laurel in the M. E. Church, but was advised by the stationed preacher not to take the chart—he attended, and closed the meeting. At the two days meeting I lectured four times, brother Hadric once.*HST June 12, 1844, page 149.23*

Letter from Brother G. W. Peavey

JVHe

Dear Broter Himes:—We have just closed an interesting meeting in this place: the brethren and sisters in this, with those who attend from other places, are firm in the belief that the Lord is at the door. It has been one of the most precious seasons I have enjoyed for a long time; we were indeed refreshed from the presence of the Lord.*HST June 12, 1844, page 149.24*

Jamaica, Vt. June 2nd, 1844.

Testimony of former Times

JVHe

"*An exposition of select passages of Scripture by David Dickson, Professor of Divinity, Glassgow, Eng*." *He wrote* 200 *years ago*.*HST June 12, 1844, page 150.1*

1 Thessalonians 1:10. Your conversion to God was not without his Son, Christ, as the unbelieving Jews falsely boast of their conversion: but to God in Christ, or to the Father and to Christ, as the incarnate Son of God the Redeemer, dead, and risen for us; who shall come from Heaven, a Judge to destroy all unbelievers, and to deliver his own from the wrath which is to come upon the rest; which faith alone is saving, therefore ye ought to be confirmed in faith, [original illegible] those works of God in you.*HST June 12, 1844, page 150.2*

Chap. 5:3-4.*HST June 12, 1844, page 150.3*

3. Explicating the former, and applying it to the impenitent, as unawares, as certainly, and as necessarily as the pains of travail seize upon those with child, so the unexpected day of the Lord's anger, shall seize upon impenitent sinners on the sudden.*HST June 12, 1844, page 150.4*

4. He farther explains this doctrine, and applies it to the consolation of the faithful: yes, believers need not fear that day, because ye be not in the darkness of sin and ignorance: the last day cannot (as a thief in the night,) take hold of you.*HST June 12, 1844, page 150.5*

2 Peter *2. chap. 3rd v.HST June 12, 1844, page 150.6*

That they might beware of atheists and mockers at piety, he describes such sort of monsters four ways,—1st. From the antecedent prediction of the Holy Ghost, warning them of the coming and frequency of those wicked scoffers, about the end of the world, as enemies of the Gospel, making a laughing stock of all piety. 2nd. From the vicious life they will lead, according to their belief or lusts, *2 Peter 3:4*. 3rd. From their blasphemous speeches, that they will also dare impudently to deny the Lord's coming to judgment, and openly accuse God's promises of falsities. 4th. From their pertinacious defence of their blasphemy, that they would dare to dispute against the Lord's coming, as if he would not come at all, but that the world should endure forever: Therefore, because many ages being past, the judge doth not as yet come and because all things remain in our time as they did from the beginning of the creation. They make their carnal sense the measure of their faith, and cast the word of God behind their backs.*HST June 12, 1844, page 150.7*

5th verse.*HST June 12, 1844, page 150.8*

He reproves these blasphemous dogs in five arguments. 1st. because they scornfully reject the knowledge offered them, out of God's word, and are willingly ignorant. 2nd. They are not only willingly but wilfully so, and close their eyes against the light, etc. 3rd. they see, 6th ver. nothing contrary to nature, the earth standing out of the water, and in the water, etc.*HST June 12, 1844, page 150.9*

Argument 4.—7th ver.*HST June 12, 1844, page 150.10*

The Heavens which now are, and the earth which now is, are by the same word, and his efficacious will; reserved unto the fire of the last day, when the wicked, and especially the scoffers, at the coming of Christ, shall be condemned and perish.*HST June 12, 1844, page 150.11*

The East.—We copy the following extract of a letter from the "Banner of the Cross," of May 11, an official of the Episcopal Church in Philadelphia.*HST June 12, 1844, page 150.12*

Constantinople, Fep. 27, 1844.*HST June 12, 1844, page 150.13*

“Dear Brother—I have but a moment before the leaving of Post, but I must not let it go without informing you of an event of intense interest, and incalculable importance.*HST June 12, 1844, page 150.14*

In former letters I have told you of the execution of an Armenian and a Greek, for refusing to become Musselmen. The English government have now made a formal demand upon the Porte, that thy pledge themselves, that persecution on account of religion cease henceforward forever: otherwise England must withdraw from the European alliance, which supports Turkey, and leave her to stand or fall as may be. There is no violence or threat of war in the demand, it specifies only the condition on which England is willing to give her aid to Turkey. It has created a great commotion at the Porte, and rumors innumerable are afloat, but you may depend on what I have told you as the exact truth. The religious orders are very much excited. Learned Musselmen say that, if conceded, a fundamental principle of their religion will be overthrown. The excitement is unprecedented by anything that I have seen in Turkey. I think that in some of my former letters, I predicted something like the result which seems now to be hastening on. Of what immense moment it will be to the destinies of the Eastern churches, and of the false religion which has so long oppressed them, I have not time to speak.”*HST June 12, 1844, page 150.15*

Love for the World

JVHe

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” These words of the beloved disciple lead us to ask, what is meant by the world, when we may be said to love the world, and why we should not love it.*HST June 12, 1844, page 150.16*

According to John, all are of the world, who are not the sons of God. “For all that is in the world is not of the Father, but is of the world.” The character of the world is further described in passages like the following: “He (Jesus) was in the world and the world was made by him, and the world knew him not.” The spirit of truth whom

the world cannot receive, because it seeth him not, neither knoweth him; the world by wisdom knew not God. And it is said in the 11th of Hebrews, “that the world was not worthy of those who suffered that they might obtain a better resurrection.”*HST June 12, 1844, page 150.17*

The Savior says to his children, “ye are not of the world, even as I am not of the world. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but because I have chosen you out of the world, therefore the world hateth you.” Thus we know something of the spirit and character of the world from the manner in which it has always regarded the Lord of glory and his humble followers. Again, we shall see more of its nature and influence, by considering the character of its king, to whom it has always sworn and maintained allegiance. We have the best authority for calling satan the god of this world—that of Jesus Christ His reign commenced when he succeeded in tempting our first parents to disobey, and from that day to this the vast multitude have been led captive by satan at his will—blinded by the god of this world, while only a small proportion have been translated out of nature’s darkness into marvellous light—into the kingdom of God’s dear Son.*HST June 12, 1844, page 150.18*

The prince of the power of the air, who worketh in the children of disobedience, is represented as going about as a roaring lion, seeking whom he may devour. It is his great object not to lose any subjects, and gain as many new ones as possible. He offered Jesus all the kingdoms of this world and the glory of them, if he would fall down and worship him. The kingdoms were his and the glory, else he could not give them away, and the Savior did not contradict him, but on the other hand, many times called him the god of this world —the prince of this world.*HST June 12, 1844, page 150.19*

In the second chapter of Daniel we find a representation of the kingdoms of this world, in the image described. From this image we learn, how many universal kingdoms there would be before the setting tip of God’s everlasting kingdom, which is not of this world, but of the new earth wherein dwelleth righteousness. We also learn the character, nature, duration, with the order of succession, of

these kingdoms. For the secret of the interpretation was revealed to Daniel in a night vision. Daniel said to Nebuchadnezzar, “There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the *latter days*. He that revealeth secrets maketh known to thee what shall come to *pass hereafter*.” So it is plain that this image included all worldly dominions down to the end of time. This is what is called “the vision of all” in the 29th chapter of Isaiah. Yes, this image represented all that is not of the Father, the kingdoms of this world and the glory of them—satan’s dominions, and it becomes like the chaff of the summer threshing-floor. Daniel says, “Thou, O king, sawest and behold a great image. This great image whose brightness was excellent stood before thee, and the form thereof was terrible. This then is the character of the world—of earthly dominions. It is a great image of “excellent brightness”—claims adulation—bow down and obey and become united to the image. “*The form thereof was terrible*,”—so it seemed to Daniel who was a subject “greatly beloved,” of “the God of Gods, and the Lord of Kings.” He could pray with David to have his soul delivered from “men of the world which have their portion in this life.”*HST June 12, 1844, page 150.20*

Then we may be said to love this image of worldly dominions—to bow down and worship wherever its excellent brightness fills the eye more than its terrible form. Whenever we are lured on to labor for the meat that perisheth, and forget the enduring riches which it is the object of this life to store in heaven. Those love this world who are surcharged with the cares of this life—who *dwell* on the earth, and are not strangers and pilgrims seeking a heavenly city. Those love this world in the forbidden sense who have more thoughts fixed upon it than on the world to come. Those love this world who are conformed to it—who worship its fashions, adopt its customs, maxims, and imbibe its spirit*HST June 12, 1844, page 150.21*

We should not love this world, because it interferes with our loving God. We cannot serve God and mammon [the god of this world] said the Savior, and Thou shalt have no other gods before me, was thundered from Sinai. Now since all that is in the world is not of the Father but of the world, he that has his heart filled with the world;

has no room for the love of God. He who loves the things of the kingdom of God, will have his affections removed from the perishing things of time, and placed on the unfading and incorruptible inheritance, reserved for those who love the Lord and do his holy will.*HST June 12, 1844, page 150.22*

We should not love this world, because it belongs to satan; and in loving it we become his servants and pay him allegiance; for all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*HST June 12, 1844, page 150.23*

We should not love this world because it is polluted with the works of satan, sin, death and the curse, and is only kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.*HST June 12, 1844, page 150.24*

We should not love this world, because in so doing we disobey and dishonor God. As subjects of Jesus, we must have the interests of his kingdom near at heart, and that good kingdom which it is the Father's good pleasure to give to the little flock who truly love and fear him—That kingdom is not of this world.*HST June 12, 1844, page 150.25*

Then let all the power and glory of this world seem dim in the eye of the Christian—eclipsed*HST June 12, 1844, page 150.26*

34 "Come, let us Anew."

JVHe

1. Come, let us a-new, Our
jour-ney pur-sue, Roll round with the year; And
nev-er stand still, Till the Mas-ter ap-pear; And*HST June 12, 1844, page 151.1*

MILLENNIAL HARP. 35

JVHe

nev-er stand still, Till the Mas-ter ap-pear.*HST June 12, 1844, page 151.2*

2 His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.*HST June 12, 1844, page 151.3*

3 Our life as a dream, our time as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.*HST June 12, 1844, page 151.4*

4 The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.*HST June 12, 1844, page 151.5*

5 O that each in the day of his coming may say,
"I have fought my way through;
I have finished the work thou didst give me to do."*HST June 12, 1844, page 151.6*

6 O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne."*HST June 12, 1844, page 151.7*

by the full faith vision of the world to come—the looking for the new heaven and the new earth wherein dwelleth righteousness. Let the excellent brightness and the lofty forms of the kingdoms of this world, seem to us as they did to Daniel, *terrible*. For in a little while, he that shall come, will come and will not tarry. The stone will smite the image of earthly dominion, and they will become like the chaff of the summer threshing-floor, and the wind will carry them away and no place be found for them, and the stone will then fill the whole earth. For we are living in the days of the kings [see *Daniel 2:44*.] when the God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall

stand forever. E. C. C.*HST June 12, 1844, page 151.8*

THE ADVENT HERALD

No Authorcode

BOSTON, JUNE 12, 1844.

Editorial Correspondence

JVHe

Dear Brother Hale.—We were agreeably disappointed the last Sabbath with a visit from Bro. Elon Galusha. He lectured at Franklin Hall in Chatham Square, in the afternoon and evening, and Brother Storrs in the morning. I had not till then the pleasure of an acquaintance with him, having seen him only a few moments a year since in Boston. I had been surprised at the notice he has received from the Baptist press, they at one time denying that he had become an Adventist; and when that would no longer avail them, laboring so arduously first to make him out “a little deranged,” and then claiming that he “never possessed a well balanced mind.” I wondered that one, who in their estimation was of so little account, should receive so much notice at their hands; or, that they should deem it so necessary to destroy the influence of one who never possessed any. But on becoming acquainted with him, I was at no loss to account for the motives of his traducers. Their discoveries of his primitive character have been made a little too late. If the Baptist denomination considered Brother G. so incompetent, and placed such responsibilities upon him as he has sustained, what must we think of the competency of those in that denomination who shrank from those responsibilities? These shrewd discerners of men’s abilities, after they embrace the doctrine of the Advent, pay no compliment to the acuteness of their own perceptions in defering their discoveries till such a time; nor do they say much for the strength of their own position, so long as they deem it easier to destroy the influence of those who advocate this doctrine, than to answer their arguments.*HST June 12, 1844, page 151.9*

Brother Litch lectured at the Hall last evening, being on his way to

Boston. Brother Brewer is now here from the west; and Brother Stephens passed through this city yesterday.*HST June 12, 1844, page 151.10*

The Methodist Conference is still in session. I mentioned in my last that I thought they would divide; there is, however, one bond of union that may keep them together,—their immense book establishment. Each party would like to retain that; and the one that secedes must relinquish their right to it. Smith, of Va. says, that Virginia might lay her hand upon every dollar of it, but would not be so ungenerous.*HST June 12, 1844, page 151.11*

It is very easy for those in the neighborhood of the church, to know when the morning devotions of the conference are over. As soon as the prayer is finished, all the ministers flock into the church! but while they are at the service inside, the steps of the church are covered with these modern apostles, while in the empty pews, but here and there a worshipper is found. I asked one of them why they preferred the outside to the inside of the house at such a time. He replied, that the question under consideration rendered consultation among the members more necessary than prayer at this time. A Mr. Prince of Georgia was quite hard upon New England. He spoke of abolition as coming up from the bottomless pit; and of New England as being a thorn in the flesh, a messenger of Satan to buflet the church, while they of the south were living in green pastures and beside still waters. Another one remarked, that if Bishop Andrew was suspended, it would not be safe for a Methodist minister from the north to go to the south, and that if they were caught there, they would be tied to the tail of a cart, and be tarred and feathered!!*HST June 12, 1844, page 151.12*

One thing in these debates must surprise all beholders. In all their discussions, there is very seldom any reference to the scriptures, or to God. The law of the land, and the discipline of the church are the umpires to which they appeal. No one on listening to their debates, and witnessing the spirit manifested, would expect the doctrine of the Advent would be received by such with favor. Yet they expect to convert the world!*HST June 12, 1844, page 151.13*

Yours, in the hope, S. Bliss.

New York, May 29, 1844.

Dear Bro. Hale:—Those in this city, who are looking for the near coming of the Lord, were much edified the last Sabbath in listening to the word of God, dispensed by Bro. Galusha. He preached in the morning and afternoon at Franklin Hall, and in the evening at the corner of Christie and Delancy streets.*HST June 12, 1844, page 151.14*

While the world are looking on, inquiring, Where is the promise of his coming? and flattering themselves that all things not only do, but will still continue as they were from the beginning; the brethren and sisters are of the same faith, are actuated by the same glorious hopes, and are animated by the same joyous expectations, which these precious promises have inspired in their hearts. The opposers of the Advent may despise them; they may ridicule and taunt them; yet they are moved by none of these things. Believing the word of God, and believing it to be an intelligible word, though our faith may be tried, and the Bridegroom tarry a little while, yet we know that the Lord will not be slack cerning his promise, as some men count slackness. He may belong suffering: to usward, not willing that any should perish, but that all should come to repentance; yet we have the assurance that He that cometh will come and will not tarry.*HST June 12, 1844, page 151.15*

The Methodist General Conference, still in session here, is a striking illustration of the distress of nations with *perplexity*; yet they seem to know not that it is written, that thus it shall be. The case of Bishop Andrew was decided, suspending him by a vote of 110 to 68. They are now discuss-the question of a division of the General Conference.*HST June 12, 1844, page 152.1*

The political world are in as much *perplexity* as the religious. The best laid plans of each party; by some sudden turn of affairs, seem equally jeoparded. The admission of Texas is a question which bids fair to agitate the Union while time continues. And the question of a division of the Union, and the formation of a southern confederacy has been broached in the South, provided Texas is not admitted to the Union.*HST June 12, 1844, page 152.2*

Bro. Snow has just returned from Philadelphia. The public mind

there is still much occupied by the result of the riots there. This feeling is not confined to those *out* of the churches; but prominent men in the churches, and class leaders, have professed themselves ready to take the musket at a moment's warning; and it is even said that some of the churches have talked of forming themselves into volunteer companies in defence of their rights. The feeling towards the papists is most bitter; and the grossly irreligious are crying out in defence of the Bible! This they call religion! Those, however, who *love* the Bible will walk in accordance with its precepts, come out from and be separate from the Babylon of this world, and show by their lives that they are actuated by more high and holy purposes. In view of these things we have reason to rejoice that One reigns who will shortly take the kingdom to possess it forever, even forever and ever. Yours in the hope, S. Bliss.*HST June 12, 1844, page 152.3*

New-York, June 5, 1844.*HST June 12, 1844, page 152.4*

Our Speculations

JVHe

At the Second Advent Convention held in Boston on the Anniversary week, the following resolution was offered by bro. N. N. Whiting, and adopted unanimously.*HST June 12, 1844, page 152.5*

Resolved, That this convention has entire confidence in the course pursued by bro. J. V. Himes in the financial business which has fallen to his share in reference to the Advent cause.*HST June 12, 1844, page 152.6*

Resolved, That the above resolution be published in the several Advent papers.*HST June 12, 1844, page 152.7*

Nevertheless, at the request of Bro. Himes,*HST June 12, 1844, page 152.8*

Resolved, That a committee be appointed to investigate his financial affairs, and report thereon.*HST June 12, 1844, page 152.9*

Report of the Committee.*HST June 12, 1844, page 152.10*

The committee appointed by the conference, to examine into the financial affairs of Bro. J. V. Himes, so far as he has acted as agent for the Advent cause; make the following report.*HST June 12, 1844, page 152.11*

Having free access to the books of the office, which are kept by a faithful man, we are fully satisfied that Bro. H. has, up to this time, been true to the trust which has been reposed in him by the contributors and friends of the cause, and that the reports to the contrary are unfounded and unjust.*HST June 12, 1844, page 152.12*

R. Walker, Portsmouth, N. H.
T. W. Haskins, Roxbury, Mass.
S. Goodhue, Boston, Mass.
E. Rider, Amoskeag, N. H.
J. Pettis, Providence. R. I.
Committee.
Boston, May 2, 1844.*HST June 12, 1844, page 152.13*

Notice.—There will be preaching on the subject of the Second Advent of our Lord, in West Randolph, at the school-house near bro. Z. Thayer's, on Lord's day, June 16th, and also every fortnight, should time continue. The friends in Randolph and vicinity are invited to attend.*HST June 12, 1844, page 152.14*

The Philadelphia (daily) Sun of June 3, contains information of five *murders*, three *suicides*, and several attempts at murder and suicide*HST June 12, 1844, page 152.15*

The rapes, robberies, frauds and *lies* we had not time to count. But we noticed one lie, which we suppose, as a matter of course, will be circulated as an interesting *fact* by the * * * * etc., and so we may as well give our readers early information of it. It is as follows:—"The End.—The Midnight Cry is published no longer."*HST June 12, 1844, page 152.16*

The Cause in Lowell

JVHe

Dear Bro. Himes:—I have spent the day with bro. Cole, at Lowell, and a gracious season it has been truly. He has a full house of attentive hearers, who are never tired of hearing the word of the Kingdom. They have the sweetest spirituality without one tincture of fanaticism, and a blessed state of things generally. The prayer meeting this evening continued three hours, without any time unimproved, and the congregation all quiet; and in about fifty exhortations, every one expressed a growing, increasing faith of the speedy consummation of our hope. I. E. Jones.*HST June 12, 1844, page 152.17*

Lowell, June 2, 1844.*HST June 12, 1844, page 152.18*

Letter from Brother A. Wing

JVHe

Brother Bliss:—The Advent brethren in this place are strong in the Lord and in the power of his might, and waiting patiently, but daily looking for the Lord Jesus to be revealed from heaven. The old churches are in constant trouble because there are a few looking for the Lord. Some of the meek and lowly have been arrayed before their tribunal, and after some months' labor they have this week excommunicated one. I fear the Lord will not have mercy on those who are thus smiting their fellow servants. We would like to have our brethren abroad know that we are striving to live as Bible Christians, and keep in continual readiness for the Son of Man. Elder James Sweet preaches among us. Yours in the expectation of soon seeing Jesus.*HST June 12, 1844, page 152.19*

Camden, May 25th, 1844.

Extract of a Letter From Liverpool

JVHe

Beloved Brethren:—You will no doubt wish to know how we fare, and what are our views and thoughts respecting the glorious advent of our Lord Jesus Christ; more especially now that the expected period has passed. Well, some of us are still looking for Jesus, and

are fully persuaded that the time is not far distant when he will come; while others who professed the religion of the Redeemer and apparently were anxiously waiting for the Savior, and appeared to be in the full enjoyment of Christianity, have made shipwreck of faith and of a good conscience. Some have united themselves to the Mormons O how necessary to look to God. O what strange times are these. Let us, my dearly beloved friends, still be looking for and hastening unto the coming of the Day of God. Farewell, and may we meet with all the faithful in the Kingdom of Jesus. Amen. Yours in the bonds of the Gospel, and in the patient waiting for Jesus. Joseph H. Curry.*HST June 12, 1844, page 152.20*

Liverpool, May 17th, 1844.*HST June 12, 1844, page 152.21*

Br. Wilder B. Start writes—"I have just returned from China. There is a good band of brethren in that place. They are called *come-outers*. I found them well engaged, full of faith and the Holy Ghost. They received the doctrine of Christ's coming and the Kingdom with joy. Some of them are very strong in the faith. The doctrine is fast gaining ground among them. This don't look like *going down*, except into the hearts of the believers. Brother Cleaveland, an advent brother, is to be set apart for the holy ministry in Camden the 17th of this month. The house in this place will not be completed till June The cause is onward here.*HST June 12, 1844, page 152.22*

Liberty, May 3rd, 1844.*HST June 12, 1844, page 152.23*

Conference & Campmeetings

JVHe

Advent Campmeeting. The Advent brethren are hereby notified that there will be a campmeeting, if time continue, on Sugar Hill, about one mile from Franconia Iron-Works, on the land of Bro. Joseph Taylor; to commence on July 2nd, 1844. Bro. Himes, Litch, and T. Cole are requested to attend, and all other lecturers who can make it convenient. The brethren generally are invited. And all who can should bring their tents. Arrangements will be made to accommodate those from a distance.*HST June 12, 1844, page*

152.24

In behalf of the committee,*HST June 12, 1844, page 152.25*

MOSES CHANDLER.*HST June 12, 1844, page 152.26*

Eranconia, June 5, 1844.*HST June 12, 1844, page 152.27*

Notice. The Eastern Christian Conference will meet in Liberty, Me. at the Advent Tabernacle the 3rd Friday of this month, D. V. Will some of the Brethren at the West visit us at this session of the Conference.*HST June 12, 1844, page 152.28*

June 3, 1844. D. E. LONGFELLOW.*HST June 12, 1844, page 152.29*

Advent Conference. There will be a Second Advent Conference in Grafton, Vt. the Lord willing, to commence on Wednesday, July 3rd, at 10 AM, to continue over the Sabbath. Our brethren in that vicinity are invited to attend. Preaching brethren are especially requested to come, filled with the blessing of the Gospel of Christ.*HST June 12, 1844, page 152.30*

In behalf of the brethren, G. W PEAVEY.*HST June 12, 1844, page 152.31*

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bro. Cole, Litch, Himes, and others will be to attendance.*HST June 12, 1844, page 152.32*

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.*HST June 12, 1844, page 152.33*

ORWELL CAMPMEETING—PLACE CHANGED

JVHe

The Second Advent brethren are hereby notified that there will be a camp-meeting held on the 11th June next, if time continues, at CHIMNEY POINT, ADDISON, on the east shore of Lak Champlain, about 20 miles north of Orwell. It is expected that all that come will bring tents, as far as practicable, prepared to live on the ground.*HST June 12, 1844, page 152.34*

The following brethren are selected to make arrangements:*HST June 12, 1844, page 152.35*

Brn. C. Wines, Vergennes, Vt.—D Smith, Ticonderoga, N. Y.—D. Smith, Addison, Vt.—H. Shipman, Fort Ann, N. Y.—E Wilcox, Orwell, Vt—R. Miller, Low Hampton, N. Y.—E. Martin and M. Williamson, Benson, Vt.—Bro. Fancher, Sandyhill, N. Y.—Dr. A Smith, Castleton.*HST June 12, 1844, page 152.36*

WM. MILLER,*HST June 12, 1844, page 152.37*

May 9, 1844. M. WILLIAMSON.*HST June 12, 1844, page 152.38*

Notice. An Advent meeting will be held in Hermon Me. 5 miles from Banger on the road leading from Banger then Hermon, to commence on Friday the 21st of June inst. to continue over the Sabbath. Our preaching and other brethren, from different parts of the country, are invited to attend.*HST June 12, 1844, page 152.39*

Com.—Israel Damman, Zenas Chamberlia, W.H. Ireland*HST June 12, 1844, page 152.40*

Letters received to June 1, 1844

JVHe

C A Cressy by pm $1; Edmaud Knox by pm $1; L D; A Varney by pm $1; Dr Brigham, by pm $1; Tho Atkinson; I E Jones; C Northop by pm $1; Lucinda Sparks by pm $1; G S Miles; C W Murdough by pm $1; pm New Durham, N H; pm Albany N Y; A Calkins by pm $1;

J R Benedict by pm $1; G Rittenhouse 50c; C Clapp $1; E McNeil 50c and C A Treat by pm; Wm Samney by pm $1; W E Bassett and R Turker by pm $2 each; J Curray, Liverpool Eng.; pm N Scituate R I; pm N Fairhaven Ms; S W Townsend by pm $1; S Williams by pm $1; T G Stetson by pm $1; B McClary by pm $1; F Keeler by pm $1; L Pennock by pm $1; J D Johnson; H Woodbury $1; J C Forbush, all correct; C Dexter $1; W B Start $3; S Carr, A Knowlton, and J W Boynton by pm $1 each; Mrs Wakefield by pm $1; S Robinson $1, and Martha Cook 50 cts by pm; Seth Mann and A Severance $1 each; pm E Cambridge Mass; Geo Storrs; Mis Paul by pm $1; T H Perkins by pm $1; C Crawford by pm $2; pm Williamantic Ct; S Bliss; A Torry; E Spencer by pm $1; J Roberts $3; J Merrill by pm $2; L Hildreth; O Jones, $1; H Mellery by pm $1, 37; B Plummer by pm $1; G W Peavey; Dr Long by pm $1; T M Preble; J H Lonsdale $31; 1 Buel and E Slater by pm $1 each; pm Taunton Ms; pm Troy Vt; pm Hartford Ct; Saml Smith by pm $1; E Sproul; E McLeod $1; L M Richmond $2, no account of the money yoe spoke of; M Chandler; S Jenness by pm $1; E L H Chamberlain.*HST June 12, 1844, page 152.41*

Packages Sent

JVHe

F R Meyers, Worcester, Ms; J V Himes 9 Spruce St N Y; Litch, 41 Arcade, Philadelphia.*HST June 12, 1844, page 152.42*

June 19, 1844

Vol. VII. No. 20. Boston, Whole No. 164

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 20. Boston, Wednesday, June 19 1844. WHOLE NO. 164.*HST June 19, 1844, page 153.1*

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JVHe

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J. V. Himes, S. Bliss, & A. Hale, Editors*HST June 19, 1844, page 153.2*

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Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the sameHST June 19, 1844, page 153.5

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Post Offices in the same town.*HST June 19, 1844, page 153.6*

Dow & Jackson, Printers.

OUR STRENGTH

JVHe

What a glorious destination,
Christians, will be yours at last,
When the waves of tribulation
Breaking o'er your souls have past,
And triumphant
Ye shall hear the signal blast!*HST June 19, 1844, page 153.7*

Oh look up! 'mid coming danger
Christ will never let you fall;
He who "bought you" is no stranger;
Christ will prove your All in all!
Everlasting
Is your strong "munition" wall.*HST June 19, 1844, page 153.8*

When the fires of persecution
Are enkindled here again,
Nought can shake the resolution
Of your great Deliverer then.
Faithful Witness
Still you'll find your true "Amen."*HST June 19, 1844, page 153.9*

When each trembling bosom quaileth
In the "famine" of God's word,
'Tis not your own strength availeth
Then to save you—'tis the Lord!
'Tis the Conqueror
Who shall then His help afford.*HST June 19, 1844, page 153.10*

In that desert lone and dreary
Where Elijah fainting fled,
Was the Lord his Savior weary
When from heaven He sent him bread?
Wondrous mercy!

Ravens there the Prophet fed!*HST June 19, 1844, page 153.11*

Thus, in hour of dark temptation,
Will he leave His saints to die?
No!—the word of Revelation
Bids them raise their hearts on high;
Bids them triumph—
Though they heave the anguished sigh!*HST June 19, 1844, page 153.12*

A Phenomenon.—I was delighted on the evening of the 24th, to witness a beautiful phenomenon around the moon, which our "Daily Sun" thus *accurately* describes.*HST June 19, 1844, page 153.13*

"Singular Phenomenon." The moon presented a singular appearance last evening, the sky at the time was unclouded, and the atmosphere free from mist, the moon appeared to be in the centre of a golden light, apparently about three feet in diameter, the whole being encircled by a bright ring presenting at 8 o'clock nearly all the colors of the rainbow; the phenomenon was witnessed by groups of persons at different corners of the streets. This is a correct description. As I looked at it on my way to meeting, I thought it was a token of love to encourage the fainting hearts of those who wait for their beloved. May the Lord keep us faithful unto the end. Yours truly. E. S. M.*HST June 19, 1844, page 153.14*

Predicted renovation of the Physical World

JVHe

Baptist Testimony

We have already given to the readers of our periodicals, the scriptural discourses of the sublime and eloquent Dr. Chalmers of the *Calvinistic*, and of the plain and logical Wesley of the *Methodist* divisions of the protestant church, on *the new creation*; and we have had an expository article handed to us by a *Baptist* brother, which appeared originally in the Christian Review for March, 1839, which we take great pleasure in giving to our readers.*HST June 19, 1844, page 153.15*

We prefer to have their attention directed to these great questions by such hands. 1. Because we wish, as far as possible, to relieve the truth of all the odium which may be associated with it, on account of the bad reputation of its disciples and advocates.*HST June 19, 1844, page 153.16*

We are *ignorant fanatics and heritics*. Wesley, Chalmers, and "A. C. K.," happen to be more fortunate, just now. The presentation of any truth by a "Millerite," however scriptural or able the manner, subjects it at once, except it be in the case of those who love the truth for its own sake, to the charge of *novelty* and a *suspicion* of *heresy*. Well, if those who would otherwise turn away from the truth, may give it their attention when presented by other hands, we shall be happy to aid them. 2. In this case, we look upon the homage paid to the power of the apostolic faith as doubly valuable. The writer was evidently under the taint of the popular German notions, which appears from his own statements, and also from his style of writing; but when he gets where he can look outside of "the labyrinth" into the field contemplated by the prophets, apostles and martyrs, his soul, like theirs, to use his own words, "*takes fire*." That "fire," which is now so generally extinguished in the church, is the fire which burns in the soul of every Adventist.*HST June 19, 1844, page 153.17*

We have omitted some of the strictly philological sections of the article, with a few others, which, however they might add to the reputation of the writer as a critic, are not essential to the sense, or to our purpose; and, besides, it will make the article more proper for a paper like ours by reducing its length.*HST June 19, 1844, page 153.18*

"Remarks on *Romans 8:18-24*

We introduce our remarks on this passage with the following translation.*HST June 19, 1844, page 153.19*

For I consider that the sufferings of the present time are not worthy of comparison with the glory which is about to be revealed to us. For the longing desire of the creation is awaiting the manifestation of the sons of God (for the creation was subjected to frailty, not of

its own will, but on account of him who subjected it,) in the hope that the creation itself also shall be delivered from the bondage of corruption into the glorious freedom of the children of God. For we know that the whole creation groan, and are in pangs together, until now. And not only so, but ourselves also, having the first fruits of the Spirit, even we ourselves groan in ourselves, awaiting our filiation [the sonship,] the redemption of our bodies.*HST June 19, 1844, page 153.20*

It is not our purpose, in this article, to review the various opinions which have been entertained respecting this passage, by different interpreters. It has not only called forth the resources of industry and learning, but given ample scope to the vagaries of fancy. When the right interpretation shall be given, it will probably carry with it its own evidence,—an evidence obviating the necessity of exposing all the absurd theories and whimsical conjectures of all who have shed the darkness of their own false reasonings upon the illuminated pages of inspired truth. Already, we believe, this passage has yielded, in a great measure, if not entirely, to the sober and searching methods of modern investigation,—to that diligent examination of words and phrases, which, however humble an employment it may seem to furnish, is yet our only avenue to a certain and satisfactory knowledge of things,—the portico of the grand temple of religious truth. The biblical student of comparatively humble acquisitions, can already smile at many of the fanciful conjectures, and fruitless, because ill-directed, efforts of men, with whom, in ability or learning, he would be far from challenging a comparison. With the degree of unanimity which exists, at present, among German critics, in regard to the passage under consideration, we are not acquainted. We believe, however, that, both in this country and in Germany, there is a gradual approximation towards harmony of views. It could not, perhaps, be expected, that a passage like the present, of difficult and long-contested import, should, in all points, be satisfactorily settled by the efforts of any single mind. One will, perhaps, strike out the general idea,—will seize upon the clew, by whose guidance others will thread the labyrinth, until, at last, all its intricacies are unravelled, and its recesses explored. If the present effort shall make its own separate contribution to a full understanding of the passage, our object will not be lost.*HST June 19, 1844, page*

153.21

We do not propose to comment separately upon all the words and phrases of the passage, but to touch lightly upon those on which there is no difference of opinion. We shall aim rather to dwell upon those portions which are essential to a right apprehension of the general scope of the passage. It will be obvious to all, that the keynote of the passage is struck in the verse immediately preceding that with which our translation commences. “And if children, then heirs; heirs of God, and joint, heirs with Christ; if we suffer with him, that we may be also glorified with him.” Thus bringing the sufferings of Christians into immediate contrast with their future glorification, the mind of the apostle instantly takes fire. In a manner strikingly characteristic, he proceeds to give utterance, as far as he is able, to the conceptions by which his soul was filled and overwhelmed. But what is the point of view, from which he contemplates the glory that is to be revealed to the suns of God? On what stage in the career of the sons of immortality does he fix as furnishing the most full and perfect contrast to the weight of suffering, that bows them in this vale of tears? In other words, what is the period referred to, when they were to be glorified together with Christ? For, that one and the same period is indicated by this and the following expressions,—the glory which is about to be revealed to us—the manifestation of the sons of God,—the glorious freedom of the children of God,—and finally, the sonship,—the ransom of our body,—that all these expressions, we repeat, point to one and the same occasion, does not, we think, admit a doubt. And what is that occasion? Are we not pointed, most distinctly, to the general resurrection? Overleaping all the intervening period, and overlooking, as it were, all preceding and minor displays of the Christian’s glory, does not the mind of the apostle fasten upon the time when the glorified body, raised from the dust in renovated youth and beauty, shall be reunited to the glorified spirit, and the relation of the children of God shall be recognised and announced before an assembled universe? Let us recur, for a moment, to the expressions as they occur:—when, according to the representations of the New Testament, are Christians to be glorified together with Christ? When, in the only sense, acknowledged by the Scriptures, is to take place the manifestation of the sons of God? Compare, here, *Colossians 3:4*. “When Christ, our life, is manifested, then shall ye also be

manifested with him in glory." Compare, too, *1 Thessalonians 4:13*, a passage directly relevant to our subject. And to what period, again, may we so justly refer the glorious freedom of the sons of God, as to that which witnesses their triumph over death, the last enemy, and emancipates their entire nature from the thraldom to which sin had subjected it? But if the above expressions left any doubt, it is dissipated by the final, most explicit statement of the apostle himself, in which he couples the filiation (evidently another expression for the manifestation of the sons of God,—the full and public recognition of their relation, and their investiture with the glory which belongs to it) with the redemption of the body, making the two circumstances, if not identical, at least coincident, in time.*HST June 19, 1844, page 153.22*

Here, then, it seems to us, is an important clew to guide us in the interpretation of the passage. And we cannot avoid the conviction, that here all the interpreters, whom we have seen, have more or less failed. Some throw the resurrection entirely out of view. Others, who admit a reference to it, yet fail to give it due prominence,—to make it the fore-ground of the picture,—to let it occupy that place which it manifestly occupied in the mind of the apostle. We think the phraseology of the passage, especially taken in connection with the general tenor of the New Testament representations, forces upon us the conviction, that the apostle here refers definitely to the period of the resurrection, and that, not so much because this was the most advantageous view from which to draw the contrast, but because this was ever uppermost in his mind, when he reflected on the future glory of the people of God. Indeed, it cannot have escaped the attentive reader of the apostolic writings, how frequent and striking are the allusions to that period, and how it pervaded and colored all their religious hopes. The passage which we have quoted from *Colossians 3:4*, is full of significance, and furnishes a striking commentary on that under consideration. "Ye are dead," says the apostle, "and your life is hid with Christ in God." The Christian life is now *hidden, concealed*. In his separate existence, and real character, he is scarcely recognised. When, then, is he to be manifested? Where honored with the title, and clothed with the glory, that belong to his station. When, in other words, is his manifestation,—his filiation,—to take place? "When Christ, our life," proceeds the apostle, "is manifested, then shall ye also be

manifested with him in glory."*HST June 19, 1844, page 154.1*

In *1 Corinthians 15*, this topic furnishes the theme of one of the most animated and eloquent discussions found on the pages of this always animated writer. He shows how it follows from, and presupposes the death of Christ, how it involves the very cardinal doctrines of the gospel, and is a vital element of the Christian's faith and hope. He dwells upon its proofs, its scenes, and its practical uses, with a minuteness, a variety, and a fulness, which show that it absorbed the energies and interests of his soul,—that it was with him an ever-present and inspiring truth, held not merely as a tenet, essential to the completeness of a scheme of doctrines, but as a truth fruitful of practical influences, and heavenly consolations,—pressing on his heart, with the might of a new and overwhelming reality,—the consummation, and the glory of the gospel,—the grand object of Christian hope,—the grand incentive to Christian faithfulness.*HST June 19, 1844, page 154.2*

It will not, we trust, be irrelevant, in this connection, to present a passage of some length, from *2 Peter 3:10-16*. We shall give it nearly in the words of the common version. "But the day of the Lord shall come as a thief, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works in it shall be burnt up. Since, then, all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,—looking for and hastening unto the coming of the day of God, in which the heavens, being on fire, shall be dissolved, and the elements melt with fervent heat. But we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless, and consider the long-suffering of the Lord salvation. As also our beloved brother Paul, according to the wisdom given unto him, hath written unto you, as also in all his epistles speaking concerning these things." This interesting passage needs no comment, compared with *Romans 8:19*; *1 Corinthians 15*. *1 Thessalonians 4:13-18*, it sheds a flood of light upon the uses which the apostles made of the doctrine of the resurrection.*HST June 19, 1844, page 154.3*

If we have succeeded in settling this point, the way is opened for deciding, satisfactorily, upon the meaning of the much contested *klisis*. We need not dwell upon the origin and possible signification of this word. Derived from *klizein, to create*, it denotes primarily *the act of creating*; secondly, as synonymous with *klisma, the thing created, the creation*. It has, we believe, in its ordinary use, about the same latitude as the word, creation, and may, according to its connection, refer chiefly to inanimate nature, or include sentient beings. That it is ever, or could be without the utmost harshness, employed to denote Christians, there is no evidence. The expression, *kaine klisis, a new creature, or a new creation*, furnishes no ground for such a supposition. The question, then, is between that view of it which includes and refers chiefly to sentient beings, and that which refers exclusively to inanimate nature. Does it, in other words, in the passage under consideration, denote *men in general, mankind*, or *inanimate existence, nature*? If the view which we have taken above be correct, the question is easily, nay, is already decided. The *klisis* is introduced as looking with earnest longing for the period when the sons of God shall be manifested, in hope of showing them their glorious deliverance. Is this true of the world of unconverted men? Could the heathen, of or before the age of the apostle, be said, in any possible sense, to be anticipating the resurrection period, with the hope of being themselves participators of its benefits? This point is too plain to need argument. Of all the doctrines or facts unfolded in the word of God,—of all the truths, indiscoverable by reason, of which the gospel is the depository, and which none, perhaps, bears so decidedly as this the impress of its super-human origin,—none is so far from having visited the loftiest visions of the sublimest speculators. The Pythagorean metempsychosis bears to it no analogy. Theologians have fancied, that in the Platonic triad, they could discover the germ of even the mysterious doctrine of the trinity. The sacrifices of the pagan world have been regarded as embodying a dim conception of the atonement. But the resurrection of the dead is, we had almost said, the one great fact, that belongs exclusively to Christianity.*HST June 19, 1844, page 154.4*

The only meaning, then, which remains for *klisis*, in the present case, is, *the inanimate creation,—nature*. By an animated,—we do not say bold,—prosopopoia, the writer introduces universal nature

as longing for the period of the complete emancipation of the sons of God. The argument, then,—for it contains the substance, though not the form of an argument,—is used *a fortiori*. It reasons from the less to the greater. If the benefits to be reaped by irrational existence from the scenes of that day are so great as to justify it in earnestly expecting them, what shall be its results to the immortal intelligences,—the sons of God,—who are to be the principal participators in its glories? If its subordinate and incidental results are so unspeakably desirable, what may they anticipate, on whom it shall confer its "weight of glory?"*HST June 19, 1844, page 154.5*

The sentiment derived from this interpretation is amply sustained by other declarations of Scripture. We will not go back to the prophetic writings, although it is certain, that among the Jews there existed a belief in the future renovation of the earth. Neither would we lay much stress on the "renovation," of *Matthew 19:28*, or the restoration of all things, of *Acts 3:21*, as these expressions are too general to be a safe foundation for argument. When, however, the fact is clearly made out from other sources, they may justly be regarded as corroborative evidence. We need but appeal to the passage already quoted from Peter, in a similar connection, to place the matter beyond a doubt. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The words, "according to his promise," decidedly oppose our interpreting this as the mere figurative language of prophecy.*HST June 19, 1844, page 154.6*

But this general view receives still further confirmation from a right understanding of the clause contained in the parenthesis. We have connected, *in hope*, not with, *was subjected*, but with, *is awailing*. It thus introduces the reason of the anxious longing of the *creation*, for the period in question. The construction seems thus more simple and unembarrassed, and will, we think, commend itself to the judgment of the reader. The clause in the parenthesis, then, intimates the reasonableness of the expectation entertained by the *creation*. The reason is, that it had no agency in the act which subjected it to its state of bondage, but, guiltless itself, was so reduced solely on account of another.*HST June 19, 1844, page 154.7*

The earth was not brought into subjection on its own account. “Cursed is the ground for *thy* sake,” is the emphatic declaration of the Judge, to guilty man, and one which sets in a striking light the truth of the passage before us. As it was not; then, by its own agency, or for its own guilt, that it was subjected, but solely as the innocent participator in the punishment of another, the creation may rationally hope (such is the tacit implication,) that when the last vestiges of the curse are removed from the offender, the unwilling and unoffending sharer in the curse shall receive a like liberation. There is a tacit appeal to the justice of the Deity,—an implied assertion that he will not suffer the innocent victim to remain involved in evils, from which their guilty author has been liberated. This idea might receive a much more extended elucidation than we can now give it, and one which would go far to establish, on independent grounds, the probability of the future restoration of the material world. And the natural period of such a renovation would be the time when it had ceased to be the repository of the sleeping dust of sin-ruined, but ransomed man,—when death, the final enemy, was utterly annihilated by the resurrection of the bodies of the believers to life and glory. What, we repeat, more natural, what more consonant with all we know of the divine economy, than that, in that moment, even physical nature, which was moulded by the plastic hands of its Creator, into innumerable forms of beauty and perfection, and, scanned by the Omniscient eye, was pronounced “good,” shall spring forth from the bondage of its corruption, be freed from the stains of sin, and renovated and beautified, become the meet abode of righteousness? Christ was revealed, that he might destroy the works of the devil. One of these works was the subjugation of the natural world to natural, as a faint type of moral evil. The curse, which was laid upon the earth, was as much a result of the malignant efforts of the great adversary, as the death, temporal and spiritual, inflicted on Adam, and his posterity. And does not, we ask, the full accomplishment of the avowed purpose of the Son of God’s appearing,—his complete triumph over death, and him who has the power of death, that is, the devil,—require, that he rescue the earth, also, from the evils which it shared, in common with its guilty inhabitants.*HST June 19, 1844, page 155.1*

We have thus given our general view of this difficult, interesting, and sublime passage. We willingly leave it to be compared with that

which makes *ktisis* refer to mankind in general. It is readily seen what a stoop this latter requires us to make from the elevation to which we are raised on the glowing wing of apostolic faith and hope. It in fact perfectly *unchristianizes* the whole passage. It degrades "the manifestation of the sons of God,"—their glorious deliverance from bondage,—their *uiothesian*, the public and solemn ceremony of affiliation, into a something or a nothing, which has been anticipated with earnest longing by the whole heathen world! Tell us not that the apostle brings forward such a view to cheer his Christian brethren in their state of trial and infirmity. Ask us not to believe, that he has led their minds away from their own glorious resurrection,—a reality with whose truth and importance his mind was all imbued and glowing,—to a heathen expectation, which never existed, and which, if it had existed, was never to be realized! Not only is there no inexplicable "*lacuna*" in the omission of the heathen world, or the race of men in general, but such an allusion whould have been wholly inappropriate. True, they are no less in bondage to frailty and corruption, than the natural world; but it is not true that they, like that, can with any propriety be represented as looking forward to the resurrection, as their period of deliverance. And why? Because it will bring no deliverance to them. The world of mankind, so far from welcoming the gospel intelligence of a general resurrection and judgment, shrink from it, as a period to them of superlative wo,—in which wrath is to come upon them to the uttermost,—which, while it consummates the blessedness and glory of the righteous, shall fill the measure of their misery and ruin. On the contrary, there is the utmost propriety in asserting this of inanimate nature. And why? Simply because it is a fact,—at least, because it was the current opinion of Christians of that age, an opinion sanctioned, or rather originated by the express promise of the Messiah himself. No good reason, then, can be shown for denying to Paul the license employed by his colleagues in composing the sacred canon.*HST June 19, 1844, page 155.2*

With those who regard the figure as unwarrantably bold, there will be, we believe, few to sympathize. We will not dwell upon he accustomed boldness of oriental and prophetic imagery, in which the sea, the earth, the mountains, the valleys, are made not only fraught with intelligence and emotion, but by a still greater stretch of imagination, are endowed with hands, eyes, *feet*, and made to

perform acts corresponding to these endowments. The figure in question hardly allies itself, in this respect, to oriental imagery. It is a figure, such as in every nation and age would spontaneously suggest itself to a vivid and powerful imagination, in the contemplation of such facts. Whose bosom does not thrill with the conception,—what taste does not readily admit, at once, the propriety and awful grandeur of the figure, in which Robert Hall represents creation as clothing herself in sackcloth, and a shriek of unutterable agony rending the frame-work of universal nature, over the perdition of a single soul? But when the theme is the general resurrection,—with all the weight of glory which will be bestowed on the people of God,—when Omnipotence itself shall lavish its treasures of grandeur and of glory, how immeasurably greater the propriety of representing universal nature as instinct with life, and awaiting, with earnest longing, the happy period, in whose results, in themselves inconceivably glorious, it is so largely to participate. Bold as the figure seems, to a superficial contemplation, it sinks into tame propriety, by the side of the mighty subject which it is designed to illustrate.*HST June 19, 1844, page 155.3*

And, finally, may we not find in this passage another instance of the use which the primitive Christians made of the doctrine of the resurrection? With what vital energy, and animating power, it came home to their hearts!—how it prompted them to labor, supported them in trial, and consoled them in affliction! May not the modern church inquire, how far, in this respect, she has partaken of the apostolic spirit? The doctrine of the resurrection is, indeed, incorporated in our articles of faith, and occasionally dwelt upon, in our preaching and contemplations, as a sublime truth, a glorious reality. But has it due prominence in our reflections; Do we look and “hasten forward” to the coming of the Lord? Does the Christian preacher avail himself of the utmost efficiency of this instrument, as a means of keeping alive and spreading a deep-toned and active piety? Does it press upon Christians in general its motives to obedience? Is it cherished as a vital, cordial doctrine of the gospel, intimately connected with the resurrection of our Lord, livingly intertwined with all our hopes of future blessedness, and animating us to be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as it conveys to us the assurance and the pledge, that our labor is not in vain in the Lord?*HST June 19, 1844, page*

155.4

A. C. K.

Letter to a Brother at the West

JVHe

Dear Brother D----.As we compute time, 1843 has now passed, and while the vision seems to tarry, you may wish to enquire what my present views are relative to the Second Advent?*HST June 19, 1844, page 155.5*

I do not wish to be deceived, but I must embrace the truth whenever and wherever I may find it. Even though I may dig for it as for hidden treasure, yet, I would hail it as a pearl of great price, a precious gem. As a choice boon sent from heaven, I have carefully examined "that which is noted in the scripture of truth," and my faith in the Advent at hand is not in the least shaken. I am still firm in the opinion that the Savior is even at the doors. These are golden moments, emphatically so, as we are yet on praying ground. But it is a solemn thought that each hour, and each minute that steals upon us, speaks the knell of departed time, and I cannot now see from Scripture, that we have another moment's time promised us, neither can I find any lisence that gives me liberty to cease from watching until the Savior shall come.*HST June 19, 1844, page 155.6*

Now suppose that you should look at your watch and say, "My watch indicates that it is now time that the sun had set; how is it that he seems to linger on his journey, and is yet visible above the horizon?" Would it not be the height of folly, when we saw this great luminary of day fast sinking towards that point which must inevitably unfold to our view the shades of evening, to say that night *was not near*? I know that, in this case, you would not argue thus, but you would say, "*My watch is a little too fast*."*HST June 19, 1844, page 155.7*

Such, my brother, is now our position. Our chronology has been kept, we know, by fallible and erring man, yet we are satisfied it is

not far out of the way. Still, “We have a more sure word of prophecy, whereunto ye do well that ye take heed.” “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry wait for it, because it will surely come, it will not tarry.” *Habakkuk 2:3*. We may be assured that just so certainly as the broad leaves of summer have succeeded the tender buds of spring, just so surely will the coming of the Son of man follow the signs which he foretold, and which have been literally fulfilled. “So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors.*HST June 19, 1844, page 155.8*

These, my brother, are solemn considerations, and ought forcibly to remind us that we have not one moment’s time to lose, that while we remain in unbelief, we are treading on dangerous ground, even one step farther may find us within the vortex—the whirlpool, from which there is no escape.*HST June 19, 1844, page 155.9*

“For what shall it profit a man,” said the Savior, “if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul.”*HST June 19, 1844, page 155.10*

Suffer me, my dear brother, and I would do it with all the fond affection of a sister, suffer me to press the question home to your conscience, Do you cherish in your bosom this treacherous and soul killing foe, unbelief? The wiles of this blind guide, this enemy of souls, are so deceptive, that her votaries are often themselves deceived, and know not that they are entangled in a snare that may prove fatal to them, “when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.” Then, if not before, unbelief will be driven from us. Then unbelief will no longer shield us. There it will be no cloak for our sins, and it may prove fatal to him or her who may wear this mantle now. Even the shadow of it here brings darkness on the soul. If you, my brother, should find one vestige of this fell destroyer of the soul lurking in your bosom, tear it at once from your heart, as you would pluck a noxious and poisonous weed from your garden. Shun it as you would the deadly influence of the Upas. O delay not one moment. If you have not already made your peace with God, prostrate yourself at the feet of the Savior, and let your prayer be,

“Lord help my unbelief.” That you and I may be prepared for the scenes that are just ready to burst upon us, is the prayer of your sister,*HST June 19, 1844, page 155.11*

A. W.
Boston, June 6th, 1844.

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, JUNE 19, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker be fore the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST June 19, 1844, page 156.1

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections, as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST June 19, 1844, page 156.2

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST June 19, 1844, page 156.3

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST June 19, 1844, page 156.4

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.*HST June 19, 1844, page 156.5*

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST June 19, 1844, page 156.6

Note.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit*. 26*th. was B. C*. 677; *also the captivity of Jehoiakim the commencement of the Great Jubilee, or* 2450 *years, was B. C*. 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan*. 8*th and* 9*th, was given B. C*. 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan*. 12*th. was about A. D*. 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3*,—"*For the vision is yet for an appointed time, but at the end*" [*of the prophetic periods*] '*it shall speak and not lie; though it tarry*," [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"*HST June 19, 1844, page 156.7*

"Every thing Witnesses for God."

JVHe

More than a year ago, when the community were all standing aghast in view of the startling and tragical scenes which had given

notoriety to the names of J. C. Colt and the United States Brig Somers—not to mention others which ordinarily would have produced no little excitement—a writer in one of the New York daily papers congratulated “the Millerites” with what he was pleaded to term their ‘good luck.’ Never were a class of visionaries and fanatics so remarkably *fortunate*. Everything was going just as if it were under the charm, and obliged to contribute something in favor of “Millerism.” Earthquakes had shaken half the globe. Fraud and villany had become enthroned, and their armies were operating successfully all over the land! Unnatural and unheard-of deeds of violence were multiplying, and, as if heaven feared to commission its angels to make inquisition as in the case of Sodom, the stars looked down at noon-day, as if they would say. “Heaven must stand aloof from so vile a world.” (The planet Venus was visible at New York during the day on which Colt ended his most revolting career, and seemed to give a peculiar feature to the interest which was everywhere manifested.)*HST June 19, 1844, page 156.8*

And then came the comet, as it was called, suddenly and unexpectedly bursting upon the world in broad day-light, and stretching its fiery trail half across the heavens for several nights, to the astonishment of the whole earth.*HST June 19, 1844, page 156.9*

Well, our good luck, as this writer will have it, has not forsaken us. Never did the aspect of things, particularly in the moral and political world, appear more ominous than at the present time. Not that such a condition of things, in some respects at least, has not existed before, but because the present state of things, taken in connection with a whole group of events, distinctly marked by prophecy, should be looked upon as proof that all which has been written will be fulfilled, and that the predicted state of things which is so characterise the great crisis is fast hastening on.*HST June 19, 1844, page 156.10*

It is predicted that there should be a general declension in vital religion, in connection with other circumstances of trial to the church, near “the end.” “*And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved*.” *Matthew 24:12, 13*.*HST June 19, 1844, page*

156.11

The Apostles have repeatedly spoken of such a condition of the church at the time of Christ's coming: "*They shall turn away their ears from the truth, and be turned unto fables*, ... *having a form of godliness, but denying the power thereof*." *2 Timothy 3:5*; *4:4*.*HST June 19, 1844, page 156.12*

Do we find such a state of things existing at the present time? Let those whose testimony cannot be suspected of partiality testify. We first quote from the "Christian Palladium," of May 15, 1844:—*HST June 19, 1844, page 156.13*

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as he blasts from the ice bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that luke-warmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling woman of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?*HST June 19, 1844, page 156.14*

It is but a few passing months, since the whole extent of our wide spread country rang with triumphant peals of joy, borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed? Is God's whole Israel routed and flying before their uncircumcised enemies? And is it to be at the end of long years that Zion's walls are again to be built? I do not believe it. I cannot think that God's hosts are thus broken, routed and flying from an overpowering foe."*HST June 19, 1844, page 156.15*

The Puritan (Orthodox) of this city, not long since informed its readers that there had not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon "Millerism;" and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont *Baptist* (Mr. Colver's) church, the *failure* was ascribed to the same cause.*HST June 19, 1844, page 156.16*

But we find a more remarkable fact, in proof of the point, recored in a late number of the Congregational Journal:—*HST June 19, 1844, page 156.17*

"*Church of the Rev. Albert Barnes*. At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian church in Philadelphia, whose Notes are so extensively used in our families and Sabbath Schools, stated that he had been in the ministry for *twenty years*, and never, till the last communion, had he administered the ordinance without receiving more or less to the church. But now, there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business and the brightening prospects of commerce and manufactures, there is an increase of worldly mindedness. Thus it is with all denominations."*HST June 19, 1844, page 156.18*

We are far from rejoicing that the evidence of such a state of things is so strong, though we are not at all surprised. It was *predicted* to exist; it is proved to exist. We consider the fact a proof both of the truth of the word God, and that the end is near.*HST June 19, 1844, page 156.19*

The cause is also predicted:—*Abounding iniquity*. We shall not here refer to the developement of iniquity in the wide spread and multiplied forms, so familiar and so much dwelt upon; we shall speak of only *two* of its manifestations, which are intimately connected with the state of things now under consideration.*HST June 19, 1844, page 156.20*

1. The recent and rapid corruption of theology. It is a [original illegible], that while the most popular periodicals of the prominent *evangelical* sects of our land, have been recording with joy the triumphs of what is called evangelical truth over the senseless vagaries of Neology, in the old world, they have been laboring to spread these vagaries at home. They probably were not aware of this, and had no apprehension of such results. They designed to oppose "*Millerism*"—that must be done at any rate—and the works which have been given to the public for this purpose, and which

have been read with the greatest interest, having been recommended so highly by the periodicals above referred to, have been of the rankest Neological type. In order to effect the destruction of the “heresy” which was producing so much disturbance, they were under the necessity of striking a fatal blow at all the great scriptural motives to personal piety. In this case the error was so singular *in its nature*, that in order to remove it the axe must be laid into the roots of the tree of truth. Why should they be surprised that the fallen tree does not yield its fruit?*HST June 19, 1844, page 156.21*

2. The adoption by the churches of a corrupt worldly policy. It has been for years the policy of the multiplied sectarian agencies of the land, to induce all with whom they have had any influence, by all means in their power, to become disciples of their favorite sect or party. In a thousand cases have the most promising revivals been blighted by this unhallowed zeal for the greatest numbers. In ten thousand cases has the religious integrity of individuals been corrupted by awakening within them the base motive, which fair speeches and promises, made to win them to the sect, have called forth and which has subsequently become the principle of action. Thus the hand which offered the bribe planted, the deadly seed whose fruit, in due time, was to be fatal to the object for which it was planted.*HST June 19, 1844, page 156.22*

And is it to be expected that the seed should not produce its own fruit? In such a case it needs no specially avenging interposition to cause the sin to produce its own punishment. The principle conveyed and consecrated by this first lesson, viz., *that the profession of religion should be made the means of worldly advancement*, has produced a whole army in the ministry and membership who are under the fatal taint, and are in the market, ready to sell themselves to the highest bidder. Were it not an impossibility, in the nature of things, they might even be hired to be *true* Christians, if they could be well paid for it.*HST June 19, 1844, page 156.23*

But the mischief once begun it must go on. The increased demand must be met, in order to keep these *hired servants* where they are, or else, in obedience to the governing motive, they will look further

for a market. “Gain is godliness” with those for sale, and as there are enough to buy who believe in that doctrine, those who can give the highest price are favored with the greatest number of offers, while those who have not so much, must put forth extra efforts in order to hold their own. And thus, the great work of the church, *to save men*, is lost sight of as the primary object, in the strife between its several divisions to outdo each other in the work of *catching men*. What there is of the sterling piety of the church, that has not been driven away, because it could not be turned to account, is diverted from its chosen and appropriate work, to grind in the prison house of this secular drudgery. The place of worship, the preaching, the singing, the living and the *dying* of church members, become gratifying or afflicting as they may be made subservient or not to the great purpose of attracting the multitude. We have reason to fear, (*did time permit*,) that if God did not literally commission the angel of death to smite with the plague those who encourage this deadly moral infection, he would permit the sin to produce its own punishment by suffering some evil agents, if indeed they are not already at work, to beguile the church, en mass, into an alliance with some great worldly power, which after seducing her, like Babylon of old, should then rule her with a rod of iron. To some such disastrous result, it is admitted, every thing is tending.*HST June 19, 1844, page 156.24*

God has told us of this state of things, it is seen everywhere, and we look upon the fact as one of the most striking indications that *the Judge is at the door*!*HST June 19, 1844, page 157.1*

Editorial Correspondence

JVHe

Dear Brother Hale:—The power which the Romish Priests possess over the minds of papists in this community, is capable of exerting a mighty influence for weal or woe. That they do possess such an influence is admitted by Protestants; but in the famous letter of John Hughes, Bishop of New York, to the Mayor of the city, we find this power is made the subject of *boasting*. Bishop Hughes there claims the credit of *preventing* in this city scenes of riot and bloodshed, similar to those recently enacted in Philadelphia!*HST June 19,*

1844, page 157.2

In the language of Col. Stone to Bishop Hughes,*HST June 19, 1844, page 157.3*

"It seems then that we have been preserved from the fearful scenes which were acted in Philadelphia, that mobs have been spared the guilt of shedding the blood of our citizens, that not and bloodshed have not invaded our streets, in short, that we have slept securely in the midst of "a most fearful crisis"—and all this has been owing, not to the good order of our people, not to the excellence of our police, not to the watchfulness and energy of our most worthy Mayor, but solely to the *forbearance of Bishop Hughes*!"*HST June 19, 1844, page 157.4*

The Bishop boasted that his influence over the Irish population was so great, "that boys and young men could march *even by night* through streets almost entirely occupied by Irish Catholics," and yet "that no accident had occured during the progress of the injudicious movements and exhibitions" of the native American party. And after wishing that "similar *forbearance*, under all provocations, had been practised in Philadelphia;" he hints that "*five lines, freely circulated, would have been sufficient to produce the most fearful results*." While we have thus so securely and unconsciously slumbered over a most perilous volcano, this *minister of the church* claims the merit of having prevented in this city that *fearful crisis* which has left so melancholy a stigma on another.*HST June 19, 1844, page 157.5*

The feeling of the Irish towards Protestants may be seen in the following stanzas taken from the "Freeman's Journal," the organ of Bishop Hughes.*HST June 19, 1844, page 157.6*

In that high cause they freely bled,
Our blood may flow again.
It matters little *where* 'tis shed—
We're *waiting* now *the when*.*HST June 19, 1844, page 157.7*

And shall these self-abusing knaves,
This blue law canting crew,
These brawling braves, these *native knaves*,
Your God-like work undo?*HST June 19, 1844, page 157.8*

“Unsullied yet that flag shall wave,
That fane unshaken stand,
While freedom weilds a *two-edged glaive*
To curb each bigot brand.”*HST June 19, 1844, page 157.9*

While they give utterance to such sentiments, none can doubt, but that a fit opportunity is alone wanting, for Rome to resort to *any* measures here in America, either to *revenge* past fancied wrongs, or to attain to greater power. We however have the assurance, that although the same horn will make war upon the saints and prevail against them until the Ancient of days shall come; yet that its appointed time is nearly accomplished, when the beast will be slain, and its body given to the burning flame, when it will be destroyed by the brightness of Christ’s coming.*HST June 19, 1844, page 157.10*

Brother E. Jacobs has been here the past week from the west. He represents the cause there as very flourishing. While he was on his way here a fellow-passenger was very anxious to find out to what sect of Christians he was connected; brother Jacobs presented his Bible; the man took it, and opening to Daniel and Revelations, exclaimed, “Oh, you are a Millerite”! Thus the Bible continues to be as heretofore, an evidence of the belief of its possessor. He returns to Cincinnati immediately. The friends there are erecting a tabernacle.*HST June 19, 1844, page 157.11*

Brother Southard’s health is so far recovered that he will resume his editorial labors. I shall return to Boston in a few days. Yours in haste.*HST June 19, 1844, page 157.12*

S. Bliss.
New York, June 11th, 1844.

CONFESSIONS OF MR. MILLER AND OTHERS

JVHe

This appears to be a remarkably confessing time, particularly in reference to the Advent question.—We begin with Mr. Miller’s. During anniversary week he gave out notice that on an evening named he would make his confession. A large number was present,

some of whom evidently expected a full renunciation of his views; but as it in fact afforded nothing to quiet their fears, they have themselves *confessed* how glad they would be to have the old man "come back," "turn infidel," "burn his Bible," or do something to overthrow the doctrine which has so often been overthrown. They have also *confessed*, since Mr. Miller's confession does not suit them, that they are determined to put it into the right shape themselves.*HST June 19, 1844, page 157.13*

The sum and substance of *his* confession was to this effect: "That the time in which he had expected the end had passed—that he had no other definite point of time in view—that he was now continually looking for it—that he was satisfied it was near, and that he should not cease to look for it while he lived, should it be his lot to die, be the time longer or shorter.*HST June 19, 1844, page 157.14*

The "Baptist Register" of June 12, gives currency to the*reported* confession as follows:*HST June 19, 1844, page 157.15*

"Mr. Miller's Confession.—We learn from the Christian Herald [original illegible] Mr. Miller preached at the Tabernacle, Boston, on the 28th ult., and made what he called his *confession* He stated that what he had preached and published respecting the coming of the Lord in '43, was done honestly, and that he fully believed it, but that now the time had all transpired, and he was proved to be mistaken —that when the time passed he felt bad—felt lonely, tho't he should never have any thing more to say in public—he felt more on the account of others than he did for himself. He said there was an error somewhere in the calculation, but he could not tell where. He now had no definite time—he should wait God's time—it might come in a day, it might not come in fifty years, he could not say exactly when—he was waiting.*HST June 19, 1844, page 157.16*

This is magnanimous and christian. So far as the controversy with Mr. Miller is concerned respecting '43, it is enough."*HST June 19, 1844, page 157.17*

And this is improved upon so that the current version now reads: that he never knew anything about the subject, has given it all up, does not profess to know anything of the matter.*HST June 19,*

1844, page 157.18

We give below a notice of the confession, written by a hearer, which appeared in the Poston Post of June 1, which we consider very candid and very correct.*HST June 19, 1844, page 157.19*

"*Father Miller's Confession*"—Many people were desirous of hearing what was termed father Miller's confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the "conclusion of the whole matter," and I confess I was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in his faith in God's goodness, or in the entire fulfillment of His word, or in the speedy coming of our Savior, and the destruction of the world. Although the supposed time had passed, God's time had not passed. "If the vision tarry, wait for it." He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity.*HST June 19, 1844, page 157.20*

D.

The "Christian Reflector."

JVHe

In a notice of the "Shield" makes both a *singular* and *encouraging* confession. That work is spoken of by the editor thus:—*HST June 19, 1844, page 157.21*

"The Advent Shield and Review."

JVHe

“Joshua V. Himes, the champion of ‘Adventism’ in this city, has come out with the first number of a handsome Review, containing 144 pages. The work will be continued, he says, ‘if the cause we advocate should demand it.’ What cause is this? we at once inquired. The cause that is founded on the doctrine of Christ’s second advent in 1843? Of course not. We turn to the pages of the ‘Shield,’ but after much patient investigation, we learn nothing more definite than this, that Christ’s return is the next event in historical prophecy. A large portion of the work is composed of the history of this ‘cause,’ and controversial matter against the writers who have opposed the positions taken by Miller and Himes. The names of all the ‘Second Advent’ authors are given, and their works praised.*HST June 19, 1844, page 157.22*

Notwithstanding the rare ability with which this array of authors have urged the views of Mr. Miller, their extensive prevalence is ascribed in no small degree to the *opposition*. The cause has been advanced, we learn, by the *learned* works of Professor Stuart and Chase, together with the efforts of Folsom, Pond, Weeks, Hinton, Wheedon, Dowling, Colver, and a host of others, who have undertaken to overthrow ‘Adventism.’*HST June 19, 1844, page 157.23*

The tenor and evident object of the whole work are to keep alive, by vigorous fanning, the flames which gleamed so fiercely one and two years ago. We regret to see it, but we will say nothing against it, lest we should ‘advance the cause.’”*HST June 19, 1844, page 157.24*

We understand the editor of the Reflector to confess, then, that the “Advent cause” is invincible against all opposition, and that he dare not trust the intelligence and discrimination of his readers. A *singular* confession indeed.*HST June 19, 1844, page 157.25*

But it is very *encouraging* that he adds:—*HST June 19, 1844, page 157.26*

“We believe in Christ’s second advent, but we also believe in the duty of cherishing and exhibiting the spirit of Christ, and also in moral honesty and Christian frankness.”*HST June 19, 1844, page*

157.27

Really, we were hardly prepared for such a triumph of Adventism as this.*HST June 19, 1844, page 157.28*

It makes him “glad,” he says, “to learn that his worthy and respected brother Chase is so highly appreciated.”*HST June 19, 1844, page 157.29*

Lecturers.—Bro. Himes is absent, not having returned since he left for Woodstock and the Addison meeting. Bro. Litch and Bro. Miller are also in that direction. Bro. Jones is in New Hampshire. Bro. Barry has returned to Rochester. Bro. Galusha has left Boston; where he is at present we cannot tell. *Bro. Canfield will consider this an answer to his letter*.*HST June 19, 1844, page 157.30*

Can any of our friends inform us of the whereabouts of Bro L. Caldwell.*HST June 19, 1844, page 157.31*

2 Remember Lot’s Wife. 3

JVHe

How prone are professors to rest on their lees, to
stu-dy their pleasure, their profit and ease; Though God says a-
rise, and es-cape for thy life, And look not be-
hind you,And look not be-hind you. “Remember Lot’s wife.”*HST June 19, 1844, page 158.1*

Awake from thy slumbers, the warning believe
‘Tis Jesus that calls you, the message receive;
While dangers are pending, escape for thy life,
And look not behind you; “remember Lot’s wife!”*HST June 19, 1844, page 158.2*

The first bold apostate will tempt you to stay,
And tell you that lions are found in the way;
He means to deceive you, escape for thy life,
And look not behind you; “remember Lot’s wife!”*HST June 19, 1844, page 158.3*

How many poor souls has the tempter beguiled!
With specious temptations how many defiled!
O, be not deluded, escape for thy life,
And look not behind you; “remember Lot’s wife!”*HST June 19, 1844, page 158.4*

The ways of religion true pleasure afford,
No pleasures can equal the joys of the Lord;
Forsake then the world and escape for thy life,
And look not behind you; “remember Lot’s wife!”*HST June 19, 1844, page 158.5*

But if you determine the call to refuse,
And venture the way of destruction to choose,
For hell, you will part with the blessings of life,
And then, it not now, you’ll “remember Lot’s wife!”*HST June 19, 1844, page 158.6*

Affairs at Chicopee

JVHe

We have already spoken of the account of matters at this place, given by bro. Ransom, in Zion’s Herald. But the following, though somewhat lengthy, places the affair in a still clearer light;—and as it gives us an interesting item of Advent history, we have no doubt it will be gratifying to our readers.*HST June 19, 1844, page 158.7*

A true report of affairs at Chicopee Falls, Mass. *Miilerism—Secession—Elder Ransom.**HST June 19, 1844, page 158.8*

Bro. Himes:—As we have had leave of Bro. Ransom to make our own statement concerning the affairs at Chicopee Falls, I will commence with the building of the new meeting house. I was on the building committee, was appointed to circulate the subscription papers, was treasurer, collector, and pay-master, and have the means of knowing the facts as you may see, and, by the grace of God, I will try to make a true report. The heading of Elder Ransom’s article is, “A FALSE REPORT.” I am inclined to agree with him

about its being *false*, for I know a part of it is; but I suppose the part that is false Elder Ransom got by hearsay, for a man that is obliged to travel for the good of the church, as he does, must hear a great deal said about “Miilerism,” and could select such as suited his taste best.*HST June 19, 1844, page 158.9*

The facts are these. When Bro. Ward was with us, we found our place of worship too strait, and accordingly we resolved to build a house. We made an effort to build a house worth $3000. After completing it, we found it a little short of $4000.—I had paid $1305 93, and we considered $600 more on the subscription papers perfectly good, making $1905 93 paid towards the house, which would leave short of $2000 due, as the documents show, they being now before me. The slips sold for something short of $900, and we took a vote to appropriate $400 yearly, towards liquidating the debt. I paid $397 50 for that purpose, leaving about $1600 due. How far these figures may differ from Elder Ransom’s, you can see. I don’t think when he says at the head of his article “A false report of affairs at the Chicopee Station,” he means to report falsely [original illegible] from hearsay.*HST June 19, 1844, page 158.10*

He is right about things looking prosperous for paying for paying the house. From the time Bro. Hawkes came here to [original illegible], the society increased about 100 members most of whom were converted that year. But alas! “Millerism, or the delusion of ‘43,” has done to the church in this case what our Savior said the gates of hell could not do to *his* church.*HST June 19, 1844, page 158.11*

In introducing the other subject, I will go back to the time of the Methodist Camp-meeting, which was held in this place; and with this, too, I was well acquainted; for it is known to Elder Ransom that he left it to me to select a place for the meeting. I did so; took the leases, and had the whole oversight, as far as the business and order of the meeting were concerned. It was a *good* meeting. 111 were hopefully converted.*HST June 19, 1844, page 158.12*

Immediately after the close of this meeting, the Second Advent meeting was to be held on the same ground, when some brethren with bro. Himes requested me to take hold with them. My answer was, “I am not a Millerite,” and declined till they offered me $25,

which I thought would partly pay me for being obliged to hear such stuff for a whole week. And I consented to serve. Our preacher and some of our people attended, and found that God blessed their labors in a wonderful manner, and for myself I can say I never saw the power of God more freely manifested at any Methodist Camp meeting in my life. And seeing men that nothing had moved before, and among them my own brethren and neighbors, coming forward for prayers for the first time, till about fifty were forward at once, all crying for mercy; it looked like the work of God; and my former prejudices began to give way. Then, too, to see the laborers of four or five different denominations take hold of the work, and with such faith as they did in prayer, was enough to convince any one that God heard and answered.*HST June 19, 1844, page 158.13*

There were more than thirty gave good evidence of their conversion, at that one prayer meeting.—This was what first made me, and I think bro. Hawkes, and others candidly look into the doctrine. During this meeting there were four hundred or more hopefully converted to God. Bro. Hawkes and many others embraced the doctrine, and began to talk and preach it with good success. The work of the Lord went on, and souls were converted every week for a number of months. The first uneasiness that showed itself was among those that had, as a general thing, attended neither the class nor prayer meetings, nor Sunday School, to take part. The rum-sellers and rum-drinkers gave up their slips in the house, for they could not hear such stuff as that, using their own words. But the congregation was still large, and for any thing that was discovered, were all united, with these few exceptions.*HST June 19, 1844, page 158.14*

The time for the last quarterly conference arrived, and after the usual business was done, bro. R. inquired if we wished br. H. to remain another year. Nine of the board being present, the vote was taken, and eight voted to have bro. Hawkes remain.—The other one arose and said, he had nothing against bro. Hawkes, but his reason for voting against him was, that if a man with a smaller family was sent, we should be able to pay more towards liquidating the debt on the house. Elder Ransom declared it a *unanimous* vote, and he was glad we were so well united to have bro. Hawkes remain another year.*HST June 19, 1844, page 158.15*

Soon after this, those who had been so inactive, especially in prayer meetings, the year past, began to labor hard to prejudice the minds of as many as possible against Bro. Hawkes' return. The rum-drinkers and rum-sellers, with whom they appeared willing to eat and drink, were now hand in hand.—They went and told their grievances to Elder Ransom; he appointed a meeting to try the minds of the brethren about the return of bro. Hawkes, and after much talk sixteen out of twenty-five voted in favor of bro. Hawkes' remaining, He then told Bro. Allen and myself that he had been to the village and told the other party that Bro. Hawkes would return, and if they could not hear him they must go to Cabotville, the adjoining village; for there would be a change there; and the Millerites would have to come to Chicopee; and that he and bro. Jefferson Haskell had talked it over the day before, and concluded it would not do to remove bro Hawkes, as there were "Millerites," all round and this would be a central place. Elder Ransom then turned to me and said, "bro. Munger, I have been clever to you, now you be clever to me, and go and look out a place for a Camp-meeting."—This I consented to do, and wrote to him while at Conference, as he requested.*HST June 19, 1844, page 158.16*

About this time, sister Ransom manifested great fears of secession here. I told her if bro. Hawkes was removed it would break us all up, but that I did not discover any spirit of secession. She then said Mr Ransom would not remove bro. Hawkes. I then thought I had the highest possible authority this side of the *Bishop*, to expect bro. Hawkes' return, and knew nothing to the contrary until the Conference rose. Then finding the "little horn" had worked deceitfully, we were determined to hear bro. Hawkes, and accordingly selected a grove for that purpose, and held a meeting the next Sabbath, and hundreds came to hear. The people finding Elder Ransom meant to deceive them, of had promised what he had no power to fulfil, it created great dissatisfaction among all but a few who had underhandedly got a remonstrance against bro. Hawkes' return, sending it to Boston at the time of Conferences and falsely representing that affairs had taken a different turn since Elder R. had left for Conference. Finding this spirit prevailing, we hired a hall, and the next Sabbath being our regular day for Sacrament, eighty-three communicated.—At this time we had no thought of secession, or of being turned out of the church; but at a

meeting the following Friday evening, which was an adjourned business meeting, to devise means to pay up arrearages, for which we were then holden, as the first vote was about being taken, one of the brn. arose and wished to know who our legal voters were; when, to our surprise, Elder Ransom being present at *a business society meeting*, arose and said he had consulted one of the best lawyers in town, and it was his opinion that all that followed bro. Hawkes and had partook of the sacrament, had disfranchised themselves and were no longer members of *our* church. The brethren were dissatisfied with being turned out of the church without having any charge preferred against them, or being labored with according to the discipline, or the rule laid down in the word of God; but we had to submit to the powers that be. After a short conversation between the Elder and preacher in charge, (Mr. Nutting,) the latter arose and said, “It has become my painful duty to say to all that have gone to the hall and partook of the sacrament with bro. Hawkes are now considered no longer members of our church.” This, coming from the preacher in charge, and sustained by the Elder, the world can see if we had no just reason to say that we were all turned out of the church contrary to the discipline. In a few days Mr. Nutting, and some of his adherents, seeing the rash course they had taken, were very busy in calling on our brethren and sisters that were not present at the meeting, and wished them to come back; and said they were not turned out, and could come back without any confession. Now all know that according to the discipline, there are but two ways to come back, one is by confession, the other by joining on probation; and those that were flattered to go back, were not required to do either. Finding ourselves in this situation, we took advice of our Advent friends of different denominations, who thought it best, as we were situated, to form a Wesleyan church, which we did, and now stand with our loins girt about with truth, and our lamps burning, earnestly waiting for the coming of our Master, to remove us to the new Heavens and new Earth wherein dwelleth righteousness.*HST June 19, 1844, page 158.17*

Hiram Munger.*HST June 19, 1844, page 159.1*

Letter from Bro. T. M. Preble

JVHe

Dear Brother Himes:—For information and encouragement, I wish to say a few words in relation to my course since I left New Hampshire, about seven weeks since.*HST June 19, 1844, page 159.2*

My first stopping place was at Albany, where I spent two Sabbaths. In this place is a good Advent band who have had a protracted meeting for about *two years* in length. After the great Tent meeting here, the brethren hired what is called the "House of Prayer" to hold meetings in, with the intention of continuing them every evening, and every Sabbath till the Savior should come. This they have done thus far, and may the Lord give them faith and patience so to do, until we are all called to commence the glorious meeting in the "Camp of the Saints," or "Beloved City" in the "New Earth."*HST June 19, 1844, page 159.3*

From Albany I went to West Troy, and attended the Conference. From there I came to this city, where I have spent four Sabbaths. About six weeks since, the brethren here hired a Meetings house, that will hold some 500 or 600, where they, like the brethren in Albany, intend to hold meetings every evening, and every Sabbath, till they are called to receive their reward.*HST June 19, 1844, page 159.4*

Yesterday, (Sabbath,) was a good day with us. In the morning I baptized seven, all heads of families, except one. In the afternoon, some seventy-five partook of the Lord's Supper. Meetings here are increasing, both in numbers and interest.*HST June 19, 1844, page 159.5*

A Word to My Friends and Brethren

JVHe

As I have travelled somewhat extensively in Me., N. H. and Mass. for the last two years, there may be some who would like to know something of my feelings, now the "time is past."*HST June 19, 1844, page 159.6*

It is true I expected my Lord before this time, but though “the vision tarry,” I am patiently waiting for it, believing at “the end it will speak and not lie.”*HST June 19, 1844, page 159.7*

The question is frequently asked; “Will you not acknowledge your mistake, and go back to the church?” For one I feel there is great danger in even “looking back,” but if we *go back*, it would be “unto perdition.” “*But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul*. ” *Hebrews 10:39*.*HST June 19, 1844, page 159.8*

This “tarrying time” is a perfect fulfillment of the Scriptures in “jots and tittles” as when Christ made his first appearance.*HST June 19, 1844, page 159.9*

Then his “hour” must come, before he could be taken by his enemies to be crucified, and after his hour had come, he must receive the “vinegar, mingled with gall,” before he could say, “It is finished,” and “bow his head and give up the ghost,” So how, every [original illegible] of God [original illegible] fulfillment, and then “the mystery of God shall be finished,”—and “time be no longer.”—or there be no longer delay.*HST June 19, 1844, page 159.10*

One thing connected with the “hour,” that had come for Christ to be betrayed to be crucified—worthy of notice—was the *sleepy state of the disciples*, etc. (*Mark 14:41*.) So the parable of the “ten virgins,” which represents those who “*go forth to meet the Bridegroom*,” shows that there will be a *slumbering* and *sleeping*, and a *tarrying* o r *waiting till* “*midnight*.” May the Lord grant the writer and the reader, a good supply of “oil in our vessels with our lamps,” that we may be found “ready” when the vision speaks; for “*at the end it shall speak, and not lie; though it tarry*, wait *for it, because it will surely come, it will not tarry*. ” *Habakkuk 2:3*. The “wonders in heaven above, and signs in the earth beneath,” together with the religious—political and moral state of the world, such as “evil servants,” “crying peace and safety,”—“smiting their fellow-servants,”—“eating and drinking with the drunken,” to the very letter—the “distress of nations with perplexity,”—and the “perilous times” in which we live, all speak that the humble, despised and persecuted people of God, will soon “*be delivered every one that shall be found written in the*

book." Yours, patiently waiting, T. M. Preble.*HST June 19, 1844, page 159.11*

Troy, June 3, 1844.*HST June 19, 1844, page 159.12*

P. S. Friends wishing to write me, can direct to Troy, N. Y., for the present. t. m. p.*HST June 19, 1844, page 159.13*

Intelligence from Nova Scotia

JVHe

Extract of a letter from Bro. Atkinson

Dear Brother Bliss:—There are, as you have been informed, a few warm Adventists in these parts. We are not confounded by the lapse of time. The Lord says, *they shall not be ashamed that wait for me*. Our interest in the return of our Lord, and the light afflictions we have been called to endure, have led and driven us to the study of God's word, and we have found so much comfort and sweetness there, that we would have to throw away, by "going back" to the substitution of man's word for God's, that we cannot think of such a thing. No, the prospect is too glorious for us to turn away from, especially when it is so soon to be realized. So long as we can clearly perceive our position on the chart of prophecy, there is no cause for anxiety.*HST June 19, 1844, page 159.14*

We regard a believer in the advent near, to be one who holds on to all the Bible says on the subject. For taking a decided stand on this principle, our leading brethren in this place have been cut off from their churches, but that will be no disgrace in a kingdom, whose King was in this world rejected by the chief priests, and scribes and pharisees. They do not forsake the assembling of themselves together, and hope to continue steadfast until they see Jesus.*HST June 19, 1844, page 159.15*

I am firmly persuaded of seeing my Lord this rear. The lapse of time has not yet shaken my confidence in our reckoning. If Jesus was *thirty years old at his baptism*, he must have *entered* on his *thirty first year*. If his birth antedates the Christian Era *four years*, his

thirty first year must have been in A. D. 27. If we are careful to notice that B. C. 457 means 456 *full years*, B. C., and part of another one, and that A. D., 27 means 26 *full years* A. D., and part of another one, we will see that from B. C. 457 to A. D. 27 are just 483 years; 1817 from A. D. 27 bring us to this year. The only point dependant on human testimony in this calculation, is the difference of four years between one Lord's birth and the Christian Era, and that point has authority in its support on which I think we may confidently rely. Enough of '44 has not yet passsed to weaken my confidence in this reckoning.*HST June 19, 1844, page 159.16*

We have now, specially, grounds of encouragement for it is clear that we have arrived at soundings. Recent news from Europe affords ground for expecting the speedy fall of Babylon; an event which appears from scripture, will be *connected with*, or *immediately succeeded by* the coming of the Ancient of days.*HST June 19, 1844, page 159.17*

We have no reason to look for the entire overthrow of the little horn until his time has expired. The movements and intrigues now going on in Europe, indicate that consummation to be just at hand.*HST June 19, 1844, page 159.18*

I do not look so much to the disaffection in Italy. A few Austrian bayonets would suffice to keep that in check; but to the fact that that disaffection is excited and directed by Russia; that in that [original illegible] employed one of the ablest diplomatists, and that she is watching the first favorable opportunity to give the signal for an outbreak, and no opportunity could be more favorable than the present internal state of France and England, and their relation to Rome growing out of that state of things.*HST June 19, 1844, page 159.19*

The British Government consider, that in striking at, or allowing a blow to be struck at Rome, they are striking at the head quarters of repeal; and Louis Philippe, tottering with years, looks on his throne as insecure to his descendants, from a rival whose claims are acknowledged by the Sovereign Pontiff. The days of the little horn are numbered, and his speedy overthrow is plainly indicated.*HST June 19, 1844, page 159.20*

I must say that my hopes grow stronger and brighter of soon seeing Jesus. The Bridegroom has been tarrying a while, since the time at which we were at first led to look for him; apathy, as a general thing, has succeeded to interest, slumber to excitement, and opposition in a great many cases, where formerly was friendship. A few hold on who are aware that it is in accordance with the Lord's dealings to put to the test the faith of his people; but in general, a lethargy on the subject of the time of the advent has stolen over people minds; we are near midnight, soon the cry will be made, behold the bridegroom cometh. Glory to God! Come Lord Jesus. I have been endeavoring to indicate the soundings at which we have arrived; they cheer my heart; soon will we see the King in his beauty, and our eyes shall behold the land that is very far off. Thomas Atkinson.*HST June 19, 1844, page 159.21*

Clements, N. S., May 23rd, 1844.*HST June 19, 1844, page 159.22*

Letter from Brother E. Mcleod

JVHe

Br. Himes:—The rejoicing of the wicked, and exulting of many professed Christians in this city, on account of time's still onward course, evinces any thing but the love of God, and a patient waiting for Christ. Br Jonathan Hamilton is laboring successfully in Nova Scotia, and faithful and efficient laborers are needed in this Province. Every day convinces me more and more that this world's drama is just ready to close, when every man's work shall be tried. —God help us all to be prepared.*HST June 19, 1844, page 159.23*

In haste, waiting for the kingdom.
St. Johns N. B. May 27, 1844.

Letter from Brother E. Sproul

JVHe

Dear Br. Himes:—It was no doubt cheering and gratifying to you, and those who peruse your valuable paper, to learn that one of your number had found his way to Nova Scotia, and that God was

blessing his labors in the salvation of souls. In the few lines that I last dropped to you, I mentioned something of the commencement of what God was doing through the instrumentality of Elder J. Hamilton. He continued to labor here, and in some of the places adjoining, for seven or eight weeks, holding from one to three meetings each day. The work has progressed, and a goodly number have been raised up to speak of the glorious inheritance, and are now anxiously yet patiently waiting the return of him whom their soul lovetl.. During the revival in this place, it has been truly animating to hear the heart felt expressions that have fallen from some, relative to the doctrine of the advent. Says one, “I can blest God for the doctrine, for it has brought me to examine my own heart, to cry to God for the salvation of souls who were near and dear to me by the ties of nature, and for my neighbors, and for all who were out of Christ.”—Says another, “It has been the means of taking my affections off of this world, and placing them more on God, and to the study of his blessed word.”—And says another, who a few days ago was in his sins, “if any one has reason to bless God for the doctrine, it is me.” In a small settlement on the back part of the north mountain, where there were less counteracting influences; and the professors that were there, were willing that God should work by whatsoever means he saw fit, and freely engaged in this work. It became almost universal. Whole households believed in God and were baptized. Even small children, which had hardly passed the line of accountability, would get up in meeting and say that they were happy and wished to follow their blessed Savior, and longed to see him, for they felt ready to meet him.*HST June 19, 1844, page 159.24*

We have often been assailed by our opponents, and by those who professed themselves friendly, that if 1843 run out, the doctrine would do much hurt and that it would make Infidels. How far it [original illegible] in [original illegible] but I can safely state to the reverse here. Some of the most skeptical among us have, through the preaching of the advent, been reclaimed. Elder Hamilton has baptized 69, and some more are ready for the ordinance. The great day of accounts can alone fully make manifest the fruits of the labors of this faithful man of God among us. He preaches as he says from or by the old commission, *Mark 16:15* “go ye into all the world, etc.” Believing it to be his duty to preach to other cities also,

he left this place on the 9th inst. for Yarmouth, a distance of about 80 miles to the S. W. He purposed when he started from here (I think) to return again about the last of June, and from thence to start for his native place.*HST June 19, 1844, page 160.1*

We have seen some striking instances of what we saw published in your paper, that where the doctrine of the advent was shut out of churches, that the state of religion bore an unfavorable aspect. He visited some of the adjacent villages and churches, but with little or no effect to appearance. Public places of worship were shut against him. Some of the professed followers of Christ joined with the ungodly in circulating stories, though so inconsistent in their nature, that the most credulous could hardly in reason believe them, yet they were gladly received as they bore against one who is publishing to the world the near approach of the coming judgment. And shall it be said that they were assisted by some who stand on the walls of Zion? Would to God that the reverse were true. Oh, why resort to such measures? By so doing are ye not at least shutting the kingdom of heaven against men? And again, why in such haste? do ye not know that if it is of men it will come to nought, but if it be of God, ye cannot overthrow it? But I leave this, as each one must give an account for himself at the judgment seat of Christ, and happy will they be, on whose skirts the blood of souls will not be found.*HST June 19, 1844, page 160.2*

Our meetings are still encouraging. O, may we all feel more deeply the injunction laid on us by our blessed Savior, “What I say unto you, I say unto all, watch,” for we may be assured that in such an hour as we think not the Son of Man cometh.*HST June 19, 1844, page 160.3*

Granville N. S. May 27, 1844.*HST June 19, 1844, page 160.4*

Sister Phebe M. Shaw writes from Iron town, Clements, N. S. much to the same effects; and enquires, “Are brothers Martin and Hazen alive and well?” and adds that enquiries are often made respecting them. We are happy to inform our friends in N. S. that Br. Martin is in the field, and in the enjoyment of remarkably good health, in *soul and body*, we should think.*HST June 19, 1844, page 160.5*

Of Br. Hazen we cannot speak particularly as we do not recollect to

have heard directly from him recently.*HST June 19, 1844, page 160.6*

Letter from Brother J. D. Johnson

JVHe

Dear Brethren of the Advent Herald:—I have read your paper for nearly three years past with great interest. I expect to read it until Israel's hope is consummated by the appearing of our Lord. I have done something towards scattering its Glad Tidings in three states, Maine, Mass., and New York. I trust the friends of the Bridegroom will not be weary in well doing in this "hour of trial which is come upon all the world;" "for in due time we shall reap if we faint not."*HST June 19, 1844, page 160.7*

I left Worcester, Mass., my native place, for Western New York, in October 1842, since which time I have been in this State trying to sound the trumpet of Jubilee, and have denied myself the privilege of returning, even once, to see my friends. As none of them were dependent on me, I dared not return while I could do more good here. Work enough to search out the lost sheep, and open doors enough, not popular meeting-house doors, for we are giving the last call in the highways, and hedges, *Luke 14:23*.*HST June 19, 1844, page 160.8*

"Therefore" says Paul, in *1 Corinthians 15:58*., after having presented clearly the glorious doctrine of the resurrection, as the gospel, "which *he preached*, which also ye have received, and wherein ye stand," *verse 1*: "Therefore [seeing ye have such a hope as is presented in this chapter] my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Our work is not yet done, let us then keep every wheel of the machinery going. The Lord has been showing us in this region that it is not too late to labor for sinners' salvation.*HST June 19, 1844, page 160.9*

Brother Smith of Rochester, came here about four weeks ago. There had only 2 or 3 lectures ever been given here before. He hired a school room, and paid his own board at first. This son of

thunder has stemed all sorts of opposition and the drunkard, infidel, and swearer, backslider, and Christians. in this and neighboring towns, are rejoicing that they have heard the Midnight Cry. Even since the 21st of March, between twenty or thirty have been converted in this place within four weeks. Last Sabbath I baptized nine willing converts, some of whom came out of the water praising God aloud, and several more are expecting to go forward next Sabbath. Last Sabbath we also attended to the ordinance of the Lord's Supper. Brethren Macomber from N. E., and Smith were present. Some, who for years belonged to the nominal church said they never so fully discerned the Lord's body. O Glory to God, my soul has been feasted.*HST June 19, 1844, page 160.10*

The work is still going on here. O pray far us. Our choir of singers is mostly composed of praying boys, about a dozen of whom have been converted. Praise ye the Lord. Yours in hope of soon seeing the King in his beauty.*HST June 19, 1844, page 160.11*

Jonas D. Johnson.
Le Roy, Genesee County, N. Y. May 29th, 1844.

News

JVHe

Frightful Conspiracy at Damascus.—The *Manheim Journal* quotes a letter from Constantinople of the 30th ult., stating that a conspiracy for the massacre of the Turks, and the establishment of a native government, had been discoverd at Damascus. More than 600 Arabs of the best families are said to have been in the plot. They were betrayed by one of the conspirators, whom they massacred in the streets, on the discovery of his conduct, amid cries of "Death to the traitor." On this occasion a conflict, in which several persons are said to have been killed and wounded, is reported to have taken place between the Turkish troops and the Arabs.*HST June 19, 1844, page 160.12*

Sicily.—Great excitement prevailed at Palermo on the 25th April, in consequence of intelligence received from Messina and Catania. In the first of these two cities, there was said to prevail a contagious

malady, which carried off the people by thousands. At Catania serious events were believed to have transpired; which rumor shaped into a popular movement—the outbreak of a conspiracy having extensive ramifications.*HST June 19, 1844, page 160.13*

From Havana.—By way of Baltimore, we have dates to the 16th May. The market remains with out variations, and the drought still continued—no rain having fallen for nine months.*HST June 19, 1844, page 160.14*

The latest advices from Sidney, New South Wales, received at New York by the Akbar, represent the financial condition of that and the neighboring settlements as very embarrassing. One sixth or one seventh of the able-bodied population of Sidney are destitute and wholly dependent, or fast falling into a state of entire dependence upon public charity.*HST June 19, 1844, page 160.15*

Riot in Canada.—The Rochester Advertiser of Saturday says:—"We regret to learn that there was a row at Whitby, (Canada West) on Wednesday, at which several persons were injured—one it was feared mortally.*HST June 19, 1844, page 160.16*

Obituary Notices.—It is hardly consistent with the size and design of our paper to devote a portion of it weekly to a record of deaths, though it would doubtless be very gratifying to our friends to know that the Advent faith, as it looks to the most alarming of all events, prepares its believers for the next event in importance, viz., death.*HST June 19, 1844, page 160.17*

Brother Cornelius Marden writes, that his father, who has formerly preached in Wolfboro' and Eaton, N. H., and more recently in Brownfield, Me., died on the 7th of May last, aged eighty years, in Prospect, Me., where he has of late resided.*HST June 19, 1844, page 160.18*

His mind, it appears, had been a good deal exercised for a long time upon the upon the indications of Providence in the world at large, and when he read the views of Mr. Miller, he saw much that agreed with his own views, so that when he heard the lectures of Brother Preble, at West Prospect, he was convinced it was the truth and the work of God. During his last sickness, he was strong in the

faith that time would soon wind up.*HST June 19, 1844, page 160.19*

Sister P. D. Lawrence of Falmouth, Mass. writes, that her companion in life was taken away on the 8th of April. “He died in strong faith of soon meeting us again in the New Jerusalem.” We are happy to know that she is so fully sustained under her bereavement.*HST June 19, 1844, page 160.20*

We shall probably give our readers the interesting “Apology” of Bro. Cox in our next. These “confessions” and “apologies” of the Adventists seem to afford but little consolation to our opponents.*HST June 19, 1844, page 160.21*

Letters received to June 15, 1844

JVHe

W B Start by pm $3; pm Mobile, Ala; J and A Henderson; T E Jacobs; J K Kimball by pm $2; S Braley by pm $1; D J Robinson; J Hewes by pm $1; J W Dyre; M C Nefl; G S Miles $20; R Hutchinsor and others; F Westby by pm $1; Clarissa Stow 50c, E M Towne 50c, J Coolidge 50c, G Livermore 75c, Smith and Crane 50c, C Barnes 50c, E Smith 50c; A Barnes 50c & P Crosby by pm 50c; C D Turner $4, & D Brackenridge $1 by pm; pm Kingsbury, Ia.; J Lyon by pm $1: Wm Wyer by pm $1; H J Pratt by pm $1; pm South Orange Ms; J W Fawcett by pm $1; J V Himes; D M Trickey; pm Newton, Upper Falls Ms; S Milliken $4; Widow C Rice $1; Asa Stiles $1; M Thayer by pm $1; J B Cook; C Marden; S Hooper by pm $1; P D Lawrence $5; E Canfield; Hannah Stone by pm $1;— Philbrick by pm 50c; pm Mount Holley Vt.; Mrs J Moulton by pm $1; S Bliss; T L Tullock; H Hut by pm $1; James Carliss and W Brittenham $1 each; J Pulsifer by pm $1; D Daniels $2; L Bullough; pm Greenwich N Y; S Kimbalt by pm $1; C Dinsmore by pm $1.*HST June 19, 1844, page 160.22*

Packages Sent

JVHe

G S Miles Albany N Y; Geo French South Woodstock, Vt; E C

Galusha 17 Arcade Rochester N Y; J V Himes 9 Spruce St NY, 3 package; J Litch, 41 Arcade, Philadelphia.*HST June 19, 1844, page 160.23*

Conferences & Campmeetings

JVHe

Advent Campmeeting. The Advent brethen are hereby notified that there will be a campmeeting, if time continue, on Sugar Hill, about one mile from Franconia Iron-Works, on land of Bro. Joseph Taylor; to commence on July 2nd, 1844. Brn. Himes, Litch, and T. Cole are requested to attend, and all other lecturers who can make it convenient. The brethren generally are invited. And all who can should bring their tents. Arrangements will be made to accommodate those from a distance.*HST June 19, 1844, page 160.24*

In behalf of the committee,*HST June 19, 1844, page 160.25*

Moses Chandler.*HST June 19, 1844, page 160.26*

Franconia, June 5, 1844*HST June 19, 1844, page 160.27*

Notice. The Eastern Christian Conference will meet in Liberty, Me. at the Advent Tabernacle, the 3rd Friday of this month, D. V. Will some of the Brethren at the West visit us at this session of the Conference.*HST June 19, 1844, page 160.28*

June 3, 1844. D. E. LONGFELLOW*HST June 19, 1844, page 160.29*

Advent Conference. There will be a Second Advent Conference in Grafton. Vt. the Lord willing, to commence on Wednesday, July 3rd, at 10 A M, to continue over the Sabbath. Our brethren in that vicinity are invited to attend. Preaching brethren are especially requested to come, filled with the blessing of the Gospel of Christ.*HST June 19, 1844, page 160.30*

In behalf of the brethren, G. W. PEAVEY.

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Brn. Cole, Litch, Himes, and others will be in attendance.*HST June 19, 1844, page 160.31*

A Second Advent Conference will be held, if time continue, at the Baptist meeting house in Danville, Vt., commencing on Thursday, June 20th, at one o'clock, P. M. to continue over the Sabbath. Bro. I. H. Shipman and myself may be expected to attend. Other Advent lecturers are invited; we hope the brethren and sisters, all through that section, will attend. By request, L. KIMBALL.*HST June 19, 1844, page 160.32*

Notice. An Advent meeting will be held in Hermon, Me. 5 miles from Bangor, on the road leading from Bangor thro' Hermon, to commence on Friday the 21st of June inst. to continue over the Sabbath. Our preaching and other brethren, from different parts of the country, are invited to attend.*HST June 19, 1844, page 160.33*

Com.—Israel Dammon, Zenas Chamberlin, W.H.Ireland.*HST June 19, 1844, page 160.34*

June 26, 1844

Vol. VII. No. 21. Boston, Whole No. 165

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 21. Boston, Wednesday, June 26 1844. WHOLE NO. 165.*HST June 26, 1844, page 161.1*

THE ADVENT HERALD

JVHe

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J. V. Himes, S. Bliss, & A. Hale, Editors*HST June 26, 1844, page 161.2*

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*Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same*HST June 26, 1844, page 161.5

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Post Offices in the same town.*HST June 26, 1844, page 161.6*

Dow & Jackson, Printers.

WHO MAY ABIDE HIS COMING?

JVHe *Malachi 3:2*.

Oh! who may abide the day of his coming,
That day of destruction, of vengeance and dread?
Oh, how will the high looks of vain man be humbled,
Before the great Judge of the quick and the dead?*HST June 26, 1844, page 161.7*

He comes, who was once but a destitute stranger.
Despised of his brethren, “acquainted with grief;”
The babe that was cradled in Bethlehem’s manger,
Now of armies victorious the leader and chief!*HST June 26, 1844, page 161.8*

The mighty Jehovah, in splendor how awful,
Begirt with omnipotence, justice, and truth;
Attended by myriads of witnessing angels!
No heart can conceive what that day shall bring forth.*HST June 26, 1844, page 161.9*

Will the sceptic abide in the day of his coming,
Or lift his bold front in defiance of wrath?
In the ranks of the sinner his place shall be vacant,
Before the dispenser of life and of death.*HST June 26, 1844, page 161.10*

For the doubts of the infidel now are removed,
The jest of the scoffer is vanished forever;
The hope of the hypocrite false too has proved:
Will it ever return to him? Never, oh, never.*HST June 26, 1844, page 161.11*

The boast of the pharisee, too, has departed,
The glance of his Judge has laid all his schemes low;
He has called on the mountains and hills to fall on him,

For the garment self wrought will not cover him now.*HST June 26, 1844, page 161.12*

But the Christian, attired in the robe of his Savior,
Sufficient to shelter and save from the storm,
Plants boldly his foot on the rock of salvation,
And knows he shall find it eternal firm.*HST June 26, 1844, page 161.13*

Bib. Record.*HST June 26, 1844, page 161.14*

Brother Cox's Apology

JVHe

This very interesting article we copy from Zion's Herald of June 13th, 1844. It has afforded us much gratification as an exhibition of Christian frankness, as an expression of unyielding decision in maintaining the evident bearing of the prophecies, as held by the Adventists generally, and as a timely and judicious correction of what we have always regarded as a suspicious position in reference to the *office of the spirit*.*HST June 26, 1844, page 161.15*

That the Holy Spirit has an indispensable part to perform in the work of man's salvation, from beginning to end, is a clearly established Bible truth. That human weakness may misconstrue its teachings, and that the devil takes advantage of this, as he does of every circumstance of our earthly condition, so that we are liable to be deceived, is equally evident. That we have no means of detecting all the mistakes into which we are liable to fall, but *the word of God*, we are fully satisfied, and therefore we should become as familiar with that as the *broker* and *bank officer* are with their *counterfeit delector*. But read the article.*HST June 26, 1844, page 161.16*

An Apology

JVHe

Some more than two years since, after investigating the subject as

extensively as I then could, I embraced the opinion, and believed, as I think, *with all my heart*, that the Redeemer of the world would come to Zion from the clouds of heaven in 1843, or within a few months of it. The idea on my mind was that the 2,300 days, spoken of by Daniel the Prophet, were *years*, and at their termination Christ would come in the clouds of heaven, for the destruction of Anti-christ, and set up his everlasting kingdom, and that those days or years would terminate as early at least as within a few months into 1844. When I embraced this opinion I received a remarkable divine manifestation, such an one as is unusual in Christian experience, at least with me. I took it at the time as an attestation of the truth of what I had embraced.*HST June 26, 1844, page 161.17*

After conversing about it, and occasionally alluding to it in public for a little more than a year, and feeling quite certain that I was not mistaken, though I generally prefaced an allusion to it with the remark that I was a frail, fallible being, I published it to the world, and stated that I thought it to be the witness of God's Spirit to the truth of the theory, or rather of the specific *time* of the Advent. I thus did because it was the *time* on which my mind had been laboring. Some two months more or less after publishing this statement, and after an unusual exercise of mind, I set myself to work to ascertain definitely when the supposed year closed. From the best light I could obtain, I came to the conclusion that it would close at farthest as early as the last of May—the present month; I thought as early as the 25th. Let me here remark, lest some might think it the result of excited feeling, that the Divine manifestation I received came to me *unexpected, unsought*, as much so as it would be for the reader now to receive it. This made it the more certain with me. Besides, in two or three instances, though not in the high sense first alluded to, it seemed renewed to me, not at my will, but when on the point of reviewing the ground, to ascertain if I were not wrong. This made me firm; and I suppose, with the grace usually afforded me, though I have seen the time I would gladly abandon the idea for peace sake, yet I suppose *nothing* could have separated me from it in the present world. I clung to it as a trust from God for which I was accountable, and nothing but the loss of my integrity could have taken it from me. I asked no man to believe as I did, I made it no test of salvation or of fellowship, unless God required it at their hands, of which *they*, not I, must judge. I was sometimes afraid that

others might lean upon me for their faith: this I deprecated. I wanted all to examine for themselves. But I claimed the privilege of believing what I supposed to be the truth of God's word, though it were against the world; and to express my opinion of it, not recklessly, but when I thought myself called to it by the movements of grace upon my heart. But *time* has taught me that I was in error; and that I have attributed to the Spirit of God what belonged to a frail mortal, though in the integrity of my heart I did it. God meant it for one thing, I took it for another. But perhaps the reader may ask, are you sure even now that you are mistaken? May not the indefinite time of the fragment of a year yet bring about the great event and meet all our hopes? I answer I have been mistaken, whatever may be the events of the future, and I have certainly committed an error in the deductions I have drawn from the circumstance named; and it is meet that I should confess it, and I do it gladly. As to the future I know nothing, and as it does not become me to speculate, so I would seek another solution than that of specific time, or none at all.*HST June 26, 1844, page 161.18*

As to the many speculations, as to what we should do if the time passed, and our hopes should not be realized,—intimating that we should give up our Bibles, our experience, et cetera, I can only remark, he must have but little grace, and one would think as little sense, who could conclude that a man would sooner give up God and the Bible, and Christian experience, than to admit *himself* in *error*, whatever might be the circumstances. God and the Bible and Christian experience have been the light and solace of the world too long to be abandoned for *anything*, any circumstances whatever; for they have *all* the evidence of which they severally are capable.*HST June 26, 1844, page 161.19*

Let me say too that this was no hasty matter with me, in relying as I did upon this Divine manifestation. Early in my Christian experience my mind was called to the movements of the Holy Spirit upon the heart, as a teaching spirit, as leading into truth. I saw the error into which many had fallen, and during the years 1832—3—4, my mind was almost exclusively occupied with the subject; and I then thought I had found laws by which I could determine the voice of the Shepherd, in *special cases*, without error. From that time to this, I have supposed I have been at times, when there was no other

source to be instructed from, and *only* then led by this divine teacher. In no clear case, that is, clear to my own mind, though often proved, have I, to my present recollection, been mistaken. This gave me the confidence I have manifested. But I will notdetain the reader; and will only add, that I believe as firmly as ever that the last great events of Daniel's prophecy are yet to be fulfilled—and that we are on the eve of their fulfilment—and that the Savior will soon appear for the final redemption of his people, and the establishment of his everlasting kingdom—even so. Amen. G. F. Cox.*HST June 26, 1844, page 161.20*

Saco, May 28th, 1844.*HST June 26, 1844, page 162.1*

P. S. The influence that I have desired and contended that this doctrine should have on myself and others, has been, that every good work should be kept in motion—every man at the post assigned him by providence; only redoubling our energies as the event advances toward us. As the sun at a distance would melt *gradually* the mountains of ice, but on approaching us suddenly, would dissolve them *en mass;* so by the coming of that day—its being even at the door, its natural influence should be to dissolve all the icebergs of the heart, and open all the fountains of charity to their utmost extent.—I am of the same opinion still. I say this for those who have been with me in the advent, rather than for myself. G. F. Cox.*HST June 26, 1844, page 162.2*

Letter from Bro. J. B. Cook

JVHe

Dear Brother Himes:—You see by my date that we are far distant from each other, but I trust we are not distant from the rest which remains for the people of God. Wife said, the other day, "How far we are away!" I told her that I did not feel far away. The Lord seems to be the home of my soul, and very near, so that I feel quite at home, notwithstanding every face and each scene is new. The affections of our souls are turned away from this world, which is reserved unto fire, and I pray that this may be our experience more and more, till we can each say with truth, as did the apostle, I am "crucified to the world and the world unto me. I am crucified with

Christ, nevertheless I live, yet not I, but Christ liveth in me."*HST June 26, 1844, page 162.3*

We are glad to be separate from the world and a worldly, time serving church, just as much as we are. We KNOW that the church in Middletown, Ct. *did not* oppose me except on principles of worldly pride and policy. This is not judging their hearts, except so far as their hearts appeared in their actions. They could have borne with my preaching the "blessed hope," even "the glorious appearing of the Great God and Savior Jesus Christ," had it flattered their pride, or conduced to their influence over the public mind. Any church *could* bear the preaching of a Bible doctrine in Bible language, if they *would*. When they compel a beloved pastor to suppress his convictions of such a truth, as that of the Redeemer's return—a truth comprehending the Christians calling, the Christian's hope—a truth involving the Savior's name, we know that it is not from reverence to God, or love to his truth. *1 Thessalonians 1:9, 10. Titus 2:11-14. Hebrews 9:28, 10:37.HST June 26, 1844, page 162.4*

The *time* was alleged to be the offensive feature; but all that I then believed—all that compelled me to the conclusion that the period of 2300 days would soon expire, was stated in Scripture language. Neither they, nor others with whom I freely conferred, began to give a *Scriptural reason* for expounding the revealed time of "the end," differently from what I felt bound by the language, to expound it. As this was the conclusion to which the language, sustained by the "general," nay, "*almost universal* custom" of interpretation led mo, I honestly avowed it. I am glad that I did it, though it cost me my reputation, friends and home, with domestic comfort. I acted according to the light I had—and was blest in the deed. Had I done differently, I could not have had a clear conscience. Those who saw the time as I did, and suppressed their convictions, have apprehend, suffered a loss of conscious integrity, as loss of comfort in prayer, which will not tend to give them "confidence before" Jesus "at his coming."*HST June 26, 1844, page 162.5*

"But you were mistaken in your calculation?" Yes, in one point, that of chronology. The remark was often made by me that our *exposition* of revealed time was certainly right; as to our *chronology*, after a prayerful review of the subject, my conviction is, that we

have erred only in so far as our chronology varies from the exact time, and that variation we know cannot be of any considerable amount. The prophetic events, “the signs,” and the predicted state of the church and the world, all confirm our conviction that we cannot be far from right as to the time of “the *end*,” therefore, we are looking with increased confidence for “the blessed hope.” We have nothing but the *event* to “look for,” nothing but to “love the appearing” of our Lord, and prepare ourselves and others for it.*HST June 26, 1844, page 162.6*

There is a goodly band of brethren in St. Louis. You and others are earnestly desired to visit them with the “Big Tent,” if possible. They will do all in their power to sustain you. The brethren in Springfield have increased in confidence instead of throwing aside their Bibles; *Christians* are in every place quickened and profited by the plain proclamation of Divine truth. It is so in this place. We are deterred from going to Indiana, by the badness of the roads. In the mean time we go, the Lord willing, to Ottawa. We are in good spirits. “The smile of the Lord is the life” of our souls. Yet a very little while “and the coming One will come and will not tarry.” Amen! and Amen!! J. B. Cook.*HST June 26, 1844, page 162.7*

Richland, Sangamon County, Illinois. May 31, 1844*HST June 26, 1844, page 162.8*

The Promises

JVHe

god’s promise to abraham and his seed

Genesis 17:1-9.*HST June 26, 1844, page 162.9*

“And when Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram;

but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee; and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (See also the promise to Isaac and to Jacob, *Genesis 26:1-6*; *28:10-16*.)*HST June 26, 1844, page 162.10*

The Surety of the Promise

JVHe

"When God made promise to Abraham, because he could sware by no greater, he sware by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily sware by the greater: and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul both sure and steadfast and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. *Hebrews 6:13, 20*."*HST June 26, 1844, page 162.11*

What are the Seed to Look for, According to the Promise?

JVHe

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.

Hebrews 11:8-11, 16. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a city." As the land of Canaan was called God's Sanctuary, and God's mountain, (see *Exodus 15:17*, and *Psalm 78:54*.) it was there they expected the city would be located, (see *Psalm 48:1, 2*.) "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King." Also *Isaiah 24:23*. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients (Abraham, Isaac and Jacob) gloriously." We say as did Paul, "here we have no continuing city, but we seek one to come." The New Jerusalem that John saw coming down from God out of heaven, twelve thousand furlongs, which is equal to 1500 miles, square, and its wall 144 cubits, with its 12 foundations, I think will come when the Sanctuary is cleansed to receive it. Read *1 Peter 1:3, 4*: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Is not this inheritance, that Peter speaks of, now reserved in heaven; and ready to be revealed in the last time, and the New Jerusalem, that John saw coming down from God out of heaven, one and the same? It certainly is. (Again read *Matthew 25:31* to 35.) "When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed (they which be of faith are blessed with faithful Abaham, *Galatians 3:9*,) of my Father, inherit the Kingdom prepared for you from the foundation of the world:" Now are not this Kingdom, prepared from the foundation of the world, and the New Jerusalem, and the inheritance of the saints, all one and the same? It seems plain to me that they are. Therefore the Kingdom will come when Jesus comes, who shall judge the quick and the dead at his

appearing and his Kingdom. (*2 Timothy 4:1*.) The signs of which the Savior said, “when ye shall see them come to pass, know that the Kingdom of God is nigh at hand,” (*Luke 21:31*,) I believe have all taken place. Therefore I know that the Kingdom is nigh at hand.*HST June 26, 1844, page 162.12*

The language of my heart is Come, Oh, Come, Lord Jesus, and come quickly.*HST June 26, 1844, page 163.1*

D. M. Trickey.*HST June 26, 1844, page 163.2*

Letter from Br. N. B[original illegible]

JVHe

Dear Br. Hale.—As it has been my privilege to visit and proclaim, to some extent, the doctrine of the speedy coming of the Lord, in several of the N. England States, within these few years past, I wish, by your permission, to say a few words, through the columns of the Herald.*HST June 26, 1844, page 163.3*

To My Friends and Brethren

JVHe

Dear Friends,—I have frequently thought, within a few weeks past, that some of you might like to know how my faith in the Advent doctrine may be at this time—since, (as they say,) the time has gone by; to such I would say,*HST June 26, 1844, page 163.4*

1. I believe the word of God teaches the recuperation of this earth in the restitution of all things, and that it is to be the eternal abode of the righteous in their resurrection state.*HST June 26, 1844, page 163.5*

2. I believe the second advent of Christ will be pre-millennial, and that the various portions of Scripture which by many are supposed to teach a millennium in this world, are only to have their fulfilment in the world to come, when, in the language of the Council of Nice, the earth will be pure and holy, the land of the living, and not of the

dead.*HST June 26, 1844, page 163.6*

3. I believe that the Scriptures teach the doctrine of two resurrections, viz. of the just and the unjust, the resurrection unto life, and the resurrection unto damnation; and that the 1000 years of *Revelation 20*. mark the time between the two.*HST June 26, 1844, page 163.7*

4. I believe that the 2300, and also the 1290 and the 1335 days of Daniel are symbols of years, and that St. John, in his chronology of prophecy, has followed the same rule; and furthermore, I believe that when the 2300 days are fulfilled the sanctuary will be cleansed, and the host no longer be trodden under foot. Also, at the end of the 1335 days, Daniel will stand in his lot with all the risen saints. But, as I have frequently expressed strong confidence in the termination of the prophetic periods in the Jewish year 1843, some of my friends may like to know how my faith has been affected by the passing away of that year. In reference to that, I would say, that I have been unable to find any other time for the termination of the prophetic periods; but as the event has not arrived, I attribute the seeming delay to the variation of human chronology from God's time, and feel that I should be looking for my Lord constantly, till he shall appear, and trust my faith will last till it be exchanged for sight.*HST June 26, 1844, page 163.8*

I believe, in accordance with *Habakkuk 2:3*, that the tarrying of the vision is only *apparent*, and not real; for, at the end it shall speak and not lie, though it tarry, wait for it, because it will surely come, and will not tarry.*HST June 26, 1844, page 163.9*

I would further say, that if any are anxious to know whether, after all, I am not sorry I ever attempted to promulgate the Advent doctrine, I would say, *No, by no means*. I only regret that I have done so little in the cause; and, should time continue a little longer, I hope, if it please the Lord, to engage anew in proclaiming the glad tidings of the kingdom, when and wherever the Lord in his providence may open the door. Yours, patiently waiting. N. Billings.*HST June 26, 1844, page 163.10*

Boston, June 19, 1844.

Letter from Bro. M. D. Wight

JVHe

Bro. Bliss.—Permit me to say a word in regard to the Advent cause in this place. Though we are few in number, and have but few privileges of hearing those Watchmen who are sounding the Everlasting Gospel, *"the hour of His Judgment is come*," yet we meet often to encourage each other in looking for that blessed hope and the glorions appearing of our King. And though all manner of evil may be spoken of us, and our testimony be rejected, and we be considered deluded fanatics, yet we feel that the time has come when we may look up and lift up our heads rejoicing that our redemption draweth nigh. "For yet a little while and he that shall come will come and will not tarry." For near two years past I have been interested and profited by reading your most valuable paper, as well as the Midnight Cry, having taken them in my family, and circulated them amongst my neighbors and friends, that dare to read upon this important subject. I was conversing a few days since with an aged man who was 22 years of age at the time of the darkening of the sun in 1780. He said that a girl in his family, during the darkness, took the Bible and read the prophecies respecting the sun being darkened and the moon withdrawing her shining, which was then thought to apply at that time. Another man who is now 86 years old also says, that at that time many thought the day of judgment had come, and that the minister where he then lived went out from his house and told his neighbors that he expected every moment to hear the blast of the last trumpet. And still, with all these evidences before us, many are saying, what signs have been given, where is the promise of his coming, all things continue as they were. But may all the true believers, continue watching, and hope to the end, that they may receive a crown of life.*HST June 26, 1844, page 163.11*

Wales, June. 17. 1844.*HST June 26, 1844, page 163.12*

Letter from Sister H. B. White

JVHe

Brother Himes:—I have been a reader of the Signs of the Times ever since the paper was first published, but did not become a firm believer in the glorious doctrine it contained, until last fall; when I read brother Brown's experience, I felt determined, God being my helper, to give the subject a thorough investigation for myself; which I did, by searching the scriptures daily to see if these things were so. And I soon found it was Bible doctrine, and I would add my feeble testimony with hundreds of others, and say,*HST June 26, 1844, page 163.13*

"When my heart it believed,
What a joy I received."*HST June 26, 1844, page 163.14*

Yes, it was joy unspeakable and full of glory. But oh; the warfare that ensued! I felt it my duty to tell my brethren and sisters in the church of which I was a member. And for this I was treated with coldness and neglect. I soon found that our minister was determined I should not enjoy the privilege of speaking of my glorious hope, in the meetings which he attended, and I then felt it my duty to ask my dismission from the church over which he presided. Yes, I can say that I was then willing to sacrifice my good name in the world with nominal friends, reputation and all, for Christ's sake. I then felt willing to lay down my life as my Savior did his, if I could but be the instrument in the hands of God of saving one poor soul from ruin. I find to obey God in all things, is more acceptable to him than sacrifice. Yours in the bonds of Christian love. Hannah B. White.*HST June 26, 1844, page 163.15*

Long Plain, May 24th, 1844.*HST June 26, 1844, page 163.16*

"Are you a Follower of Miller?" A few days since, I stepped into a shop on business, in Washington Street, when immediately in came a man, blustering and swearing as though that was his peculiar delight. The shocking profanity of the man induced me to check him gently, as if to curb the error. He immediately turned upon me, saying, "Well, you are a follower of *Miller*, aint you?" I hesitated. What, thought I, are "the followers of Miller" the only ones in Boston from whom the profane have expected any reproof? Have the great mass of professing Christians here been conformed to the world, and not rebukers of iniquity? Alas! it is too true. Now, whatever

blame may be attached to “the followers of Miller,” and with what degree of justice or injustice, it is just to them that it should be remembered that they have firmly rebuked both the religious and the irreligious profanity, which the great mass of professed Christians have winked at. “Honor to whom honor is due.”—*Genius of Christianity*.*HST June 26, 1844, page 163.17*

The Bible Dangerous.—Yes, the Bible is indeed a dangerous book—but for whom? It is dangerous for infidelity, which it confounds; dangerous for sin, which it curses; dangerous for the world, which it condemns; dangerous for Satan, whom it dethrones; dangerous to false religions, which it unmasks; dangerous, ay, highly dangerous to every church that dares withhold it from the people and whose [original illegible] impostures or fatal illusions it brings to light. —*Adolphe Monod*.*HST June 26, 1844, page 163.18*

Who Ought to be punished, the Devil or Man?—The late John Thomas, one of the missionary brethren at Serampore, was one day, after addressing a crowd of natives on the bank of the Ganges, accosted by a Brahmin as follows:—*HST June 26, 1844, page 163.19*

“Sir, don’t you say that the devil tempts men to sin?” “Yes,” answered Mr. Thomas.*HST June 26, 1844, page 163.20*

“Then,” said the Brahmin, “certainly the fault is the devil’s; the devil, therefore, and not man, ought to suffer the punishment.”*HST June 26, 1844, page 163.21*

While the countenances of many of the natives discovered their approbation of the Brahmin’s inference, Mr. Thomas, observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied,*HST June 26, 1844, page 163.22*

“Brahmin, do you see yonder boat?”*HST June 26, 1844, page 163.23*

“Yes.”*HST June 26, 1844, page 163.24*

“Suppose I were to send some of my friends to destroy every

person on board, and bring all that is valuable in the boat; who ought to suffer punishment, I for instructing them, or they for doing this wicked act?"*HST June 26, 1844, page 163.25*

"Why," answered the Brahmin with emotion, "you ought all to he put to death together."*HST June 26, 1844, page 163.26*

"Ay, Brahmin," replied Mr. Thomas, and if you and the devil sin together, the devil and you will be punished together."—*Y. Comp*.*HST June 26, 1844, page 163.27*

An aged Brother from New Hampshire writes:—"I am an old man of 73 years. I have lived in hope through the grace of God forty-three years. I have been settled in the faith more than a year and a half, that the coming of Christ was near, even at the doors. I read all the Advent books and papers I can get. I have not hesitated to declare my faith in public meetings, and families when opportunities presented, and it was likely to do any good. I am feeble in health at this time, and not able to do much, but I cannot do without the "Herald" to read, and I will try to pay for it. I would read more of your writings if I could get them, but I am poor and cannot pay for them, and I do not love to beg another man's property. Continue to send my paper till you hear from me, or till time shall end.*HST June 26, 1844, page 163.28*

S. K.*HST June 26, 1844, page 163.29*

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required, of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."*HST June 26, 1844, page 163.30*

The Sure Word of Prophecy.—Brother Gross, of Albany, has issued four numbers of a paper with this title. The first two numbers are one sheet, containing much important information in chronology, especially bearing on the age of the world. The other two numbers exhibit the wonderful historical fulfillment of the prophecy in the last three chapters of Daniel. Price 3 cents per number.*HST June 26, 1844, page 163.31*

Brother Litch will lecture in Rochester, N. Y., on Sabbath next, June 23.—At Buffalo on the 24th inst.—Cleveland, O., 27th inst,—thence will go to Akron and Cincinnati, where he will remain a few weeks, Providence permitting.*HST June 26, 1844, page 163.32*

Professor Siexas.—The report in the Voice of Truth, in reference to this individual, is too well founded. We hope our friends will beware of him.*HST June 26, 1844, page 163.33*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, JUNE 26, 1844.

The Anniversaries

JVHe

"*This is an age of oddities let loose.*"*HST June 26, 1844, page 164.1*

Anniversary week brings all the hosts of Christian, moral, benevolent and sectarian warfare, popular and unpopular, with their officers and banners, and arms, and*HST June 26, 1844, page 164.2*

"*Drums and trumpets and great guns*,"*HST June 26, 1844, page 164.3*

into the field at once.*HST June 26, 1844, page 164.4*

Here the operations of the past year are particularly reported, the openings for the future surveyed, their resources for further operations estimated, and the plans for new campaigns struck out. —The leaders of each host, in the mean time, firing the souls of their brethren who fill up the ranks to gird on the armor anew, to frown away all difficulties, and to press boldly on to victory. And the intelligent and Christian spectator cannot fail of finding much in this

array, and manoeuvering of heterogeneous armies, in such contiguity to each other, to inspire the most ardent hopes, and the most gloomy fears, to afford the highest gratification, or to fill him with the deepest disgust.*HST June 26, 1844, page 164.5*

First, highest and holiest in the long militant line we would place*HST June 26, 1844, page 164.6*

The "Bible Society."

JVHe

There can be no risk, no drawback, no mistake, unless it be in the too small outlay and distribution, in the operations of that division of the great army. To their part it falls to supply the only repository of unfailing wisdom in this world, or the means of salvation in the world to come. There may be those enlisted to fight its battles, who value their station for the opportunity it affords of exhibiting or enriching themselves, but still the best gift, unless we except that of the Son and the Spirit of God, and the holiest work ever committed to man by his Creator, is in their hands. He has given his angels charge concerning it, and on its stern and immutable declarations hangs the success or defeat of all the mighty host, however vast and ample their machinery now in the field. Many of the other sections of the line profess to bow to the high claims, and be guided by the teachings of the Bible. And though there may be a measure of love for it, and a good deal of sincerity, there would be found, it is to be feared, much hypocrisy, and not a little of the base selfishness which values the Bible, just as the banditti value the honors of their nominal chief, because they can be used to subserve the policy of the clan. To them the light shines in the darkness, but the darkness comprehendeth it not. The high and immortal purposes of man's creation and redemption which it unfolds, are lost sight of in some little, selfish and earthly interest, and the Bible is perverted to subserve the unworthy purpose of its attainment; as if Heaven had created angels, and commissioned them, with the Son of God himself, to our earth, for the sole object of putting money into a man's pockets, of erecting for him an eternal mansion in our perishable earth, of guarding the forms and dogmas of a sect, which may be as vile as a cage of unclean birds, or of multiplying

disciples for such a sect, in a world of sinners hastening to the judgment, whose salvation for eternity depends upon making the right use of the merciful provisions of the moment.*HST June 26, 1844, page 164.7*

Among all these hosts who profess allegiance to the Bible, there is but one who deem it worth their while to sit down and investigate its contents; and this little band, simply because they have the Bible so clearly on their side, are at the same time the scorn and terror of all the rest.*HST June 26, 1844, page 164.8*

Of the *popular* divisions of the vast army,*HST June 26, 1844, page 164.9*

The Missionary Organizations,

JVHe

next to the Bible society, would claim the attention of the Christian. And so far as their work of preaching the gospel is concerned, the missionary society is behind no other. But its hopes, as to this world, and its corresponding plans, are so far from the apostolic model, that it is doubtful whether there could be found a greater disregard for the plainest testimony of the word of God, among those who reject the Bible entirely, than among the most distinguished advocates of the missionary cause. The purposes, plans, and hopes of the missionary society express those of all the popular Christian organizations, so called, of the age; and it is remarkable that the semi-infidel or philosophic organizations profess to have the same object in view, to be accomplished, of course, by different means.*HST June 26, 1844, page 164.10*

What are the hopes, and what the work contemplated by these professedly hostile agencies and organizations? Let them answer for themselves.*HST June 26, 1844, page 164.11*

The Popular Christian Societies

JVHe

“The action of these Societies has a most important bearing on the kingdom of Christ. The salvation of unnumbered millions, and the speedy spiritual renovation of the world, may largely depend on their prosperity. And this prosperity greatly depends on the confidence, and contributions, and cordial co-operation, and prayerful interest of the Christian community. All our most important duties lie in honoring God, and in doing good to the souls of men. The officers and conductors of these great instrumentalities desire to commend their doings to the approbation of God and their fellow Christians. And for this reason it is important that the annual exposition of their affairs, and the addresses from influential men should be as widely disseminated as possible. We hope that a careful reading of these doings and addresses will serve to enlarge the hearts, and open wider the hands, and increase the faith of Christians, and lead them to more earnest player, and untiring effort for the speedy conversion of all mankind to the faith of Jesus Christ.”—*N. Y. Evangelist, June* 6.*HST June 26, 1844, page 164.12*

The Social Philosophic, (?)

JVHe

“The error springs from false society, false relations. The cause being known, the remedy becomes easy. Remove those causes: re-organize society, so that those false relations may be avoided, and when once on the right track, Humanity shall flourish in the full enjoyment of all the blessings of a life of love and abundance.*HST June 26, 1844, page 164.13*

“This is the golden rule of true reform: to learn to remove the Cause, and the Effect ceases. We all know that the present active benevolence of the day, as mainfested in our Missionary, Bible, Tract, Temperance, and Anti-Slavery Societies, if concentrated upon right principles, and having for its object to establish true social happiness on earth, would radicate all misery and mysticism, all prejudice and bigotry. The same spirit which raises to-day the car of Juggernaut to crush its thousands of slaves, and the Suttee to consume its scores of widowed mothers,—this same spirit, if devoted to a proper object, would become a broad and mighty stream of happiness, sweeping like a flood upon vice and suffering,

and changing this earth from Hell to a Paradise."—*Boston Investigator, June* 12.*HST June 26, 1844, page 164.14*

Here, then, we have a plain statement of the hopes and plans and labors of these professedly well meaning, but opposite agencies. Let us compare *their* plans with that of the Lord of all.*HST June 26, 1844, page 164.15*

Matthew 13:24-30. 36—43. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants *of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him*, wilt thou then that we go and gather them up? *But he said, Nay*; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; *and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn*. Then Jesus sent the multitude away, and went into the house: and when his disciples came unto him, saying, *Declare unto us the parable of the tares of the field*. He answered and said unto them, *He that sowed the good seed is the Son of man*; the field is the world, *the good seed are the children of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father*. Who hath ears to hear, let him hear."*HST June 26, 1844, page 164.16*

Their hopes and plans are not according to the will of God. He has made no provision for such a result. They cannot succeed.*HST June 26, 1844, page 164.17*

The impossibility of accomplishing the work in their way, might be demonstrated by the experiments already made.*HST June 26, 1844, page 164.18*

No agencies, no organizations ever have been or ever can be brought to bear upon man, in "*this present evil world*," so as to confer upon him the desired deliverance from the evils under which he is suffering, in this present world. It can be realized only in "*the world to come*," where man "*shall be equal to the angels*." This world is, and always must be, until our Lord Jesus Christ appears to "*make all things new*," a world of sin and suffering; and, to all those who would escape at last, the place for penitence and prayer, and faith, and patience, and trial and persecution. Sin will always triumph until it is destroyed out of the earth at "the judgment of the great day." And the manner in which it always has triumphed, shows us what we may expect, until the appointed end comes. The ingenious spirit of depravity in some form or other, has corrupted and perverted the wisest and holiest plans and institutions with which heaven could bless the world, and it always will, while the nature of man remains as it is. Infidelity in theory and corrupt christianity, twin sisters under different names, are only the outward expression of depravity, seeking the same end, under different forms, the gratification of self. The opposition between them is like that sometimes witnessed in the natural world, when bodies containing the same element, in a negative and positive state, are brought into contact with each other. Thus God has ordained that the evil should become its own antidote, in some sense, by destroying itself.*HST June 26, 1844, page 164.19*

The truth and its disciples, repelled alike by both these forms of the evil principle, are under the power of higher affinities, and remain unaffected by the concussion, unless it be to shine the brighter; like the stars of heaven after the clouds of the tempest have passed away.*HST June 26, 1844, page 164.20*

The character given by the Apostle to Popery, the grand personification of corrupt religion, "*who opposeth and exalteth himself above all that is called God, so that he as God, sitteth in the temple of God*," is its character now, as it always has been, in every place in which it has been, or may be found. That also is the

character of infidelity, which is only another name for sin, selfishness, enmity to God. In spirit, and to the extent of their power, God is dethroned, his will violated, and the true interest of his creatures disregarded.*HST June 26, 1844, page 164.21*

As to these popular organizations—Christian, moral and benevolent —we are very far, however, from feeling any opposition to them, in themselves considered. We have no sympathy for selfishness, or for inactive benevolence. We hold to making the best use of everything which God has given us. And we all have much for which we should thank God, and our fellow men as the result of these agencies. Let the whole army be kept in the field with this motto upon the leading banner—'*Occupy till I come!*"*HST June 26, 1844, page 164.22*

Let the *missionary* societies, home, aboriginal and foreign, send forth faithful men to preach the preaching which God has bidden them. Let the *Sabbath school* unions obey the command of the Savior, and suffer little children to come unto him. Let the *education* societies give the helping hand to all those who feel that it is not good for the soul to be without knowledge. Let the *Sabbath union* do all they can to promote the observance of the Sabbath, till it shall give place to the Sabbath which remains to the people of God. Let the *temperance* army keep their banner unfurled, and their armor on, and every man at his post, to fight the battle to the last against the old unsparing enemy of all that is dear on earth, or holy in heaven. Let the *moral reform* societies expose the artifices by which the thousands of our brothers, sisters, sons and daughters are allured into the broad road to present infamy and future despair. Let the *Protestant association* gird on the panoply of the old reformers and martyrs, and guard the ark of our strength from the unhallowed touch of the profane emissaries of the man of sin, until he shall be be destroyed by the brightness of Christ's coming. Let the *Seaman's friends* fit him up a home, and hoist the bethel flag, and give him the gospel in a manner and form, as generous and free as the souls who are to be saved by it. Let the friends of the slave thunder the anathemas of Heaven against oppression, and the friends of the prisoner see to it that their unworthy keepers do not starve and mutilate and murder them. Yes, let this good work all go on, and let it be done as God requires everything on earth to be

done, with a view to “immortality and eternal life.”*HST June 26, 1844, page 165.1*

But when we are told of their “bearing upon the kingdom of Christ,” and “the speedy conversion of the world,” whatever our brethren may think of us, we must stand aloof and warn them that they are leaving that which is possible, and attempting that which is impossible, that they have forgotten the work which *may* be accomplished, and suffer themselves to be mislead and encumbered by attempting that which never is to be accomplished, or that which depends, in no sense, upon human agency.*HST June 26, 1844, page 165.2*

To talk of the conversion of the world to Christ, is as unscriptural and idle, as to talk of reversing the fixed location of the sea and dry land. And to think of hastening the kingdom of Christ, is as presumptuous as it would be to think of regulating the rising and setting of the sun. Christ himself has said of both the righteous and the wicked, “Let both grow together till the harvest—the end of the world.” And the kingdom will be established by him who “hath determined the times before appointed.” The Nobleman has gone “into a far country, to receive for himself a kingdom, and to return;” and “in this times he shall show who is the only potentate, the King of kings and Lord of lords.”*HST June 26, 1844, page 165.3*

Nor do we object to the investigation of the purposes, relations and laws of every form of existence with which man has to do; or to the adaptation of the institutions and duties of man to these purposes, relations and laws, when ascertained.*HST June 26, 1844, page 165.4*

We know that this must furnish the only sure basis of human improvement, and that all which is really worth having in society is the result of such an employment of the human mind. It is by such an investigation, moreover, that we are enabled to arrive nearest to a true scriptural conception of the glory that is to be revealed in us, when death is swallowed up in victory. But when men promise, as the result of any discoveries which they have made, or arrangements which they may devise, that “humanity shall flourish in the full enjoyment of all the blessings of a life, of love and

abundance”—that this earth shall be changed “from hell to a paradise,” however we may admire their agricultural, and other real improvements, we cannot help feeling as we should towards the man who was strewing his grain upon the bosom of the broad waves of the Atlantic with the expectation of reaping a harvest. Philosophers may discover the true theory, and philanthropists may lay their plans to carry it into practical life, and if the fatal and active elements of evil do not defeat the experiment in its infancy, as soon as it becomes productive of results sufficient to constitute a prize worth contending for, the labor which alone could give existence to the prize, will be forgotten in the contest for its possession. No such “paradise for humanity” can be attained by the agency of any power now within the reach of man. And for this very good reason, that however, easy it may be to tell when a man is sick, or even how he might be cured, a complete restoration can be effected only by a higher than human agency. Death will reign in spite of the patent medicines which cure everything, and sin will corrupt and destroy, and triumph in spite of any philosophy or social arrangements which humanity may devise or desire. We cannot therefore but pity the short sightedness which looks for help where it cannot be found, especially when it turns man away from the One oh whom help is laid, and who will certainly complete the work of restoration.*HST June 26, 1844, page 165.5*

The grand mistakes of these two classes of our fellow voyagers in reference to the subject of reform, as it relates to this world, appear to be these. All admit that there are bad hands at the helm, and while one class are endeavoring to get the ship under the right command, because they make such sorry work of it, there being so many more pirates, mutineers, ships cousins and mere passengers, who have no thought of behaving with any sort of decency, unless they can be accommodated, than there are of good and true men who are willing to do their duty to have all right—this being the hopeless position of one class, the other class are determined to blow up the ship or jump overboard.*HST June 26, 1844, page 165.6*

For ourselves we would neither sink the ship, nor expect to find things in a very different state till the voyage ends. Till then we shall try to do our duty on board, make the best of the hardships and dangers of the voyage, be thankful that they are no greater, and

that there is such a prospect of deliverance at hand, try to keep a good look out, and trust ourselves and the rest to Him who will make all right in due time.*HST June 26, 1844, page 165.7*

But we would call attention to these anniversary doings as an indication of *the character of the age*, as furnishing important testimony to *the fulfilment of prophecy*, and as *a test upon our regard for the word and authority of God.**HST June 26, 1844, page 165.8*

*To be Continued.**HST June 26, 1844, page 165.9*

South Woodstock and Addison Meetings

JVHe

state of the cause

The Conference at South Woodstock, Vt., was well attended, and continued with deep interest for several days. We were very much gratified and interested, in meeting with our brethren in that part of the state. We attended meetings with them, the 8th, 9th, and 10th of June, when we left for the Addison Camp Meeting. On the Sabbath, notwithstanding the rain, the house was crowded; mostly with the faithful and true hearted servants, who are looking for their Lord. It was thought if the day had been pleasant the house would not have held one half the people. So much for the “Death of Millerism.” Whether it has been dead or not, the name of God was never in a more flourishing state among them than now.*HST June 26, 1844, page 165.10*

Addison Camp Meeting

JVHe

Commenced on the 11th inst., and continued with unabated interest for one week. This in many respects, was one of the best camp meetings we ever had. The saints were full of faith and the Holy Spirit. The lectures of bro. Miller, Litch and others, were seasonable and produced a mighty influence. The prayer meetings were

marked with deep solemnity, and strong faith in God. We had a few conversions, and many cases of restoration from a backsliding state. Twenty-five happy souls were immersed in Lake Champlain, which was only a few rods from our camp. But as you will have a more full account from another hand, I will say no more.*HST June 26, 1844, page 165.11*

Churches.—the Separation—Character of the Movement

JVHe

We found that the friends and supporters of the Advent cause, had as a general thing left their respective churches, and declared themselves free and independent of all associations that stood opposed to the Advent at hand, whether they professed *friendship* o r *hostility*. I could not learn that they rejected the idea of a true ministry or church, or the only *creed*, the Bible. But cling to all there with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death; *certain death*, if they remained in the old organizations, deprived of their rights and “meat in due season.” Life, if they gave up all for Christ and for his truth. The fruit of this action has been, and still is—life; a vigorous and strong faith, and a more thorough consecration to God and the Advent cause.*HST June 26, 1844, page 165.12*

It has been said, that this movement was got up and carried forward by indiscreet men; disorganizers, comeouters, etc. That there may be some such persons among us, we will not deny; but that the great body of the Advent believers, who have left the churches, are such *we do deny*. We say without fear of contradiction, that they are from among the most wise and judicious, and experienced members of the church. And more, they are from the most intelligent, pious and devoted: And are carrying out the great principles of the gospel in lives of self-denial and consecration, that some of their accusers at least would do well to imitate. And though I may not perfectly accord with them in some applications of Scripture to the Protestant Churches which in all conscience are bad enough; yet I feel to stand with them in the humblest position, shoulder to shoulder, in sustaining the Advent cause, till it be consumated by the Advent of our King.*HST June 26, 1844, page*

165.13

The church have taken such a course in relation to the advocates of "the faith once delivered to the saints" that they could not honestly live with them: And notwithstanding the remonstrances against leaving the churches, heretofore, God has led his people out into a large place, and into rich pastures: and we believe the hand of God is in this matter: although we never anticipated such a result, in the commencement of our labors—We expected our King to come, and the gathering angels to have brought us home ere this. But we are cut off from this hope as to the definite time, so, while we wait for the Lord from heaven, the little time the vision tarries; we shall be obliged to unite our strength, maintain, and still diffuse the truth. We cannot go back to a Laodicean church, or the world. There is but one course left for as, and that is, to maintain the truth as we have received it; and reduce it to practice. *We cannot give up our faith, or hope*. If it severs us from the church, friends, and all that is dear, we shall give *them* up cheerfully. If it subjects as to sufferings, reproaches or privations, we will endure them patiently: but God helping us, we will never! no never! no never! while we have the promise of Jehovah, give up or yield one jot or little of our faith.*HST June 26, 1844, page 165.14*

With this life giving faith, and heart cheering hope, we must show to the world an example of purity, zeal, industry and consecration, that will justify our high profession; or we will become a living disgrace to the faith we profess. We must come up to God's standard of holiness in the fullest sense in "denying ungodliness, and worldly lusts, living soberly, righteously, and godly, in this *present world*; looking or that blessed hope. and glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us that he might redeem as from all iniquity, and purify unto himself a peculiar people, zealous of good works."*HST June 26, 1844, page 165.15*

Let ministers and people aim at this high and scriptural standard. We cannot please God without it: We cannot be useful without it: we cannot be saved in the day of the Lord Jesus without it. What little time is remaining, even God will not *trust us with his message* without it. No, nothing can be done in this most holy cause, without this high and holy aim—to the attainment and practice of the sum of

the true religion; to love the Lord with all the heart, and our neighbor as ourselves. May God grunt us strength to enter the field with fresh courage; and while the harvest is so plentiful, and laborers few, what our hands find to do, may we do it with our might. Joshua V. Himes.*HST June 26, 1844, page 165.16*

Bro. Fitch. is now lecturing in New York city.*HST June 26, 1844, page 165.17*

Bro. Himes, *and J. J. White* lectured at the Tabernacle last Sabbath to large audiences. The cause is well sustained in Boston.*HST June 26, 1844, page 165.18*

The Advent Question Books; for Bible classes and Sabbath Schools will be published as soon as possible.*HST June 26, 1844, page 165.19*

What Next?

JVHe

The "Christian Secretary," in speaking of our anniversary Conference refers to the address as follows:—*HST June 26, 1844, page 166.1*

"This address contains, (1.) Our Position; containing a brief summary of views, with reference to the nature of the 'Kingdom of Christ,—the definiteness of prophetic revelation, the order of things at the judgment, etc., which have always been considered debateable ground in the church, and which they might have advocated among us freely, in a proper spirit."*HST June 26, 1844, page 166.2*

Why, then, have we been branded as heretics by almost the entire religious press of the land? Why not correct the improper "spirit," if the wrong was chiefly in that? That our views have always been held by the best portion of the church, is sufficiently evident, and it has been left to the professed church of these last days to reject them with scoffing.*HST June 26, 1844, page 166.3*

Who does not know that there has been more opposition to our

views of *the events* of prophecy, than of the time of the end? Professor Stuart treats the whole idea of a personal coming and reign of Christ with contempt. Professor Chase, so far as he has written, denies that any such events are even contemplated by the prophet Daniel. The same may be said of nearly all our most distinguished opposers. And what would have been "a proper spirit?" That our views have been advanced in an improper spirit at times, we shall not deny, because that would be claiming for the Adventists, what their opposers seem to have expected of them—that they were something more than human. But their grand fault has been, like that of all the approved servants of God in the past, that they have believed and acted as if they supposed God means what he says, in, what he has spoken.*HST June 26, 1844, page 166.4*

The Secretary proceeds:—*HST June 26, 1844, page 166.5*

"But every body knows that the difficulties which arose between us and our brethren, were practical. It was "1843—1843—" and no man, however sincere in heart, however irreproachable in life, could escape the fierce anathema of the phrenzied Millerites of those days, who could not mouth their Shibboleth."*HST June 26, 1844, page 166.6*

Every body knows, who knows enough about the subject to speak advisedly, that this has been, and in now a *mere pretence*. It is true "the difficulties were practical,"—just as much so as the difficulty of putting new wine into old bottles would be. And those who were determined to preserve the old bottles at any rate, because "1843" was the most terrible feature of the ghost which haunted them, since it threatened destruction to their everlasting, kingless kingdom this side of the judgment, and it being so much easier to harp upon that odious feature, than to go to the trouble of searching the Scriptures for an argument against the Advent doctrine, "it was 1843—1843—and no man, however sincere in heart, however irreproachable in life, could escape the fierce anathema of the phrenzied" anti-"Millerites," if he dared to show such an improper spirit as to declare that "God hath appointed a day in which he will judge the world," that "at the time appointed the end shall be," etc. And although be might have been sustained in his interpretation of

the time appointed, by an opinion “which has always been considered” so scriptural in the church as to be hardly “debateable”—and should refer to the most competent authorities to show the commencement of the time appointed, and of course its termination—still, such a man could not take such a position, without being advertised in the church and neighborhood, and the world, indeed, as being insane or instigated by the devil. A specimen or two in proof will suffice.*HST June 26, 1844, page 166.7*

“It is the most stupid and mischievous delusion that ever existed.”—*J. Dowling*.*HST June 26, 1844, page 166.8*

“It is like blight and mildew upon the piety of the churches.” “It is a curse to the community.” “It is a disgrace and reproach to those who encourage or countenance those who preach it.”—*Christian Watchman*.*HST June 26, 1844, page 166.9*

“They are grossly deluded by the great Adversary of souls.”—*Prof. Pond*.*HST June 26, 1844, page 166.10*

As *the time* was made the burden of the objection against us, we were laid under the necessity of making it prominent in our defence; but we were always aware, that, inasmuch as there was some uncertainty upon the *exact* date of the commencement of the prophetic periods involved, the exact date of their termination must be uncertain. No man has ever been able to show that it was not “proper” to expect their termination in 1843, and no one, who has been considered an intelligent Advent lecturer or writer, has ever spoken positively that they must then terminate.*HST June 26, 1844, page 166.11*

The Secretary knows that the date of the decree, with which the seventy weeks begin, as shown by Hengstenberg, and adopted by Professor Chase and others, would carry the termination of the 2300 years forward to 1846; that may suit our cotemporary better than 1843; but still we think that better authorities give an earlier date. If we err, we mean to err on the safe side.*HST June 26, 1844, page 166.12*

It should also be distinctly stated, that it was not till some of our

brethren spoke of the anniversary of the termination of important subdivisions of the longer periods, as the probable termination of the latter, and a few others thought it had been *revealed* to them that the end would come at those dates, and the press, probably the Secretary with the rest, had added other days that were never thought of by us, that Mr. Miller published to the world his "faith in this matter," as to what he understood to be the true 1843. This was done February 4th, of that year.*HST June 26, 1844, page 166.13*

But again:—*HST June 26, 1844, page 166.14*

"On the duty of Adventists with reference to the churches," they caution their brethren against the danger of extremes. 'The first form of the danger is that of allowing the authority of the church to impose silence on us, in such a question of duty.' 'The second is that of yielding to a spirit of revenge against the churches, for their injustice toward us, and of waging indiscriminate warfare against all such organizations.' This is all very well. *We* should never consent to be silenced by a church, on any such topics as these, which are mentioned in the address. But they go on to talk about being 'threatened with expulsion, unless' they remain silent'—and *being expelled* for' doing duty' in this respect,—and this requires some little explanation. If they only raise a hypothetical case, very well; but the impression given is certainly that of a basis of *fact*. Now we have never yet heard of a well authenticated instance of either an expulsion, or a threat of expulsion, for any such causes as those here specified."*HST June 26, 1844, page 166.15*

Of course no case could be found which could be "*authenticated*" to the Secretary. No *competent* witnesses could be found among the Adventists, any more than the Standing Order could find them among the Baptists, a while ago, in the days of Roger Williams, for instance; and the anti-Adventists never "threaten expulsion unless we remain silent," or to "expel" us for "doing our duty." Not at all. They are too good judges of our duty to make a mistake of that kind. It would be a clear case of "*improper spirit*" of course, —"practical difficulties."*HST June 26, 1844, page 166.16*

The reader will please to read the letter of Bro. J. B. Cook, in another part of our paper.*HST June 26, 1844, page 166.17*

And we have heard of expulsions for "*neglect of the means of grace*." Now it is a clear case that an individual who neglects the means of grace, willingly, ought to be dealt with; and if they persist, they ought to be expelled. But it has been quite as much of a puzzle to many others, as it has been to ourselves, that while the individuals who were guilty of such unpardonable *neglect*, were dealt with so strictly, others who have been much more notoriously guilty, were not even called upon to give a reason for their neglect. Other circumstances to be sure might be found to bear upon the act of expulsion, such as these, perhaps; the former of these classes of offenders—not having "a proper spirit"—might have been pointed out by the guardian spirit of the pulpit, as being deluded by the devil, without an argument in proof of the fact, and on that account they might have absented themselves from such "*means of grace*," to find something better. While the other class were so pressed with engagements at the theatre or the cotillion party, in politics or speculations, that the honor of the church required that nothing should be said [original illegible] about it.*HST June 26, 1844, page 166.18*

But we might as well stop, as nothing we might say, especially of cases so "hypothetical," will be authentic. What the editor says of the "atrocious falsehoods" with which "the Advent papers have teemed," particularly of the "Baptist churches in Hartford," may as well be passed over for the present.*HST June 26, 1844, page 166.19*

The remarks of the Secretary close as follows:—*HST June 26, 1844, page 166.20*

"The address also cautions the brethren against dreamers, pretenders to inspiration, etc, with judicious and sound remarks. We are sincerely glad that there are some tolerable steady hands among this new sect. Because they have gone out from the churches, is no reason why we should wish them any thing but success in establishing purer and wiser churches of their own. In some of these brethren we have all confidence, as men of piety and peace, whom we expect to meet in heaven, (if by God's mercy through the blood of the Redeemer, we ever get there ourselves,) whatever *they* may think to the contrary. A good many more of them

we know to be a bitter, envious, unlovely set of beings, who will have to undergo a very decided metamorphosis, to be met, with *pleasure*, any where."*HST June 26, 1844, page 166.21*

We were not aware that we were a "new sect." But the thought occurs to us—are we not, as much as "the sect that was every where spoken against" of old?—*Acts 28:22*.*HST June 26, 1844, page 166.22*

But how happens it that these "men of piety and peace," have "gone out from the churches?" Were they or "the churches" wanting in a "proper spirit?"*HST June 26, 1844, page 166.23*

And now, Brother Secretary, is it not a wonder that "a good many" of the Adventists are not a more "unlovely set of beings" than they are? Just place yourself in their circumstances, and answer that question.*HST June 26, 1844, page 166.24*

We are happy to inform our readers that brother Southard is able to resume his editorial labors. He speaks of his "return to labor" as follows:*HST June 26, 1844, page 166.25*

With trembling solicitude and deep-felt dependence on an Almighty arm, I venture to resume the editorial care of the Midnight Cry. A flood of interesting associatians rolls upon my mind. The solemnity of this vocation sheds a hallowed feeling over the soul. Its magnitude and importance may well prompt me to pause. But I can say, with the apostle, "I trust I have a good conscience, in all things willing to live honestly;" and, "I can do all things through Christ, who strengthened me." During the long interval caused by sickness, I have enjoyed such a sense of God's presence as I never felt before, and have obtained a sense of my own weakness which I hope never to lose; for "Happy is the man who feareth always; but he that hardeneth the heart shall fall into mischief." But while I fear to offend God by speaking unadvisedly through the press, I beg the prayers of all praying souls that I may be delivered from "the fear of man which bringeth a snare," and speak the truth in love and "in demonstration of the Spirit," that it may be blessed of God, however offensive it may be to men.*HST June 26, 1844, page 166.26*

I have great reason to praise the Lord who put it into the hearts of

so many to show kindness to me while sick, and especially that the interest of the paper has been so well sustained. Those who have been the instruments, in both particulars are gratefully remembered; but we trust they, have a better reward than man can give.*HST June 26, 1844, page 166.27*

6 “A Pilgrim and a Stranger.” 7

JVHe

Hebrews 11:13.HST June 26, 1844, page 167.1

1. I’m a pilgrim and I’m a stranger;
I can tarry, I can tarry, but a night;
Do not detain me, for I am going,
To where the fountains are ever flowing.
I’m a pilgrim and I’m a stranger;
I can tarry, I can tarry, but a night.*HST June 26, 1844, page 167.2*

There the glory is ever shining!
O, my longing heart, my longing heart is there
Here in this country so dark and dreary,
I long have wandered forlorn and weary.
I ‘m a pilgrim, and I’m a stranger, etc.*HST June 26, 1844, page 167.3*

There’s the city to which I journey;
My Redeemer, my Redeemer is its light!
There is no sorrow, nor any sighing,
Nor any tears there, nor any dying!
I’m pilgrim and I’m a stranger etc.*HST June 26, 1844, page 167.4*

Farewell, neighbors, with tears I’ve warned you,
I must leave you, I must leave you and be gone!
With this your portion, your hearts’ desire—
Why will you perish in raging fire?
I ‘m a pilgrim, and I’m a stranger, etc.*HST June 26, 1844, page 167.5*

Father, mother and sister, brother!
If you will not journey with me I must go!

Now since your vain hopes you will thus cherish,
Should I too linger and with you perish?
I ‘m a pilgrim, and I ‘m a stranger, etc.*HST June 26, 1844, page 167.6*

Farewell, dreary earth, by sin so blighted,
In immortal beauty soon you’ll be arrayed!
He who has formed thee, will soon restore thee!
And then thy dread curse shall never more be:—
I ‘m a pilgrim, and I ‘m a stranger
Till thy rest shall end the weary pilgrim’s night.*HST June 26, 1844, page 167.7*

As it was in Sodom

JVHe

wickedness under the cloak of religion

Rev. N. E. Johnson.—This man, who was formerly editor of the N. Y. Evangelist, has been convicted of the grossest wickedness.*HST June 26, 1844, page 167.8*

The following is the action of the Presbytery in the case.*HST June 26, 1844, page 167.9*

At a meeting of the Presbytery of Newark, held on the 10th inst., charges were preferred against Nathaniel E. Johnson, of unministerial and unchristian conduct:*HST June 26, 1844, page 167.10*

1st. In the use of intoxicating drinks to the extent of drunkenness.*HST June 26, 1844, page 167.11*

2nd. In attending the theatre, in the city of New York, at several times, under circumstances of peculiar aggravation.*HST June 26, 1844, page 167.12*

3rd. Of gross licentiousness.*HST June 26, 1844, page 167.13*

Mr. Johnson having expressed his desire to forego the formalities of a regular trial, and having pleaded guilty to each of the charges above specified, the Presbytery resolved unanimously, that he be deposed from the office of the gospel ministry, and excommunicated from the Christian church.*HST June 26, 1844, page 167.14*

E. Seymour, *Stated Clerk*.*HST June 26, 1844, page 167.15*

Bishop Onderdonk.—"It is stated in the Philadelphia papers, that Bishop H. U. Onderdonk has tendered his resignation to the committee of the Protestant Episcopal Church of that diocese, as Bishop thereof. It is said that the Bishop has for some years been addicted to the inordinate use of ardent spirits, and had he been a simple rector, would probably have long since been deposed from the ministry. He was lately waited upon by a large body of the clergy, as we learn from the correspondent of the Baptist Advocate, and the scene was most affecting. After entering his house, they knelt together in silent prayer to God for wisdom and strength, while tears and sobs attested the depth of their grief, for the necessity of their most painful duty. As the result of this interview, the Bishop resigns his Episcopal functions."—*Christian Reflector*.*HST June 26, 1844, page 167.16*

Rev. J. R. Ricket, who formerly preached in Western New York, and Brookfield, Mass., and has since been known for his dishonesty as a merchant in Worcester, and still later succeeded in getting up a report of his own death, at which time he left this country for England, has recently been detected in smuggling to the amount of $9000, at Brooklyn, N. Y.*HST June 26, 1844, page 167.17*

Arrest of Joe Smith.—The Warsaw (Illinois) Signal states that the U. S. Marshall had succeeded in arresting Joe Smith, at Nauvoo, and had proceeded with him down the river. He showed fight at first, but afterwards concluded that discretion was the better part of valor. Had he persisted, the military would have been called out to enforce the law.*HST June 26, 1844, page 167.18*

Seven indictments have been found by the grand jury of Hancock county, Illinois, against the Mormon prophet. He is charged with perjury, larceny, etc.*HST June 26, 1844, page 167.19*

REV. JOY H. FAIRCHILD

JVHe

Most Melancholy.—We learn that a clergyman, Joy Hamlet Fairchild, of Exeter, N. H., and formerly of South Boston, attempted to commit suicide this morning, by cutting his throat with a razor. The wound inflicted is very severe, but it is thought he will recover.*HST June 26, 1844, page 167.20*

Mr. Fairchild has been respected for many years as an able, pious, and faithful Congregational minister—but there has lately been strong reasons to suspect that his moral conduct has long been corrupt, and that he is unworthy of exercising the holy duties of his office.—*Mercantile Journal*.*HST June 26, 1844, page 167.21*

Since Mr. Fairchild left the Church at South Boston, he has been settled over a Congregational church in Exeter, N. H. Previous to his leaving South Boston, there were many unpleasant rumors about a too familiar intimacy existing between him and two married ladies in his immediate society—and many other things have been hinted lately touching a young lady, by the name of R. D, who lived in Mr. Fairchild's family from 1840 to 1841-2. Mr. Fairchild has a wife and four children.*HST June 26, 1844, page 167.22*

Such was the prevalence of the first rumors at South Boston,—and they also reached Exeter—that a council was called, consisting of three clergymen from this city, and three laymen—two of them being from Exeter. The result to which they came was as follows: —*HST June 26, 1844, page 167.23*

"After a protracted and laborious investigation of all the particulars touching this subject, the undersigned are constrained to say that the circumstances brought to view as tending to excite suspicion against the Rev. Mr. Fairchild, do not impair our confidence in his moral or christian character. In this remark, we include also alleged misconduct on his part, while pastor of a church in East Hartford, Conn; and we are happy to state that, after a severe and thorough scrutiny, nothing has appeared in any part of his life, which prevents us from according to him our full confidence as a minister of Christ.*HST June 26, 1844, page 167.24*

We are happy, therefore, to assure the church in Exeter, under the care of Rev. Mr. Fairchild, that, so far as our knowledge extends, they may continue to cherish an undiminished confidence in him.*HST June 26, 1844, page 167.25*

We indulge the hope that our judgment in the case, having been virtually though not formally invited by those who have submitted the testimony, will have weight with them, and that the Rev. Mr. Fairchild will be able to pursue the work of the ministry with his former faithfulness and success.*HST June 26, 1844, page 167.26*

H. WINSLOW,
N. ADAMS,
W. A. STEARNS,
THO. M. VINSON,
NATH'L DANA,
DANIEL NOYES.
Boston, May 15, 1844.

A true copy—attest,*HST June 26, 1844, page 167.27*

W. A. STEARNS, Scribe.*HST June 26, 1844, page 167.28*

A letter written by him to the girl, seems to leave his case in a bad condition.*HST June 26, 1844, page 167.29*

We further learn that such was the agitation of the subject here and in Exeter, that Mr. Fairchild came to Boston on Monday last, learned that a Council was to sit on the matter next Monday, observed the condition of things, and returned on Tuesday to Exeter. Tuesday night he called a church meeting, reiterated the circumstances detailed above with much feeling and with evident distress—remarking that the evidence was strong against him, that he had only to oppose to it his own simple denial, and concluding his appeal by declaring that he was innocent. He then asked for a dismission, and it was granted.*HST June 26, 1844, page 167.30*

From that time up to yesterday morning, he was in a high state of mental excitement, and finally sought to end this world's troubles by committing suicide.—*Times*.*HST June 26, 1844, page 167.31*

We are since informed that Mr. F. is in a very critical state.—&ge 55.*HST June 26, 1844, page 167.32*

The Mail of the 19th inst., records a chapter of murders to the amount of *six*, the particulars of which we have not room to record, besides several cases of confessions and conviction of murder, stabbing, dueling, piracy, forgery, perjury, etc. etc. *HST June 26, 1844, page 168.1*

Foreign News

JVHe

by the acadia.

The European Times, from which we copy, gives this summary of affairs abroad:—*HST June 26, 1844, page 168.2*

“Switzerland has been the scene of a civil war, trumpery in its nature and results, but sorrowful, as showing the unseemly barbarities which are perpetrated in the name of our common christianity. Turkey shows symptoms of the internal disease which is fast wearing away its vitals. Reports of dissensions in the newly-organized Spanish cabinet reach us from Madrid. Some Carlist leaders have been shot, and Maria Christina is engaged in the double task of travelling through the provinces, and borrowing money. The Portuguese cabinet has undergone some changes, it is hoped for the better.*HST June 26, 1844, page 168.3*

Switzerland

JVHe

Switzerland has been the scene of a short though somewhat sanguinary civil war. The cause of discord is accounted for thus: Every two years the German and High Church party of the Upper Valais have a contention with their French and latitudinarian compatriots of the lower portion of the Canton. Last time, the Upper Valaisans were beaten. This year, however, having a Vorort, or Executive Canton, (Lucerne,) favorable to ultra-Catholic ideas, they

grew more bold. Disputes threatened, and the interference of the Vorort was obtained. This maddened the Lower Valaisans, and actual hostilities commenced. After some sharp fighting, the struggle is brought to a close for the present, in consequence of the dispersion of the militia of the Lower Valais.*HST June 26, 1844, page 168.4*

On the morning of the 21st of May, the troops of the Lower Valais, in effecting their retreat upon Martigney, were attacked at the defile of Trient. The battle was a long one. Thirty were killed, and among the number were M. M. de Nuce de, Werra and Varvex, whose bodies it was said, were terribly mutilated. Four hundred of the Lower Valais troops endeavored to cross the river by a ford under a hot fire; the rest, to the number of about two hundred men, retreated to Martigny, where they dispersed. M. Jorris, one of the leaders of the Lower Valais, arrived at the baths of Vevay, with about two hundred and fifty men. The affair may thus be considered for a time at an end. It is, perhaps, fortunate that the opposing parties were of such unequal strength, for the prolongation of the struggle would have brought on a collision between the Cantons. The two parties that divide the Valais are unfortunately violent and irreconcileable in their opinions. Young Switzerland represents the more popular opinions. The High Valais represents no less violent opinions of the old aristocracy, under the influence of the Jesuits of Brig. There is not among the population a sufficient number of persons of moderate opinions to keep the two or three parties in cheek. It is to be hoped that the Diet, which is about to meet, may be able to take measures which will prevent another conflict."*HST June 26, 1844, page 168.5*

Turkey

JVHe

The accounts from Albania are of a very alarming nature. Notwithstanding the exertions of the Turkish Government, fresh atrocities are daily perpetrated upon the unfortunate Christians. The force under Reschid Pacha is deeply imbued with a feeling of hatred to the Giaour, and numerous desertions have taken place.*HST June 26, 1844, page 168.6*

A letter from Constantinople, of the 27th April, says that the state of Albania becomes daily more and more alarming. The whole province is in a state of revolt, and bodies of the insurgents scour all parts of the country, committing the most frightful excesses. By the last accounts the town of Skotia was closely blockaded by an army of 15,000 Albanians. Ali Bey had arrived with a reinforcement of 3,000 men, and, after a desperate engagement with the Albanians, he broke through their ranks, and entered the town. 800 men were left dead on the field. Hussein Pacha, who had entered Albania at the head of 5,000 men, had suffered great losses from sickness, and was obliged to retreat to Monaster in Roumelia.*HST June 26, 1844, page 168.7*

We learn from Syria that the persons implicated in the fatal affair of Lattachia, are still unpunished. The Pacha, unwilling to award the punishment demanded by the French consul referred the affair to the Divan. The French consul had demanded that the offenders should be carried back to Lattachia, to be bastinadoed on the same spot where they perpetrated the outrage.*HST June 26, 1844, page 168.8*

A noble Tuscan, M. Malenchini, has just been arrested at Rome, and confined in the Castle of St. Angelo. The news of this arrest has produced at Leghorn, and in all Tuseany, a lively sensation. According to directions from Rome, the authorities have had numerous investigations made at Leghorn where M. Malenchini's family resides, but without result.*HST June 26, 1844, page 168.9*

Accounts from Athens, state that an extraordinary sensation has been created by the discovery, a few days ago, of a secret society, with ramifications, not only over all Greece, but in Macedonia, Thessaly, and Epirus. It is called "The Grand Brotherhood," and its principal object is to subvert the Government and the existing order of things, under the mask of religion and liberation of the fatherland. Some of the Athenian journals have published the bye-laws and oath to be taken by the members.*HST June 26, 1844, page 168.10*

Another outrage upon the rights of British subjects has been committed by Portuguese authorities. Mr. Tazer, the brother of the British Consul, at Figueira, says a letter dated Lisbon, May 14, has

now been thirty days under arrest, and dragged, during that period, through no fewer than six Portuguese prisons; one, the common felons *calabonco* or dungeon, at Coimbra; another, the Limoeiro, or ordinary felon's gaol, in Lisbon, sickened with noisome exhalations, and literally covered with vermin from the persons of his convict associates; and up to the present moment, no formal act of accusation, nor specific charge has been preferred against him, nor any allegations but the vague one that he was concerned in bribing some soldiers at Coimbra to join the insurgents in Almeida—a charge which, on the two sergeants who affirmed it having been a second time questioned, dwindled down to the still vaguer statement, that he was present when money was offered them. Mr. Tazer is an independent merchant, and the strongest assurances are offered that the charge entirely originated in malice.*HST June 26, 1844, page 168.11*

France

JVHe

The *Moniteur* publishes a report to the King, that the Minister of Justice, on the necessity of regulating the elections of rabbis, etc. It is followed by a Royal Ordinance of great length, laying down strict rules upon this subject. A consistory is to be established in each department where the Jewish population amounts to 2,000; and in departments where the number of Jews does not amount to 2,000, two or more adjoining departments are to be joined together, and a joint consistory is to be established for them. The central consistory is to be in Paris.*HST June 26, 1844, page 168.12*

Paris papers of Saturday have reached us since the foregoing was in type. The *Reforme* says that bankruptcies have increased in an alarming degree. The arrival of the Emperor of Russia in England was known in Paris on Saturday night, and had created some uneasiness there. The burial of M Lafitte, on Thursday, was attended with extraordinary honors.*HST June 26, 1844, page 168.13*

Ireland

JVHe

Sentence on Daniel O'Connell.—To be imprisoned for twelve calendar months; to pay a fine of 2,000l. and to enter into securities to keep the peace for seven years—himself in 5,000l. and two securities of 2,500l. each.*HST June 26, 1844, page 168.14*

Sentence having been passed,*HST June 26, 1844, page 168.15*

Mr. O'Connell immediately rose, and said that he wished to remind the Court, that he had made a solemn affidavit, declaring that he had never entered into a conspiracy with the other traversers, or committed the crime with which he was charged. He had now only to say it was his painful conviction that justice had not been done.*HST June 26, 1844, page 168.16*

A sudden and vociferous cheer from nearly all parts of the court followed this result; and although it was accompanied by the clapping of hands among the junior bar, and was two or three times repeated, the Judges did not interfere, although evidently displeased.*HST June 26, 1844, page 168.17*

The *London Times* remarks, that "when sentence was passed on O'Connell, there was not the least appearance of any disturbance or tumult in the city; but letters and accounts from the provinces, represent the people in some districts as being in a far more excited state than Mr. O'Connell's followers in and about the metropolis, and considerable, though it is to be hoped groundless, apprehensions for the public peace are entertained by many in consequence of the sworn threats of some of the peasantry, that they would not be bound by his counsel, if he were deprived of his liberty."*HST June 26, 1844, page 168.18*

The schisms among the Jews at Frankfort and other places had become exceedingly violent and bitter.*HST June 26, 1844, page 168.19*

The Circassians are straining every nerve to resist the new Russian invasion, but it is feared that the independence of these noble mountaineers is nearly at an end.*HST June 26, 1844, page 168.20*

The accounts from India speak of a remarkable hail storm at Sukkar in the Scinde, accompanied by a hurricane, which prostrated every thing in its path.*HST June 26, 1844, page 168.21*

Murders continue to be alarmingly frequent in Paris.*HST June 26, 1844, page 168.22*

The Rebeccaites in Wales have made some further demonstrations against the toll-gates; just enough to keep the government uneasy and the people unquiet.*HST June 26, 1844, page 168.23*

M. Mickiwiez, the Polish poet, and Professor of Slavonian Literature at Paris, has announced himself the prophet of a new Messiah, a countryman of his own.*HST June 26, 1844, page 168.24*

Conferences & Campmeetings

JVHe

THE CAMPAIGN

July 4—7, East Randolph, Vt. Conference*HST June 26, 1844, page 168.25*

July 16—21, Near Albany, N Y. Campmeetings. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)*HST June 26, 1844, page 168.26*

July 24—29, Rochester, N. Y. Campmeeting or Conference, as the brethren may appoint.*HST June 26, 1844, page 168.27*

July 30 to Aug. 1. Buffalo, N. Y. Conference.*HST June 26, 1844, page 168.28*

Aug. 3rd and 4th, Toronto, Canada West. Conference.*HST June 26, 1844, page 168.29*

Aug. 10 and 11, Cleaveland, Ohio, Conference.*HST June 26, 1844, page 168.30*

Aug. 18, and onward, Cincinnati, Ohio. Conference*HST June 26,*

1844, page 168.31

Remarks. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller Will accompany as to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.*HST June 26, 1844, page 168.32*

J. V. HIMES.*HST June 26, 1844, page 168.33*

Boston, June 22, 1844.*HST June 26, 1844, page 168.34*

Notice. There will be a Second Advent Conference at East Randolph, to commence on July 4, if time continue, to hold over the Sabbath. Bra. Himes and other are expected. J. D. MARSH.*HST June 26, 1844, page 168.35*

Randolph, June 16, 1844.*HST June 26, 1844, page 168.36*

Advent Conference. There will be a Second Advent Conference in Grafton, Vt. the Lord willing, to commence on Wednesday, July 31, at 10 A M, to continue over the Sabbath. Our brethren in that vicinity are invited to attend. Preaching brethren are especially requested to come, filled with the blessing of the Gospel of Christ.*HST June 26, 1844, page 168.37*

In behalf of the brethren, G. W. PEAVEY.*HST June 26, 1844, page 168.38*

Advent Conference, will commence at Hamilton, *Canada West*, at the Tabernacle, July 16, to continue over the Sabbath. (We hope they may have help, but cannot attend myself as requested.*HST June 26, 1844, page 168.39*

A Camp-meeting will be held at Gilmanton, N. H. on the ground occupied last year, to commence June 25, Providence permitting, and continue over the Sabbath. All necessary preparations will be made by the Committee for the comfort of those who attend. Bra. Cole, Litch, Himes, and others will be in attendance.*HST June 26, 1844, page 168.40*

FRANCONIA CAMPMEETING GIVEN UP

JVHe

Br. Moses Chandler requests that we give notice that the Francour(Sugar Hill) campmeeting is given up for the present.*HST June 26, 1844, page 168.41*

Letters received to June 22, 1844

JVHe

E Carrier and C King by pm $1 each; A C Spaulding and S Davis by pm 50 cts each; L F and A W Griggs; Rev A Forman by pm $1; pm Newburyport Ms; Mrs M Pattison by pm $2; pm Springfield N Y; A Chase $7 and S Dexter $3 donations; J V Himes; pm Fairview Miss; pm Cambridge Ala; Pine Hill R I; pm Westford Ct; G Therriman by pm $1; pm Salem N H; pm Troy Vt; C Bond by pm $1; S Ford by pm $2 50 cts; L H Blackman by pm $1;J Palmer by pm $1; R Montague $2 which pays to the present time; F C Werner $1; W Owen; J D Marsh; Rev A Stone; A C Abell and J C Stone by pm $1 each; J Lenfest; pm Sardinia N Y; E Dickey by pm $1; N Willey & S Nichols by pm $1 each; Daniel Wilson by pm $1; M M George $5 and W Hayward, C M Bean and M A Coolbroth 33c each; Mrs Code $1; J Bates; M Martin jr by pm $1; D M Allen by pm $1; J Weston; One sheet of poetry, no signature; W Richards by pm $1; E Les $2; W Billings $1 and R E Ladd $2 by pm; A B Paine by pm $1; L Caldwell; Moses Chandler; G S Miles bundle of Books; J Perrin $1.*HST June 26, 1844, page 168.42*

Packages Sent

JVHe

A W Griggs Warren Depot Ms; J Litch 41 Arcade Philadelphia; J V Himes 9 Spruce St N Y; Moses Chandler Franconia N H; M M George Lowell Ms.*HST June 26, 1844, page 168.43*

July 3, 1844

Vol. VII. No. 22. Boston, Whole No. 166

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 22. Boston, Wednesday July 3, 184
WHOLE NO. 166.*HST July 3, 1844, page 169.1*

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JVHe

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Post Offices in the same town.*HST July 3, 1844, page 169.6*

Dow & Jackson, Printers.

Original

JVHe

"And fray always, *that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man*."*HST July 3, 1844, page 169.7*

To prayer, to prayer! the trying hour
Is hastening last when human power
Shall be like the mote in the tempest blast;
To prayer, to prayer! it hastens fast!*HST July 3, 1844, page 169.8*

The vision of prophet and seer of old,
Which the story of kingdoms & thrones foretold,
Are all fulfilled save the ruin they sware
Should finish them all: to prayer, to prayer!*HST July 3, 1844, page 169.9*

The signs which should tell that ruin near,
Have appeared and retired, or now are here:—
As the vernal trees speak of summer fair,
So the hour is near: to prayer, to prayer!*HST July 3, 1844, page 169.10*

Sackcloth has veiled the sun at noon,
and wrapped in its folds the bright full moon.
The stars their token have given to all,
The earth and the ocean have uttered their call.*HST July 3, 1844, page 169.11*

The picture of Sodom, as sketched of old,
In its darkest traits we now behold—
The worldly, the haughty, the faithless, the lewd,
The strong with the blood of the weak imbrued.*HST July 3, 1844, page 169.12*

Nations are filled with perplexity,
And toss like the waves of the raging sea;
An ominous fear has filled with despair
The boldest hearts: to prayer, to prayer!*HST July 3, 1844, page 169.13*

The long set hour on the dial of Time
Its last dread knell is about to chime,
Which bids all flesh to the judgment repair
To receive our doom: to prayer, to prayer!*HST July 3, 1844, page 169.14*

Boston, June 24th 1844. H.*HST July 3, 1844, page 169.15*

Popery, an Argument for the Truth, by its fulfilment of Scripture Prophecies

JVHe

*From a discourse of Professor Gaussen, of Geneva, to the Theological students at the opening of the course in October last.**HST July 3, 1844, page 169.16*

[Translated For the New York Observer,]*HST July 3, 1844, page 169.17*

Gentlemen,—I call your attention now to an important point, which should be constantly before your eyes, when you have to do with Rome: I mean the precious and sacred doctrine of our fathers, too much neglected and often even despised in our churches, though God has given us to appreciate its value, many new reasons which our fathers did not possess.*HST July 3, 1844, page 169.18*

The doctrine is, that Rome is the Babylon of which John speaks; the pope, the Man of Sin, the son of perdition, of whom Paul speaks; popery, the little horn of which Daniel speaks.*HST July 3, 1844, page 169.19*

I would show you that this doctrine, constantly held in the church of God for more than twelve hundred years, has only been lightly esteemed, like the doctrine of an evil Spirit, the Tempter, in times of lax theology and infidelity.*HST July 3, 1844, page 169.20*

When the pious Waldo distributed the Scriptures in France, seven hundred years ago, the cry was soon heard: Come out of Babylon! When the great Wickliff preached the Reformation in England, five hundred years ago, all eyes were turned to the Roman pontiff with the exclamation: Behold the Man of sin! When the generous Huss and when Jerome of Prague made their voice heard, a hundred years before Luther, it was against the abominations of "the great Whore" foretold by John. When our fathers preached the Reformation in Geneva, one of their first cares was to affix to the wall of the City hotel a brass plate, (of which, alas! there only remains the frame,) and on which they inscribed thanks to God "for having delivered them from the tyranny of Anti-Christ." When the fathers of most of us, gentlemen, made their admirable Confession of faith at Rochelle, they took care in their seventeenth national synod (held at Gap under Henry IV in the year 1603,) to decree that at the end of the 30th article should be inserted the following declaration, called arricle 31st (I transcribe their words:)*HST July 3, 1844, page 169.21*

"And since the bishop of Rome has erected a monarchy in christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called of God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services; and in respect to the civil government, to trample under foot the lawful authority of magistrates, by taking away, giving and exchanging kingdoms,—we believe and maintain that it is the very *Antichrist* and the *Son of perdition*, predicted in the word of God under the emblem of a whore clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of his mouth, and finally destroy it with the brightness of his coming, as he has promised and already begun to do."*HST July 3, 1844, page 169.22*

For more than fifty years, the protestant ministers and people of France were persecuted by kings and governors of provinces on account of this 31st article. But we love to hear their faithful voice

making itself heard in their twenty-ninth and last national synod, after they had been refused for fifteen years holding any:*HST July 3, 1844, page 169.23*

“The king’s commissioner having requested that they should not employ such expressions (*Antichrist*, when speaking of the pope; *idolatry*, when speaking of the Romanists,) in the oaths taken in this synod, the moderator was instructed to answer as follows—*HST July 3, 1844, page 169.24*

“‘But in regard to these words: *Antichrist*, found in our liturgy, and *idolatry* and *workings of Satan*, found in our Confession of Faith, they contain the reasons and foundation of our separation from the church of Rome, and express the doctrine which our fathers maintained in times of cruel persecution; and we are resolved, after their example, never to abandon them, by the grace of God, but to preserve them faithfully and inviolably to the last moment of our life.”*HST July 3, 1844, page 169.25*

Such, gentlemen, is the declaration of your fathers, which I put to your understanding and to your conscience;—to your understanding, that you may study it carefully;—to your consciences, that you may preach it resolutely, like your fathers “in times of cruel persecution, faithfully, inviolably to the last moment of your lives.”*HST July 3, 1844, page 169.26*

This important doctrine is taught us by three prophets: by Daniel, in *chapters 2 and 18*. of the Revelation.*HST July 3, 1844, page 169.27*

I design to give you some idea, gentlemen, of the wonderful light which the Holy Spirit sheds upon this subject; and I shall be satisfied for this purpose to state briefly what only one of these prophets, the oldest, Daniel, says, and that only in his seventh chapter.*HST July 3, 1844, page 169.28*

I beg, first, that one of the brethren will please to read aloud the first fourteen verses.*HST July 3, 1844, page 169.29*

You will recollect, gentlemen, that in his *chap. 2*. Daniel, under the figure of a golden image, had described already at large the future

history of nations until the second coming of our Lord Jesus Christ. According to him, four great monarchies must successively appear upon the stage of the world, gain dominion over all other nations, and trample under foot Jerusalem. The last monarchy, after cruel-enslaving all the countries of the prophetic lyland, should be divided into ten kingdoms (by the barbarians,) and continue, under this new form, until the restoration of Israel, the blessed millennium, and the reign of the saints.*HST July 3, 1844, page 169.30*

In this seventh chapter, we see again the same succession of four great monarchies; but here presented only for the purpose of revealing to us the time and place of a frightful apostacy, which should afflict the church for many ages, and which taking its rise in the empire of the Latins, soon after its division into ten distinct kingdoms, should not be destroyed till the second coming of our Lord Jesus Christ.*HST July 3, 1844, page 169.31*

But mark how sublime and majestic is this symbolical conception of the future! These four great empires, which contain in their destinies all the glories of this world during twenty four hundred years, exhibit themselves to the prophet under the view of four great beasts, rising up one after the other on the bosom of a great sea agitated by tempests. These four monarchies will be equally cruel and tyranical; they will oppress the people of God; they will devastate the earth, and their glory will be that of the destroyers of mankind! The first, the Babylonish empire, is a lion with eagle's wings. The second the empire of the Medes and Persians, a wild bear of the mountains to whom it is said: *Arise, devour much flesh*! The third depicts admirably, with a few strokes, Alexander and his history: it is not only a leopard, swift and terrible; it has four wings of a fowl, and it has also four heads; its power is taken away, and its empire is soon scattered to the four winds of heaven. The fourth, lastly, the empire of the Latins, has no name, so terrible is it; it tramples every thing under foot; but (as in the prophecy of the golden image) it ends by *being divided into ten*; its ten horns are the ten kingdoms of the Gothic nations, which, towards the fifth century, all at once (as if at the word of command, from the banks of the Vistula to the Roman frontiers,) invaded, with a view to retain, under a divided form, the vast empire of the Latins, namely:—the Visigoths, Herules Ostrogoths, Francks, Burgundians, Vandals, Alans, Sucoi, Gepides,

and Lombards!*HST July 3, 1844, page 169.32*

Now listen: You have here already *the place* of the predicted Apostasy, and you have also *its time*. Its place: it is a Roman apostasy, it is the whole territory of the Latin Monarchy; its time are the ages which shall follow the invasion of this empire by ten barbarian kings. You have also its whole progress; for, narrow as the canvass is, by after strokes of the pencil, the Holy Spirit describes both the character and destinies of the empire, with wonderful precision. Mark the 8th verse:*HST July 3, 1844, page 170.1*

"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold, in this horn there were eyes like the eyes of man, and a mouth speaking great things."*HST July 3, 1844, page 170.2*

Then (*verses 24, 25*,) in the interpretation which the Angel gives of these symbols to Daniel, we are told this signifies that *another king shall rise up after the ten kings, and he shall be diverse from the first ten, and he shall subdue three kings*; and moreover, *he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws*.*HST July 3, 1844, page 170.3*

It would take long, gentlemen, to do justice, by our interpretations, to the divine beauty of this picture. Popery is here found completely described by thirteen or fourteen marks.*HST July 3, 1844, page 170.4*

I will try to make you understand how, at each of these marks, we are forced to exclaim, not only: "*Is this the pope*?" but, "There is nothing under the sun, nor in the history of all ages, to which these divine descriptions can be applied, unless to the pope! it can only be the pope!"*HST July 3, 1844, page 170.5*

First mark. The nature itself of the power prefigured by the little horn.—Plainly, according to the prophecy, this must be a priest king. It is a king; for it is written: *The little horn came up among the other ten;—and another king shall arise after the ten*. It is a priest-

king; for it is written that *it shall be diverse from the other kings*; and all that follows is designed to tell us in what *it shall be different*, and to show it to us at once in a political and a religious character. What does it do? it blasphemes, persecutes the saints, pretends to change times and laws. As king, it is feeble and small, it is a *little horn*; but as priest-king, it is great and mighty, it has power to oppress the saints for ages, it speaks great words, it governs the world. But, (I ask already for this first mark) where will you find under the sun a priest-king, unless at Rome, or perhaps in the mountains of Upper Asia in the Grand Lama? Where will you find, in the whole history of the world, unless in popery, a priest-king who has pretended to change times and laws, who has reigned with power, and who has made war upon the saints?*HST July 3, 1844, page 170.6*

Second mark. You have here, too, the *geography* of this power. Where must we seek for the little horn? Where is its "holy see?" Where its lands, its patrimony, the "domain of the church?" Where must we place the theatre of these abominations?*HST July 3, 1844, page 170.7*

How clear is the prophecy! It points you to the Roman monarchy, places this holy see in Rome; these lands of the church in Italy; and this theatre of a wicked power in the vast empire of the ten Latin kingdoms. You are not ignorant with what care John elsewhere points us to it in Rome, the city of seven hills, the Babylon of the last times. You know, too, that the Roman Catholics, as well as we, all recognize that Babylon, in John, can be no other than Rome. If, then, this power is a territorial state, it is, according to Daniel, a Roman state; if it is a church, this church, according to Daniel, is a Romish church; if it is a pontiff, this pontiff, according to Daniel, is a Roman pontiff; if it is a great Apostacy, this Apostacy extends, according to Daniel, between the Rhine, the Danube, the Greek empire, the Adriatic, Mount Atlas and the great ocean; that is to say, throughout the whole territory of the "Fourth Beast." In other words, we must seek in France, Belgium, Spain, Portugal, Savoy, Italy, Bavaria, Austria and part of Hungary.*HST July 3, 1844, page 170.8*

Third mark. The origin of this power and the nature of its growth. How did it come into the world? Slowly, little by little, by constant

increase, as a horn grows on the head of a bullock. Remark that the first ten horns (or the ten kingdoms established by the barbarians in the Roman empire) had appeared to the view of the prophet as already full-formed; but not so with the eleventh horn: it presents itself as coming up after the others, silently and imperceptibly, as a horn grows. And now inquire of all historians, if this is not an exact description of the origin of the papal tyranny; and if it has not become threatening, imposing and terrible, without their being able to tell the year when it began.*HST July 3, 1844, page 170.9*

Fourth mark. The chronology of this apostacy: by which I mean to say the time of its commencement and of its end. When ought it to commence, according to Daniel (this is a striking mark)? According to the vision, it is immediately after the division of the Latin empire into its ten Gothic kingdoms; that is to say, towards the sixth or seventh century. And, according to the same vision, this divided state must continue till the coming of Christ! But, I ask, if it is possible to find, anywhere but in papacy, the least solution to so clear and distinct a problem. I ask, if all the histories of the popes do not show us this power springing up from the ruins of the Roman empire, towards the sixth or seventh century, rising out of the very midst of the ten kingdoms formed from these ruins in the days of Clovis, Justinian and Belisarius! Point me, then, in all the world, (but especially in the Roman empire and in Rome,) to a priest-king who began to reign 1200 years ago, and who reigns in our day, still to continue till the second coming of our Lord Jesus Christ.*HST July 3, 1844, page 170.10*

Fifth mark. The territorial acquisitions of this power. Here is something marvellous! *Three of the first horns* (says Daniel, *verse 8th*) *were plucked up before the little horn*; and these horns, John represents to us as *each wearing a crown*. Take now a map of Italy; look for the pope's domains, and find how many of the ten kingdoms the pontifical territory now occupies. You will see that it has supplanted three: the Herules, the Ostrogoths, and the Lombards. And if you will then go to Rome, and see him there, this very year, upon the banks of the Tiber, in his pontifical robes, trample upon the ashes of Romulus, or see him in the church of St. Peter, or in his palace in the Vatican: you will see him bearing upon his Babylonish tiara (for he is the only king on the globe who places

upon his head this prophetic covering) you will see him, I say, bearing upon his Babylonish tiara three crowns of *horns plucked up before him*, the crowns of Odoacer, Theodoric and Alboin. Find me on earth another prince who covers his head with three crowns! And this prince is a priest-king; this prince is in Rome; this prince has grown great as a horn grows; this prince began about the sixth or seventh century; this prince still exists! It is written: "*Three of the first horns were plucked up before it*," and "*He shall subdue three kings*!"*HST July 3, 1844, page 170.11*

Sixth mark. The extraordinary sagacity, consummate skill, incomparable policy, constant vigilance of this power. How admirable is this mark portrayed in the symbols of the vision! Whence, according to Daniel, the great power exercised by the little horn, to rule the whole Roman Catholic empire and to agitate the world for so many, many ages; since it comes after the other ten, and is also the least? Listen: *it had eyes*, Daniel tells us, *like the eyes of a man*! Its eyes, there is the secret of its power! A horn having eyes! strange conception truly, but admirable when we take the meaning! For 1200 years, what has given Rome her power, is that extraordinary sagacity, that worldly policy, of which the eye is emblematical; that vigilance which the exercises over every part of the earth by her religious orders, by her Jesuits, her apostolical prelates, and especially by her confessionals: it is that penetrating eye, always open, and which never sleeps; it is that consummate knowledge which it has of human weaknesses, and of which the confessional has been the great school for 800 years; it is its tricks and profound subtleties, "those depths of Satan, as they speak," says John (*Revelation 2:24*.)*HST July 3, 1844, page 170.12*

Seventh mark. Its deceivableness, its falsehoods and lying wonders. This is a striking mark, and without a parallel in history. I would have referred it to the preceding; but Paul has so well described it in his *second Epistle to the Thessalonians*, when he says, of "*the Man of sin*" that "his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness," (*2:9, 10*,) that I thought I should give it a distinct place. To this head we must refer the false legends, false books, false relics, the wonder working medals, false cures, and more especially the *false decretals*, that surprising

falsehood, which has never had its like in the world for hardihood and success; for these false decretals deceived all Europe for 500 years, and availed alone to the success of the monstrous usurpations of the popes.*HST July 3, 1844, page 170.13*

Eighth mark. Its more than royal pomps. Daniel tell us (*verse 20*) that although this horn was "the least," "*his look was more slout than his fellows*." The pomps of Charlemagne, Charles V, Louis XIV, and Bonaparte were very great; but were they comparable to that of the Roman pontiff? The greatest kings must hold his stirrip, serve him at table, (what do I say?) must prostrate themselves before him, and kiss his feet; or even put their necks under his proud foot! Go yet this year to view him in the Vatican, as I myself have done. You will see hanging in the "royal hall" where all the ambassadors of Europe pass, a picture representing the great emperor Henry IV, uncovered before Gregory VII. You will see in another picture, the heroic and powerful emperor Fredrick Barbarossa upon his knees and elbows, before pope Alexander III, in the public square of Venice: the foot of the pope rests on his shoulder; his sceptre cast to the ground; and under the picture, these words: "Fredrick, a suppliant, adores, promising faith and obedience!" You must see with your own eyes this priest-king in his palaces and temples, to form an idea of his pomps, and to understand the full meaning of those words of Daniel: *His look was more stout than his fellows*. What eastern king was ever borne like him upon men's shoulders, decked with the plumes of the peacock? Incense is burnt before him as before an idol; they kneel on both knees before him; they kiss the soles of his feet; they worship him! *Venite*, *adoremus*! (Come let us adore,) exclaim the cardinals when they go to him. The present pope caused to be sold in Rome, this year, among the numerous medals which the pontiffs have successively struck, to perpetuate in brass the exploits of their history a medal which I had a few days ago in my hands, and where you read these words above the portrait of Adrian VI, crowned by his cardinals: "Quem creant, adorant." (Whom they create, they adore.) How often, when viewing him with my eyes amidst his pomps, has this oracle of the Holy Spirit sounded in my ears: *He as God sitteth in the temple of God, showing himself that he is God*.*HST July 3, 1844, page 170.14*

To be Continued.HST July 3, 1844, page 171.1

Importance of a Preparation to meet the Lord

JVHe

The last observation which I would make and which I desire to impress deeply upon my own mind, and upon the minds of others, in connexion with the foregoing subject, is *the equal importance of personal godliness under every mode of prophetic interpretation which our judgment may respectively prefer*.HST July 3, 1844, page 171.2

The *personal* and *visible* reign of Christ can be shared by those alone who are *conformed* to his *spiritual* character. “Blessed are the pure in heart, for they shall see God.” “Blessed are the meek, for they shall inherit the earth.” There is an eternal harmony in the works and dispensations of God. The harvest accords with the seed which has been sown. “Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap: he that soweth to the flesh shall of the flesh reap coruption; but he that soweth to the spirit shall of the spirit reap life everlasting.”HST July 3, 1844, page 171.3

In the contemplation of the future, this observation is of the greatest importance. Without this abiding recollection, prophecy may become to us as a fable; a mere picture to the imaginative; a scheme to the curious; a coherent plan to a moral architect; and yet a delusion to a polluted heart. If the *reign* of Christ be not *first within our renewed souls* we shall never share it in *a renewed world*. If he legislate not over our *passions* and our *affections*, *we* shall never bear rule in the regions of his rescued earth. If God the Holy Ghost *regenerate* not our *hearts*, He will never *regenerate* our *bodies*. Our *conformity* to Christ must be *entire*. We must first be *crucified* ere we can be *glorified*. His *sceptre* must be in our *hearts* ere his *crown* can rest upon our *heads*.HST July 3, 1844, page 171.4

“Oh loved, but not enough—tho’ dearer far
Than self and its most loved enjoyments are—
None duly loves thee, but who nobly free

From sensual objects, finds his all in thee—
“Glorious Almighty, First, and without end,
When will thou melt the mountains and descend?
When wilt thou shoot abroad thy conquering rays,
And teach these atoms thou hast formed thy praise?
“My soul! rest happy in thy low estate,
Nor hope nor wish to be esteemed or great.
To take the impression of a will divine,
Be that thy glory and those riches thine!*HST July 3, 1844, page 171.5*

“Confess him righteous in his just decrees,
Love what he loves, and *let his pleasure please*;
Die daily—from the touch of sin recede;
Then thou hast crowned Him, and he reigns indeed!*HST July 3, 1844, page 171.6*

To those whoso mental associations accord with these views of the *spiritual victories* of Christ, his *visible* and *coming glory* will be an influential theme of meditation and joy. Amidst the conflicts of inward corruption, the pangs of disease, the groans of oppression; amidst the tears of the suffering, the mistakes of the ignorant, and the blasphemies of the proud; the *spiritual mind* will anticipate a *glorious* though still *terrestrial* state, in which evil will have no place, and happiness be exposed to no temptation; in which mind mingling with mind, and enlarging its knowledge under every new facility for truth, will yield itself up “to those intellectual revelations, to that everlasting sunlight of the soul,” in which the truly wise will enjoy the presence of their Lord through the periods of a blissful eternity.*HST July 3, 1844, page 171.7*

Hon. G. T. Noel.*HST July 3, 1844, page 171.8*

The Theology of our Fathers

JVHe

a voice from the church-yard

Dear Brother Bliss:—In accordance with your request presented in

the “Herald” of March 27th, respecting epitaphs, I have searched “Barber’s Hist. Coll. Mass,” and will therefore present such epitaphs as I find therein, illustrating the truths alluded to. If they are of any worth to you, they are freely offered. As for myself I am well paid for my trouble: they show to me,*HST July 3, 1844, page 171.9*

“the way our fathers trod.”*HST July 3, 1844, page 171.10*

Epitaph on the tomb-stone of Rev. John Keek, A. M., in the Sheffield grave-yard:*HST July 3, 1844, page 171.11*

“When Suns and Planets from their orbs be hurl’d,
And livid flames involve this smoking world;
The trump of God announce the savior nigh
And shining hosts of angels crowd the sky;
Then from this tomb thy dust shall they convey
To happier regions of eternal day.”*HST July 3, 1844, page 171.12*

Barber’s Hist. *Coll*., *page* 94.*HST July 3, 1844, page 171.13*

From the tomb-stone of Rev. Hezekiah Smith, D. D., in the grave-yard, Haverhill:*HST July 3, 1844, page 171.14*

“There’s a hast’ning hour, it comes, it comes,
To rouse the sleeping dead, to burst the tombs,
And place the saints in view.”—ib., p. 190.*HST July 3, 1844, page 171.15*

Extract from the epitaph on the tomb-stone of Rev. Benj. Tappan, in the Manchester graveyard.*HST July 3, 1844, page 171.16*

“Keep safe, O tomb, thy precious eared trust,
Till life divine awake his sleeping dust.”*HST July 3, 1844, page 171.17*

ib., p. 201.*HST July 3, 1844, page 171.18*

Extract from the inscription on the stone of Rev. John Richardson, in the grave-yard, Newbury.*HST July 3, 1844, page 171.19*

“A Resurrection to immortality—is here expected—for what was

mortal."—ib., p. 209.*HST July 3, 1844, page 171.20*

Extract from the epitaph on the tomb-stone of Man, wife of Elizor Holyoke, in the Springfield grave-yard:*HST July 3, 1844, page 171.21*

"Even here was sowne most pretious dust,
Which surely shall rise with the just."*HST July 3, 1844, page 171.22*

ib., p. 298.*HST July 3, 1844, page 171.23*

Extract from the epitaph on the monument of Capt. Nathaniel Dwight, in the Belchertown grave-yard:*HST July 3, 1844, page 171.24*

"Tho' I must die and turn to dust,
I hope to rise among the just.
Jesus my body will refine,
I shall with him in glory shine."*HST July 3, 1844, page 171.25*

ib. p. 216.*HST July 3, 1844, page 171.26*

Extract from the inscription on the tomb-stone of Rebeckab, wile of Rev. John Russell, in the Had-ley grave-yard:*HST July 3, 1844, page 171.27*

"A wise, virtvovs, piovs mother in Israel lyes here,
in fvll assvrance of a joyful Resvrrection."*HST July 3, 1844, page 171.28*

ib., p. 326*HST July 3, 1844, page 171.29*

From the monument of the Rev. Thomas Clark, second minister in Chelmsford:*HST July 3, 1844, page 171.30*

"In the faith and hope of a blessed Resurection."*HST July 3, 1844, page 171.31*

ib., p. 377.*HST July 3, 1844, page 171.32*

Extract from the inscription on the monument o Rev. John Swift, in the Framingham grave-yard:*HST July 3, 1844, page 171.33*

“He at length rests with the Lord, looking for the adoption, that is, the redemption of the body.”*HST July 3, 1844, page 171.34*

ib., p. 389.*HST July 3, 1844, page 171.35*

Extract from the epitaph on the monument of Capt. John Brown, Esq. in the grave-yard, South Reading.*HST July 3, 1844, page 171.36*

“His pious soul took wings, gave up her breath,
Dropp’d here her mantle in the silent dust,
Which waits the resurrection of the just.”*HST July 3, 1844, page 171.37*

ib., p. 389.*HST July 3, 1844, page 171.38*

Epitaph on the tombstone of Mr. Benjamin Day, in the grave-yard, Wrentham:*HST July 3, 1844, page 171.39*

“My dust lies here, my better part’s above,
And lives, so I, not death, the conqueror prove;
What I possess secures me what’s to come,
My clay shall be refined and sent for home.”—*HST July 3, 1844, page 171.40*

ib., p. 493.*HST July 3, 1844, page 171.41*

Extract from the inscription on the stone of Rev. John Shaw, in the Bridgewater grave-yard:*HST July 3, 1844, page 171.42*

“O, man, greatly beloved! thou shall rest and stand in thy lot at the end of the days.”—ib., p. 497.*HST July 3, 1844, page 171.43*

From the monument of Rev. William Rand, in the grave yard, Kingston:*HST July 3, 1844, page 171.44*

“Here’s one who long had ran the Christian Race;
Kindly reliev’d, reclines his hoary head,
And sweetly slumb’ring in this dark embrace:
Listen the welcome sound, “Arise ye dead.”—*HST July 3, 1844, page 171.45*

ib., p. 511.*HST July 3, 1844, page 171.46*

Thus much for epitaphs. I now wish to present two or three extracts for your consideration, from a work which I have before me, entitled, "Christ's certain and sudden Appearance to Judgment," By Thomas Vincent, sometime minister at Maudlines, Milk street, London, pp., 348. It was written, as near as I can ascertain, (there being no precise date), about 150 years since.*HST July 3, 1844, page 171.47*

The first extract I shall offer, is from p. 15, shewing his views of the location of Heaven, at the coming of our Lord. He says:—"But who can conceive the royalty and surpassing excellency of Jesus Christ, when he comes down out of his Fathers palace into the world? He will come in great glory, God will come down in Him, and with Him: the throne of God will be removed, the palace will be below, the Heaven will be upon the earth, where Christ is, there is Heaven, there is God in his greatest glory to be been; he will come in his glory; never was there such glory seen upon the earth; never did the eye of man behold such a sight, as then it will behold."*HST July 3, 1844, page 171.48*

The second is from p. 330. Addressing believers, he says: —,"Rejoice, believers, rejoice! when Christ doth appear, ye shall also appear. Possibly some of you may remain alive until his appearance; be sure all of you shall be made alive; it men go down into your dust before, you shall not be hid there for ever, you shall not be buried there in eternal oblivion; but the Lord Jesus Christ will awaken you out of your long sleep of death, and raise you out of your beds of darkness. He will send his angels to gather you from the four winds. Think, O think, how joyful a day this day will be unto you when the voice is proclaimed, The Bridegroom is come, go ye forth to meet him!" The third is from the last page, where, again addressing believers, he says:—"And lastly, look for the appearance of the Lord, look with an eye of hope, labor to abound in hope, by the power of the Holy Ghost, and let this hope be an anchor fastened within the veil, to stay your sinking hearts in the midst of these fierce storms, which do, or may beat upon you in the world, and look with the eye of desire. Look and long for Christ's appearance; dart up your wishes often to Heaven. O when shall we

see the heavens opened, and behold our Lord in his glory? When shall we hear the trumpet sound, and he gathered by the angels from all quarters of the earth? When shall the Lord Jesus come down and shew us his glory, and receive us unto himself, that where he is, there we may be also? Christ hath spoken from heaven to earth, Surely, I come quickly; let there be an echo back from earth to heaven in your desires to this voice: Amen, even so come, LORD JESUS, come quickly." O Brother, may you and I be ready; amen, amen. Yours, looking daily for the Lord. Addison Warfield.*HST July 3, 1844, page 171.49*

Holliston, May 1st 1844.*HST July 3, 1844, page 171.50*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, JULY 3, 1844.

To the Public

JVHe

A few weeks since, I with ten or fifteen other friends gave to M. Hull Barton a writing our approbation of his course here, and approbated the gospel truths he uttered. I still say that, in public meetings, and at other times, he advanced very much truth and invariably showed a meek and quiet spirit in his deportment before us, and that from all the circumstances we could gather, we thought he was condemned unjustly, for we felt convinced that, however *bad he might be*, we could not coademo him for any thing that we had seen, we did not testify to his general character, (as he was a stranger) but to his labors here. Within twenty-four hours, facts of the most convincing nature, have come before us, and we are *fully* convined that he is a Hypocrite and base deceiver, and we warn the public to be on their guard against his Spiritual Magnetism. And we say to him, we wish returned immediately, postage paid, the writing we gave him, that if he will come himself, we will tell him what we

know about facts he cannot gainsay or resist.*HST July 3, 1844, page 172.1*

All that I have had opportunity to see, who signed the paper are the following and they join in the above request:—David Colman, Henry Lunt, P. H. Richardson, Olive Richardson, Leonard Plumer, Mary J. Hills. Yours, truly, Newburyport, July 1. R. Plumer.*HST July 3, 1844, page 172.2*

The tide turning.—We are glad to find that we are not alone in our opinion of the works which have been so generally hailed by the professedly Christian press of our land, as the triumph of "profound erudition," "critical acumen," sound and true interpretation of prophecy, etc., etc.*HST July 3, 1844, page 172.3*

The N. Y. Observer speaks as follows of the "*Remarks on the Book of Daniel, by Professor Chase.*"*HST July 3, 1844, page 172.4*

"We have but cursorily examined this book; but we perceive that the author rejects the received opinion of the church that the fourth beast denotes the Roman apostasy, and regards it as denoting the successors of Alexander. However ingenious the learned Professor's reasoning, we consider such interpretation tame and frigid, and would only request the author and his readers to contrast with it the eloquent and lucid exposition of Professor Gaussen in the article the concluding part of which is published in our paper of to-day, entitled: "Popery an argument for the truth," etc.*HST July 3, 1844, page 172.5*

The Anniversaries

JVHe

Concluded

1.We look upon these anniversary movements as furnishing a most striking indication of *the character of the age*. The world has had its long period of patriarchal simplicity, but it appears to have been an age of *animalism*, of eating and drinking and marrying and giving in marriage,—its age of imperial ambition and iron domination, which

was characterized by a more commanding developement of the *intellect*, in philosophy and letters; and its age of darkness and apathy, in which scarcely anything but superstition and fanaticism were permitted to exist.—We might also add that the transition period in each case, was an age of war. This is the age of *excitement*, of *invention* and *reform*. It has been the lot of our race to be "led captive by the devil at his will," ever since man broke away from his high allegiance to God, and the exhibitions and proofs of his agency are but too abundant. It is easy for us who live at this time to see how the devil took the lead in the developements of former ages, and why should we not expect him now to turn reformer?*HST July 3, 1844, page 172.6*

Since the first agitation which disturbed the clouds and mists of the dark ages, the admiration of the world has been called forth by the passing of a succession of stars of the first magnitude through the moral heavens, the principal of which are known by the names of Howard, Wilberforce, Clarkson, Wesley, Whitefield, and many others, who were doubtless placed and sustained in their orbits by Him who commanded the light to shine out of darkness, and since it was impossible to turn away from these the admiring eyes of the world, it would seem that the best the devil could do, in such a case, was to get up counterfeit stars. And so poor human nature, which could not be shamed into a cold and heartless propriety in its treatment of lost and suffering sinners, was now applauded for its super-heavenliness, until fairly *magnetized*, and then inflated and cut loose to blaze way—no matter whether it was the light of Heaven that was shed upon the world, or light from the fire of the "*other place*," a *blaze* was all that was wanted, and now that the devil has turned philanthropist and apostle-maker, there is hardly anything to be seen but *stars*. And although there is every possible variety in the manufacture, still, his handy work appears to be as fantastical and ludicrous and awkward as when he put the tripple crown and sacred vestments upon the apes and wolves, and bears, and dromedaries of the dark ages.*HST July 3, 1844, page 172.7*

Nor is it difficult to see how he turns the movement to his own account. The patent Howards of our day have well nigh turned the tide of human sympathy and judicial partiality in favor of murderers, pirates, high-waymen, seducers, etc, etc. while their injured victims

are treated with contempt and even insult; so that villains of all sorts may take encouragement that they shall escape with impunity, if their wickedness is only conducted upon a scale sufficiently large to give eclat to the agents by whom they are to escape “unwhipt of justice.”*HST July 3, 1844, page 172.8*

Offenders on a small scale are not objects of such particular sympathy.*HST July 3, 1844, page 172.9*

The avowed and boasting succesors of the most deadly enemies of the human race have actually seized upon the favoring moment, and forgetting the maxims which lay at the basis of their own savage cruelty have presented their claim for a share in the popular sympathy. The poor suffering Pope and his adherents, whose capital “has been for ages a political forge, where the chains of Europe have been wrought,” whose acknowledged and venerated predecessors have waged a murderous and unrelenting war against the Bible and the claims of its great Author, against the piety of his church, and against the rights and institutions and liberty of the world, for more than thirteen centuries, even these, with a determination which could be sustained only by the hope which is held out to fallen infamy and wounded pride, of a chance to obtain a foothold by which they may be enabled to gain their former position, have come forward to ask the world to aid them, (since they get along so poorly in sustaining their cause, now that they are thrown upon their own resources in common with their newly liberated victims,) in the attempt to regain their lost power.*HST July 3, 1844, page 172.10*

The same Pope who, in his Encyclical Letter, denounced *“liberty of conscience*” as a “*pestilential error*,” and charged its advocates with “*unblushing impudence*,” and with “*attempting the overthrow of religion and civil institutions*,” is now heard pleading in the French Chamber of Peers, by Count Montalembert in these terms:—“The remedy, the sole remedy, and you know it, is that which is exacted of you, that which is exacted by the charter as well as the social condition of the country, and at the same time by *the voice of the Church:* it is liberty.... The glory of the Church will be to have claimed it, and despoiled of her antique splendor, of all her wealth, of all her privileges to have believed that *in the sole possession of*

that liberty she would recover all." Yes, grant her "that which is asked for," that which she only wants the power to assert, "liberty" to consign the word of God and all who sincerely bow to its requirements to the flames, and no doubt "*she would recover all*!" And this same Count is greeted by a procession of Catholics, so meagre, to be sure, as to be regarded in any other than a flattering light, as follows:—"In the name of our faith and our patriotism, in union with the Catholic nations, who sighing turn their eyes towards France, receive this public testimony of adhesion and gratitude. And ever, Monsieur le Comte, when you shall defend the independence of the Church, *the liberty of conscience*, the liberty of education, the liberty of the religious orders, the benediction of all Catholics will ever respond to your words."*HST July 3, 1844, page 172.11*

And we see in this dupe and minion of the old sorceress, an exhibition of the same stupidity and "impudence which characterize her emisaries in all other cases. He expects the world to make up their verdict in the case of "the Church" ("the mother of harlots,") by an examination of her character for "*fifteen years*:"—"Fix your eyes for one instant on what has passed in the world during the last fifteen years, and say on which side are the persecutors and where are the oppressors? On all sides the Catholics are oppressed and on no side do they oppress:"—As if he would have us consider the comparative decency of the old strumpet, during a short term in the house of correction, an evidence of chastity during a long life of public prostitution. The criminal, and the argument in her defence, are worthy of the author of that sympathy to which the appeal is made. And why should they not be favorably considered?*HST July 3, 1844, page 172.12*

It was the impolitic generosity of Napoleon which proved his overthrow. And the work of those who have done quite as much for the world may be in danger (should there be time) from the same cause. Happy is it for those who are prepared for whatever may come.*HST July 3, 1844, page 172.13*

In this age of excitement and invention, as distinction depends so much upon producing a novelty, the stagnant and artificial uniformity of the past age is followed by an excessive variety, in the organizations to which the activity of the age has given rise; and the

tendency is to superficialness, and the production of "monomaniacs." We have much that is impressive but too little that is vital and fundamental. All this is seen in the religious character of the age, and is brought to view a the anniversary meetings. We are far from being alone in this opinion. A correspondent of the Christian Secretary, at the late meetings in Boston, speaks as follows:—*HST July 3, 1844, page 172.14*

"It is a time when much good seed is sown in the sermons and addresses delivered, and it is also a time when tares are scattered in profuse abundance. On the whole, I am inclined to think truth is progressing, and that the anniversaries are productive of more good than injury to the community. But there is evidently a deficiency in all our religious anniversaries. We want more prayer, and more of the spirit of devotion. We do indeed recognise God at the opening and close of our meetings, but the prayers offered seem to originate in the requirement of the constitution, rather than the promptings of devout hearts. The Lord save us from a mere formal attendance to the great duly of prayer."*HST July 3, 1844, page 172.15*

The time has been when our best and at present most popular enterprizes, were such a test upon individual responsibility that the most devoted at home were the only ones who were found ready to engage in their suport before the public, but that day is now past. What was once a means of promoting the duties of the closet, and personal piety, may now be considered a substitute for the former and well nigh fatal to the latter.*HST July 3, 1844, page 172.16*

It may appear strange to some who read this article that we should speak of *novelties* and *monomaniacs*. That surprise, however, will be confined to those who know nothing of our views, or those who know so much about them that they have become satisfied it is easier to slander us than to show where we are in the wrong. Many intelligent men, in the ordinary sense, have supposed that we never have thought of anything else but that the world was to be burned up in 1843; and of course, this could not see the injustice of applying to us the current epithets, "*fanatics*," "*monomaniacs*," etc. But the truth is, there were so many fanatics and monomaniacs around us, that we could not enter upon the apostolic work assigned us, without raising the charge against ourselves, which

our opposers, by the position they had taken, had justly incurred.*HST July 3, 1844, page 172.17*

They had got everything deranged, out of order. The great central and regulating truth of the word of God, "*the appearing and kingdom of Jesus Christ*," had been thrown out of place, perhaps lost entirely, and whole multitude of his professed servants were laying plans which supposed that this world, which is doomed to fire, was to be perpetuated *forever*, or at least, so long that its end was not to be taken into the account. Almost every vice and every virtue, every truth and every error, every sect, class, and interest in the community stood with their company pledged, and their track laid, and their cars well filled, and their steam up, all ready to start, or on their way, to the millennium.*HST July 3, 1844, page 173.1*

Under such circumstances the anouncement of the old apostolic message, that the King of kings, He whose right it is, was about to descend from heaven, to restore all things, and to reign forever, and that a preparation for that event was the great question to be considered, could not but make disturbance among those who had got up these millennial arrangements. But we repeat it, it was no part of our work to break up these arrangements, in themselves, it was simply to complete the general plan. They had crowded the Advent out of its place, and God raised up the 'Millerites' to effect its restoration. In His strength they set to work excavating the hills and filling up the valleys, till at length a new track was graded and railed, and the cars put on, and now the Advent train has got the lead of many of the old ones, and is fast gaining upon the rest.*HST July 3, 1844, page 173.2*

By the blessing of God we have succeeded in gaining the attention and the hearts of many who were pledged to the old monopolies, and so far things are going right. The "*fanatics*" and "*monomaniacs*" are almost to a man opposed to us.*HST July 3, 1844, page 173.3*

The Advent system is scripturally comprehensive in the duties it enjoins—scripturally symmetrical in its adjustment of the objects of life, and scripturally eclectic in its agreement with all other systems. It embraces the whole circle of Bible duties, private, social, and public—it refers all to the kingdom of God and his righteousnes, as

the “first” thing to be sought, and to the attainment of other things as may be convenient for pilgrims and strangers on the earth—it approves whatever accords with this plan of life, wherever it is found—it rejects all that is opposed to it. While it places the affairs of time in subordination to those of eternity, and arranges the objects and duties of life in a corresponding order, it must, in its nature, correct the tendencies and faults of the age.*HST July 3, 1844, page 173.4*

2. We call attention to the testimony furnished by these anniversary meetings to the fulfillment of prophecy. We speak now of the facts to which they refer us in presenting the calls for, and encouragements to, missionary labor.*HST July 3, 1844, page 173.5*

In Reference to Popery

JVHe

It is predicted by Daniel (*7:25-27*,) that this great anti-Christian organization was to undergo an important change in its condition previous to its complete destruction. “*They shall take away his dominion, to consume and destroy it unto* (*or at*) *the end*.” Paul asserts the same thing, *2 Thessalonians 2:8*. See also *Revelation 13:17, 18*.*HST July 3, 1844, page 173.6*

The question between us and our opponents is this:—has this change, which was to be followed by the final destruction of Popery taken place?—Has the dominion, not the *existence* of the little horn been taken away? Has the authority, not the *existence*, of the Papal beast of John continued its appointed time? If that change has taken place, it is settled beyond dispute, that we have nothing now to look for but the coming of Christ, the great event which consummates, with that of all his other enemies, the destruction of popery.*HST July 3, 1844, page 173.7*

Let us now refer to a few recent facts which bear upon this question. What we have already given from the Catholic party in France, is of an important character. “The voice of the Church” calling for “*liberty*”—“Catholics *sighing* turn their eyes to France”—popery “everywhere *oppressed*,” etc. Now it is this condition of

things to which our brethren point us in their annual and occasional reports and speeches. The report of the "Foreign Evangelical Society," lately read in Park Street Church, testifies as follows: —*HST July 3, 1844, page 173.8*

"Much may be done in most Catholic countries. Poland and Lower Canada are under governments which are not opposed to the prosecution of this work. The Gallican race, both in France and Belgium, embracing thirty-eight millions of souls, is of all Roman Catholic countries the most accessible. Much might be done in Spain and Portugal, and even in South America and Mexico. St. Domingo is now entirely open, by the Constitution which the late revolution has given it. *Even in Italy and Austria, much may be now done for the spiritual good of the Protestants in those countries*."*HST July 3, 1844, page 173.9*

And it is a remarkable fact that while the Protestants of America were preparing to assemble at their anniversaries, "*a Protestant Missionary meeting*" *was actually held* "*within a stone's throw of the Propaganda* "*at Rome*, the "seat" of the Beast.*HST July 3, 1844, page 173.10*

Here are a few of the facts which might be selected as testimony in the case.*HST July 3, 1844, page 173.11*

We have similar testimony in reference to*HST July 3, 1844, page 173.12*

The Condition of Turkey

JVHe

That the prophetic history of the Turks is given to us by the Revelator, all our standard writers agree. The period during which they were "to torment" or "kill men," is expressed under the fifth and sixth trumpets, *Revelation 9*. The seventh trumpet brings us again to the *judgment*. As in the case of popery, we assert that if the Turkish "power *to kill*" has been taken away, we have nothing to look for but the events of the *seventh trumpet*—the end of all things.*HST July 3, 1844, page 173.13*

Now what is the testimony of our brethren on this point? The report of the A. B. C. F. M. read by Rev. Mr. Green, at its late annual meeting, in Park street Church, referred us to "the late efforts of the Christian governments of Europe, to mitigate the severities of the Turkish government towards its subjects, when they adopt a different religion from their own," as a strong inducement to sustain and enlarge our missionary operations in that direction. And what are the efforts of these "Christian governments of Europe?" Why, England, the other governments concurring, has declar-to the Porte, that she will "withdraw her *support of the Turkish Empire*," unless they cease to put those to death who change their religion. *And* "*the Sultan has submitted*."*HST July 3, 1844, page 173.14*

Here then are two lines of prophetic history, to which the church has directed her inquiring eyes, for centuries, fully assured that they indicate the hour of her deliverance, and her entrance upon the promised and everlasting rest. And can any intelligent man point us to an item in the prophecy, which remains to be fulfilled before that deliverance is to be realized? Is it possible for God to speak to us in a manner more striking and conclusive than he is speaking to us by these events? And is it not astonishing, that those who stand up and testify to them, as we have seen, will, at the same time, charge those who are endeavoring to call the attention of the church and the world to the great practical import and bearing of these event, with being "*heretics*," "*fanatics*," "*insane*," etc. etc. Was there ever such an exhition of wicked and suicidal stupidity, since the Jews rejected the testimony of their own prophets, in reference to the first advent of the Lord of Glory? Great God, *must it be so*? O, *must it be* that the thousands, who have the word of God in their hands, shall not only remain ignorant of "*the time of their visitation*," but be guilty of rejecting and perverting its awful warnings, by making them speak of peace and safety, till sudden destruction shall come upon them!*HST July 3, 1844, page 173.15*

3. We must refer to these anniversary meetings as a test upon our regard for the word and authority of God. The word of God tells us plainly that the events above referred to, not to speak here of others, indicate that the appearing of Jesus Christ—the judgment—the end of the world, are to "come quickly." But it is the almost uniform testimony of these popular organizations, by their appointed

agents, that nothing of the kind is to be thought of at present, if *at all*. “They know not the Scriptures.” And if God has appointed them, they are not faithful watchmen, for God has spoken of the destruction which he will bring upon the earth, and they refuse to give warning; and the souls who are overtaken by the coming wrath, unwarned, will be required at their hand.*HST July 3, 1844, page 173.16*

It may sometimes be difficult to draw the line between that which is good in itself, or when rightly used, and its perversion; but when men “turn the truth of God into a lie,” no such difficulty occurs. However we may desire to spread the truth, we cannot do so when it is associated with errors which cannot fail of defeating its own purposes.—While our brethren confess, so unequivocally, the propriety of applying to then the apostolic warning, by denying the promise of the Lord’s coming, and asserting that all things continue, and are to continue, as they were from the beginning, we must take heed to that warning ourselves, and repeat it for the benefit of others. “*Wherefore, beloved, seeing ye know these things before*,” that the prophecies shall be thus rejected, “*beware lest ye also being led away with the error of the wicked, fall from your own stedfastness*.” To reject the prophecies of Christ’s second coming, now, is as presumptuous and fatal as it would have been to reject the prophecies of his first coming, after “the day spring from on high had visited” the church, by The birth of John, the forerunner of Christ. Beware of those who thus pervert the prophecies. “They can discern the face of the sky, but *how is it that they cannot discern the* signs of this time?*HST July 3, 1844, page 173.17*

THE SICK

JVHe

Brother F. G. Brown writes from Westboro, Mass., his present residence, under date of June 18, that he is “getting along as well as could be expected,” he is not “yet fully prepared to say whether his general health is improving, but hopes it is.”*HST July 3, 1844, page 173.18*

Brother Stockman, of Portland, we have been told, is very low with

consumption, if indeed he now abides in the flesh.*HST July 3, 1844, page 173.19*

Brother L. Caldwell writes from Ipswich, June 21, “At present my health is poor, indeed it has been quite feeble.”*HST July 3, 1844, page 173.20*

The writer, who has been on the *sick list* for some months past, is still unable to lecture, though not entirely laid by. As Brother Bliss arrived at home on Friday of last week, we intend, the Lord willing, to try an excursion for our health, if some of our brethren near the salt water will give us an invitation. By the way, the brethren at *Portsmouth* need not be surprised, if they have a visit, on the very kind invitation of Brother Peirce to spend a week or two with them.*HST July 3, 1844, page 173.21*

And here we must say a word upon what has always appeared to be a most trying fact, viz: that there should be so many professed servants of God, who only need the “*mind to work*,” in order to be useful, who are now not only doing *nothing* in his service, but are hindering those who are trying to do what they can.*HST July 3, 1844, page 173.22*

The calls for labor in the Advent cause were never, perhaps, more numerous and urgent, than at the present time, but in a great many cases they cannot be met for want of men. It is hard to know that this is the case, and to be under the necessity of remaining silent. It is *hard*, but we must submit. A. Hale.*HST July 3, 1844, page 173.23*

What does it mean!

JVHe

The Spell breaking. We shall hardly need to call the attention of our readers to the article of Prof. Gaussen, on our first page, from the New York Observer.*HST July 3, 1844, page 174.1*

Is it possible, we exclaim, that an American *Orthodox* paper like the *Observer*, can have the courage to give circulation to such a view of the prophecies, when Professors Stuart, Chase, Stowe, etc., whose anti-scriptural, anti-protestant, anti-evangelical assumptions are

echoing from a thousand pulpits, have declared, (the first above named, certainly,) that "*the Pope*,and Mohammed, and the French Revolution, and all like matters or persons, are things which have *no specific ground or basis in the book of Daniel or of John*."—Hints, p. 141.*HST July 3, 1844, page 174.2*

The manes of *Antiochus* and *Nero* may now repose again. And those who have labored so strenuously of late in attempting their apotheosis, may also rest, if the spirit who goeth about like a roaring lion will permit. And since the work of defending the truth is likely to be carried on by such hands as the Observer, we shall at least enjoy a measure of relief.*HST July 3, 1844, page 174.3*

Let these views of the prophecies become current again, in the church, and the death-like stupor which has come over her, in consequence of the opiates which have recently been administered so freely, will pass away, and if time permit, she will renew her labors, in view of the account she is to render to him "who is ready to judge the quick and dead," and put on her beautiful garments, that she may meet him in peace.*HST July 3, 1844, page 174.4*

She will also be prepared to take the right position, now that the old enemy,—who has turned the fair portions of the church, over which she has triumphed, into a land of slaves, beggars, sensualists, idolators and atheists,—is coming in like a flood upon those portions which have fallen to us.*HST July 3, 1844, page 174.5*

And how remarkable it is, that while our opposers have been to Germany to obtain arguments to battle the truth, that Germany, who has been fed to loathing, and almost to death, with these arguments, should furnish an antidote to her own poison. We hope to give our readers the remainder of the article next week. We intend also to print a thousand copies, or more, with notes, in the form of our Library, to send, abroad as there may be calls, in order to undo the mischief which the American German productions referred to above have accomplished; and so let "Greek meet Greek."*HST July 3, 1844, page 174.6*

Great Eclipse in 1806

JVHe

The following fine description of the great eclipse of 1806, is from the pen of Mr. E. S. Thomas, the venerable editor of the Cincinnatti Evening Post.*HST July 3, 1844, page 174.7*

It was our happiness to be at Providence, R. I., when the total eclipse of June 1806 took place—the day was perfectly bright—the phenomenon commenced between eleven and twelve o'clock, and after the sun became totally obscure, it remained so for more than half an hour. Its operation upon animated nature was truly and awfully sublime. The birds flew about in every direction, in evident distres and terror, the domestic fowls run about in all directions, cackling as in affright. Horses galloped round their pastures neighing; while the horned cattle, which seemed more affrighted than the rest, tore up the earth with their horns and feet in madness —all this uproar was followed by the silence of midnight, when the eclipse was completed—the birds retired to their resting places—the fowls to their roosts, the horses to their stalls, and the cattle to their mangers; while the stars shone forth in their beauty, and all was still; when the sun began to re-appear, a large number of musicians, students of Brown University, assembled upon the terrace of the College, and struck up Mihon's hymn to light. The effect was altogether sublime and beautiful. Nothing that ever met our eye before or since, was equal to it."*HST July 3, 1844, page 174.8*

Yes, that must have been "sublime and beautiful," indeed. And how naturally are we carried forward to that day when the climax of all that is terrible, on one hand, and of all that is glorious on the other, shall be realized. The "awfully sublime" darkness and uproar of "animated" and every other department of "nature," which shall then be witnessed, is to be followed by the return of a new day, and that new day shall be hailed by strains such as never were inspired by "Milton's hymn to light:"—*HST July 3, 1844, page 174.9*

And a voice came out of the throne, saying—*HST July 3, 1844, page 174.10*

"Praise our God, all ye his servants,
And ye that fear him, both small and great!"*HST July 3, 1844, page*

174.11

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying:—*HST July 3, 1844, page 174.12*

"Halleluiah! for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready!" *Revelation 19:5-7*.*HST July 3, 1844, page 174.13*

The Seven Churches

JVHe

Dear Brother Hale.—There are many precious promises, in the Bible, which we do not get at first view, but we are obliged to dig for them, as for hid treasures. The promises in *Revelation 3*, to the Philadelphia church are exceedingly valuable, and I think it can be made to appear that they belong to us now. If they do, we need them, or the Lord would not have given them to us in this time of trial.*HST July 3, 1844, page 174.14*

That the seven churches were typical of the seven states of the church, from the day the revelation was made to John, to the second coming of Christ, has been so plainly shown, that it need not be argued here. But I am quite satisfied, from a careful comparing of scripture with history, that many of these seven states have been misapplied The first form, I think, are not all in the right place; but let them pass for the present, as brother Miller and others have them. 1. *Ephesus*—Through the apostolic age—2. *Smyrna*. Beginning about the close of the first century, and ending about A. D. 312, in the days of Constantine. 3. *Pergamos* from 312, to the rise of the Papal beast, A. D. 538.*HST July 3, 1844, page 174.15*

4. *Thyatira*—Commencing 538. But *not ending*, as some say, in the *tenth century*, but continuing down to 1798. This, I think, can be made to appear from the Bible. In *Revelation 3:20 to 24*, what is said of the woman Jezebel, I think, can only be applicable to the Mother of Harlots, Papal Rome, And the history seems to carry us

down to her fall in 1798. “But unto you, I say, and to the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of satan as they speak; I will put upon you none other burden—but that which ye have already, hold fast *till I come*.” The sense of this seems to be, that the Thyatiran church would be in existence, at the time God commenced his judgments upon that woman Jezebel, or Papal Rome, by taking away, her *dominions*; and that many Christians, then living, would not know the depths of satan as they speak, would know very little of the iniquity of Popery. Upon such, he would put none other burden, but that they should stand fast in the liberty wherewith Christ had made them free, and so be ready for his coming. It seems to me certain, by what is here said, that some living at the end of Thyatiran church, will be alive at Christ’s second coming. I see not how to reconcile any other interpretation of it, unless I admit that Christ will come more than *twice*. Nor can I put the ending of this church back to the tenth century, unless I admit that Christ *then* came the *second time*. And he not only says to the Thyatiran church, “*Hold fast till I come*,” but, “he that over cometh and keepeth my words unto the end, to him will I give power over the nations, and He shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers.” This is exactly like other passages descriptive of Christ’s second coming, that I cannot avoid the conclusion, that these members of the Thyatiran church would be alive at the second coming of Christ.*HST July 3, 1844, page 174.16*

If it be objected, that the Thyatiran church could not continue through the whole reign of Popery, as that would make it disproportionately long, I answer, God’s word will best determine that. Another passage satisfies me that this is the true exposition of the above, “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days.” *Revelation 12:6*. Now it appears evident there could be but one state of the church during this 1260 days.*HST July 3, 1844, page 174.17*

5 . *Sardis*, Commencing in 1798, and continuing to the time the Midnight Cry developed the true state of the nominal church, when those, who have not defiled their garments in the Lord’s church, come out and form or make up the Philadelphia church, *Revelation*

3:1, is certainly descriptive of the nominal church since 1798. Since that time, all the seeds have arisen popularity. They have had a *name* to live. And yet it may be doubled, whether there has been as much *real Bible religion*, in proportion to numbers, as fifty years before. “Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shall not watch, I will come on the as a thief, and thou shalt not know what hour I will come upon thee,” seems to me to allude to this church receiving the Midnight Cry. “*If therefore thou wilt not watch*,” etc., is so exactly like the caution Christ gives, as recorded by *Matthew 24*. *Mark 13*, and *Luke 21*., that I think no candid mind will deny, the church here addressed will be living at Christ’s second coming.*HST July 3, 1844, page 174.18*

6 *Philadelphia church*.—“And to the angel of the church of Philadelphia write; These things saith he that is holy, he that is true, he that hath he key of David, he that openeth, and no man shutteth; and shutteth and no man openeth. I know thy works, behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the gynagogue of satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee, because thou hast kept the word of my patience. I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown.” This is plainly the true church, which will be alive at Christ’s appearing, and will be changed in a moment, in the twinkling of an eye, and united with those raised at the first resurrection, will enter through the open door set before them. The *Sardis* church evidently receives the Midnight Cry. They reject it. The few names which have not defiled their garments, in the Sardis church, come out at God’s command, and constitute the Philadelphia church. And the remainder of the Sardis after the Philadelphia is separated from them, make up the Laodicean church, which is rejected of Christ at his appearing. In no other way can I make the scriptures harmoize. It the Laodicean church is the only one which reaches to the end, I see no evidence, that a single Christian will be living at Christ’s appearing. The Laodicean church is *wholly rejected—spued out of*

his mouth. But Christ is coming to get *his church*. (See *Ephesians 5:23*, to the end; *1 Thessalonians 4:17*; *Revelation 19:7*.) A part of it will be alive on the earth, at his appearing, and will have come out and separated, (see *2 Corinthians 6:14-18*,) and so have made *ready* for him. “Behold I will make them of the *synagogue of Satan*, is the appellation God gives to the *nominal church* at some period; and, after what has been said, I think none can deny the appellation is referable to the *Sardis* Church; beginning 1798, and ending with their rejection of the evidence that the hour of his judgment had come, and their rejection of the invitation to the marriage supper of the Lamb. See *Luke 14:16-21*. Now comes one of the most precious promises in the Bible for Christians, at the present time. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come on*HST July 3, 1844, page 174.19*

14. “When the harvest is past.”

JVHe

1. When the har-vest is past, and the summer is
When the beams cease to break of the sweet Sabbath
gone, And warn-ings and prayers shall be o’er:
morn; And Je-sus in-vites thee no more:
rich gales of mer-cy no long-er shall blow, The
gos-pel no mes-sage de-clare; Sin-ner, how can’st thou*HST July 3, 1844, page 175.1*

MILLENNIAL HARP. 15

JVHe

bear the deep wail-lings of wo! How suf-fer the
night of despair! How suffer then night of des-pair.*HST July 3, 1844, page 175.2*

“The harvest is past, the summer is ended, and we are not saved.” *Jeremiah 7:20HST July 3, 1844, page 175.3*

1

When the harvest is past, and the summer is gone;
And warnings and prayers shall be o'er;
When the beams cease to break of the sweet Sabbath morn
And Jesus invites thee no more;
When the rich gales of mercy no longer shall blow,
The gospel no message declare;
Sinner, how can'st thou bear the deep wailings of woe;
How suffer the night of despair.*HST July 3, 1844, page 175.4*

2

When the holy have gone to the regions of peace,
Those heavenly mansions to prove;
When their harmony wakes in the fulness of bliss,
Their song to the Saviour they love;
Say, O Sinner, that livest at rest and secure,
Who fearest no trouble to come,
Can thy spirit the swellings of sorrow endure
Or bear the impenitent's doom!*HST July 3, 1844, page 175.5*

all the world, to try them that d well on the earth." As much as if he had said, "You have been ready and patiently waiting my appearing up to the very last hour of time you could see. Now there is to be a little while before your hopes will be realized. During this time you may sometimes be tempted, and tried, and sad, and in this seeming delay, the *world* will have every sort of temptation to settle down in perfect security, but through all these trials, I will keep you. Fear not, behold I come quickly.—Hold that fast which thou hast, that no man take thy crown." The applicability of these promises, to us at the present time, I see not how any one can doubt. And their preciousness to me I cannot express.*HST July 3, 1844, page 175.6*

7 . *Laodicean* church—This, as already remarked, must be the remainder of the *Sardis* after the *Phildelphia* separates. Though she forces off the evidence that the Lord is coming, and delusively hopes that her riches, and honors, and pleasures will continue and increase, she prides herself that she is not *opposed* to Christ's coming—(she is neither cold nor hot.) she forgets that the Savior said, "He that is not *with* me, is *against* me"—*Matthew 12:30*.*HST July 3, 1844, page 175.7*

The Laodiceans have shut Christ out of their meeting-houses, yet he stands *at the door and knocks*, so that if *any man or individuals* hear his voice, he may receive repentance, and escape from the wicked church, before she, with all her remaining members, is *spued out of his month*.*HST July 3, 1844, page 175.8*

In conclusion, let me say to any dear brother or sister who has been disappointed because the Lord has not yet appeared, read these precious promises to the Philadelphia church. They are more precious than gold, yea than much tine gold, sweeter also than honey or the honey comb. Are any sometimes fearing, that they shall fall short, because they are not so strong as some of their brethren? You have a *little* strength, have you? Well, you are the very persons, then, to whom these promises are made. (See *verse 8*.) Hold fast then—Jesus will come *quickly*. And we shall come off conqueror, and more than conqueror through him that hath loved us. J. Weston.*HST July 3, 1844, page 175.9*

New Ipswich, June 21st, 1844.*HST July 3, 1844, page 175.10*

Letter from E. W. Marden

JVHe

Dear Brother Himes:—I have feelings of joy, mixed with sorrow of heart, while I take my pen to address you; of joy, because I expect my Lord will soon appear. “What,” says one, “have joy in the belief that Jesus is coming to judge the world, and destroy all those facilities we have just got in operation for the conversion of the world?” What, I would ask, are you going to convert the world into? This far famed Christian land, amidst all your fine ecclesiastical machinery, is fast changing from bad to worse, becoming a sink of iniquity, fast ripening for the harvest. For proof of this look into our villages and large cities, throughout the country and see the increase of vice of every kind, and of the most degrading nature. To remedy this, let every one search the word of God, and there learn their duty, and he found giving to each one a portion of meat in due season; instead of lulling the world to sleep, by the story that all are to be converted to the Lord. You have no foundation for this in the Bible, for Jesus Christ is to be revealed from heaven in flaming fire,

to take vengeance on them that know not God, and obey not the Gospel. If all are to *obey* the gospel, then where are you to find those on whom the Lord is to take vengeance?*HST July 3, 1844, page 175.11*

Yes, amid all this I rejoice in hope of the joy that will fill God's children in that day. See what the Lord says in *Isaiah 66:5*. "Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." To whose joy? Isaiah tells us they are God's people. *Isaiah 40:1*. Bless the Lord, his people will then be free from everything but joy, when the Lord shall appear.*HST July 3, 1844, page 175.12*

But I have sorrow of heart, in view of the vast multitudes who are making their way down to the regions of despair. And that professed watchmen, instead of trying to arouse them by giving them "what of the night," are giving them opiates to lull them to sleep. In some cases the children have nearly starved, so that they have had to run, (after hearing two discourses from the pulpit on the Sabbath,) a few together at some humble dwelling, and there spread their wants before that God, who hears the needy when they cry, and then they are fed with the bread of heaven.*HST July 3, 1844, page 175.13*

Did the Lord tell Peter, just before his ascension, to do as the watchmen of the present day are doing? No, no. What then? why, feed my Lambs and my sheep, Peter. Well, says one, how shall they be fed now? I answer, just preach Jesus, the resurrection and the speedy coming of Christ, and it will feed all of God's humble flock, every one them.*HST July 3, 1844, page 175.14*

Now suffer a word to those who are unprepared for the Judgment. Now, you have the day and means of grace; the blessed Savior, who gave his life for you, still making intercession in your behalf, how can you neglect the present time? Soon I believe he that is unjust will be unjust still, and he that is holy, will be holy still. Yours in that Blessed Hope. E. W. Marden*HST July 3, 1844, page 175.15*

Rye, May 18th, 1844.*HST July 3, 1844, page 175.16*

Br. Dexter Daniel writes:—"When I heard the lectures at Salem, one year ago fast fall, I became convinced that the Advent doctrine was true; and having a sister in Pharsalia, Chenango co., N. Y., I went to see her. I carried a chart with me, and soon after I arrived I found myself before the public, preaching the kingdom of God at hand. I lectured in three different counties in that State; meeting-houses, school-houses, and private houses were opened through the country. One minister in Pharsalia embraced the Advent faith. He was the pastor of two churches 12 miles apart; he preached one Sabbath to one, and the next to the other. He told his people I had tore up his foundation at the bottom, and his Millenium was gone.—40 or 50 in each church were converted in 2 weeks. I went from there to German, and I should think 200 in that place embraced the truth, and gave their hearts to God. I went next to Preston, into the corner of the town among poor people, to a district of about 100 inhabitants, and they received the truth with joy, and almost all in the place gave their hearts to God. A glorious Advent band is raised up in that place.*HST July 3, 1844, page 175.17*

I went out there last December and stayed three months among the brethren, and none of that band had given up their hope.*HST July 3, 1844, page 175.18*

I have given myself to the study of the Bible till this spring, but being poor I am now to work at my trade, which is house-painting. I intend to labor till Christ comes, with my brush or in the field. My conscience tells me not to neglect to pay honest debts, nor give occasion for my good to be evil spoken of. If time continues three months, and I have my health, I will be even with the world. I never labored with greater pleasure; while I am on the ladder at work, and am looking towards heaven for my blessed Lord to come with all the saints, I feel what I cannot express.*HST July 3, 1844, page 175.19*

Although I have had my name cast our as evil from the Baptist Church, I am willing to risk all on God's word, feeling assured that this generation will not pass away till all is fulfilled; "Heaven and earth will pass away, but my word will not," says Christ.*HST July 3, 1844, page 176.1*

I have tried to have them tell me what is my crime, which they

refuse to do, but I think it is because I communed with the Advent people. I asked one of the officers of the church why they did not deal with Brother S. when he went to the Circus last fall? The answer he gave me was, “there is nothing in the Bible that forbids a Christian going to a Circus.” I replied, “I had as lief go to a ball as a Circus.” “Well,” says Brother R., “there, is nothing in the Bible that forbids a Christian going to a ball.” Yours in the blessed hope of having a part in the first resurrection.*HST July 3, 1844, page 176.2*

Chicopee Falls, June 12, 1844.*HST July 3, 1844, page 176.3*

Letter from Brother J. Litch

JVHe

addison camp meeting

Dear Brother Tullock.—As you will recollect, I left your city on Thursday, the 6th inst., on my way to Vermont to attend the Addison Camp Meeting. I arrived after a pleasant passage of one day and two nights, at the residence of our well beloved Brother Miller, in Low Hampton. I found both himself and family well and in fine spirits. Indeed I have never seen him when he seemed to enjoy himself better than at present. If any evidence of his sincerity in preaching the advent of Christ in 1843 were wanting, in addition to his arduous and unrequited toil of twelve years, his present humble submission to his disappointment, and the spirit of meekness with which the confession of that disappointment is made, sufficient to satisfy the most incredulous; that nothing but a deep conviction of duty to God and man could have moved such a man to such a work; and that he is greatly disappointed in not seeing the Lord within the expected time, must be evident to all who hear him speak; while the tearful eye and subdued voice show from whence flow the words he utters. But although disappointed as to time, I never saw him more strong than now in the general correctness of his expositions of Scripture, and calculation of prophetic times, and in the faith of our Lord’s speedy coming. And in this faith he is abundantly justified by the several testimonies of the word of God.*HST July 3, 1844, page 176.4*

I spent the Sabbath in Low Hampton, and preached in the Baptist meeting house in the morning, and in the Methodist meeting house in Fairhaven, Vt., at 5 o'clock. I found a precious band of brethren who are looking and waiting for the coming of the heavenly Bridegroom.*HST July 3, 1844, page 176.5*

Left Hampton on Monday, in company with a part of Bro. M.'s family, and proceeded by steamboat down Lake Champlain to the camp ground in Addison, where we arrived about 5 o'clock, P. M., and found the ground in readiness for the meeting, a part of the tents erected on it, and a few brethren from neighboring towns upon the spot, ready to worship,*HST July 3, 1844, page 176.6*

A more lovely and enchanting spot could scarcely be selected, than the one we occupied. It was situated upon the lake shore, in full view of that interesting sheet of water, and with a commanding sight of the lovely hills and valleys which skirt the lake on the New York side. The grove itself was beautiful and commodious; and while the devotions of the assembled multitudes ascended up, and the sound of harmony died away in the thickening shade, one could hardly fail to imagine himself almost, even now, near the confines of that bright and heavenly country for which the patriarchs looked.*HST July 3, 1844, page 176.7*

The regular services of the meeting began at 5 o'clock P. M., on Tuesday, and continued till Monday, P. M. The attendance was good, the services of a most lively and interesting character, so that few who went with a wish to obtain good, went away disappointed.*HST July 3, 1844, page 176.8*

It was a time of general quickening among the people of God; and a number of unconverted persons were brought to bow to the sceptre of mercy.*HST July 3, 1844, page 176.9*

The doctrine of the Lord's coming has not lost its power and energy by the passing of the time. Truth is truth still. And sinners of all grades yet tremble beneath its power.*HST July 3, 1844, page 176.10*

The Adventists in Vermont are an honor to any cause. For untiring zeal and fervent piety, you will look in vain to find their superiors in

any of the churches. The different denominations say—"You have enticed them away from us"—"you are breaking up our churches,"—To this we plead "*Not guilty.*"*HST July 3, 1844, page 176.11*

True, some of them have left the churches with which they are connected. And why? The answer is but too obvious in many instances. It is because they have been gagged and muzzled there, and forbid to talk about their coming Lord. Because they have been compelled to hear those exploded fables of the world's conversion and return of the Jews, harped upon as Bible truth. Because, in many instances, they have been driven out by an intolerant ministry. What would those ministers and members who complain, do, under similar circumstanes? Would they not do as these have done? I think they would. I do not, I cannot blame brethren under such circumstances for withdrawing from the churches where they are so used. At the same time, I deprecate anything like fault-finding and contentions, or a retaliating spirit on the part of Adventists. If they go out, let it be done peaceable, and in the spirit of the most ardent love for all they leave behind. The Savior has left us a rule for our instruction in reference to blind leaders of the blind. "*Let them alone*." If we think them such, and by a meek and faithful exhibition of truth fail to reclaim them, we shall do nothing with any other spirit, except to harden and make the case more desperate. May the Lord grant us all the meekness of Christ, and the wisdom of the serpent, and the harmlessness of the dove.*HST July 3, 1844, page 176.12*

Last Sabbath I spent at Low Hampton and Castleton, Vt., and lectured to interesting audiences in each place. Yesterday (Tuesday) came to Troy, and found the brethren strong in the faith, and endeavoring to maintain it to the end. This morning came to this city, where I expect to lecture this evening, and to-morrow at Troy, and from thence to Rochester on my way to Cincinnati. Brother Himes will give you further particulars. Yours in the blessed hope. J. Litch.*HST July 3, 1844, page 176.13*

Albany, June 19th, 1844.*HST July 3, 1844, page 176.14*

Letter from Brother A. A Stevens

JVHe

Dear Brother Himes.—I drop you a line in answer to yours of the 20th, which I received to-day it would give me pleasure to see you, and to visit the Advent friends in Boston. But I am for the present engaged. After my western wanderings for a whole year. I felt somewhat excuseable for partially retiring, at least for a while. I have therefore been pursuing my former habits here for a few weeks, and endeavoring to sustain the few friends of the good cause in this place. They have felt much neglected, and truly enjoyed the seasons we have together. I have not however been left in peace. Importunate calls have been pouring in upon me so thick and fast, that I have consented to take the more open field again next Sabbath. I go New York to spend the season. It is uncertain how long. Providence, I intend shall be my guide. I write in haste, excuse my hurry, and believe me truly yours. A. A. Stevens.*HST July 3, 1844, page 176.15*

Notice. Bro. Morgan informs us that a stage driver has sent to him two cloaks, which were left at the Winsor campmeeting last summer. If any losing such property, will describe them in a letter to Hirum Munger, Chichopee Falls, Mass., they shall be forwarded to their address.*HST July 3, 1844, page 176.16*

Gilmanton Campmeeting, Has been in session 4 days. The meetings have been full, and have been marked with the favor of God. The saints are joyful in the prospect of immortality. I shall give a full account in my next. H. June 29.*HST July 3, 1844, page 176.17*

Conferences & Campmeetings

JVHe

THE CAMPAIGN

July 4—7, East Randolph, Vt. Conference*HST July 3, 1844, page 176.18*

July 16—21, Near Albany, N Y. Campmeeting. (To be appointed by

the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)*HST July 3, 1844, page 176.19*

July 24—29, Rochester, N. Y. Campmeeting or Conference, as the brethren may appoint.*HST July 3, 1844, page 176.20*

July 30 to Aug. 1, Buffalo, N. Y. Conference.*HST July 3, 1844, page 176.21*

Aug. 3rd and 4th, Toronto, Canada West. Conference.*HST July 3, 1844, page 176.22*

Aug. 10 and 11, Cleaveland, Ohio. Conference.*HST July 3, 1844, page 176.23*

Aug. 18, and onward, Cincinnati, Ohio. Conference.*HST July 3, 1844, page 176.24*

Remarks. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.*HST July 3, 1844, page 176.25*

J. V. HIMES.*HST July 3, 1844, page 176.26*

Boston, June 22, 1844.*HST July 3, 1844, page 176.27*

Conference, 16th August at Liberty, Me. Hope to see Bro. Churchill, Hervey and other Advent lecturers.*HST July 3, 1844, page 176.28*

Notice. There will be a Second Advent Conference at East Randolph, to commence on July 4, if time continne, to hold over the Sabbath. Brn. Himes and others are expected. J. D. MARSH.*HST July 3, 1844, page 176.29*

Randolph, June 16, 1844.*HST July 3, 1844, page 176.30*

FRANCONIA CAMPMEETING GIVEN UP

JVHe

Br. Moses Chandler requests that we give notice that the Franconi (Sugar Hill) campmeeting is given up for the present.*HST July 3, 1844, page 176.31*

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.*HST July 3, 1844, page 176.32*

Com.—W. D. Tuller, H. A. Parsons, A Belden, C. Baldwin, A. Mix, H. Munger, John Sutgliff, E Parker, E. L. H. Chamberlan., Wm. Rogers.*HST July 3, 1844, page 176.33*

We would say, further, that as this is the only S. A. Campmeeting to be held in our state, this season, we expect a general rally will be made. The same spot was occupied by us in Sept. 1842, and it seems to be the only place that would so well accommodate our brethren and sisters from the surrounding towns, as it is about in the centre of the State, and nearly equi-distant from Hartford, Middletown, Meriden, and Bristol, and many other places, in all which there are goodly hands of believers in the Second Advent Doctrine. (Midnight Cry please copy.) W. D. TULLER,*HST July 3, 1844, page 176.34*

In behalf of the committee.*HST July 3, 1844, page 176.35*

Kensington, Ct. June 24, 1844.*HST July 3, 1844, page 176.36*

A Campmeeting will be held in Brooklyn, Ct. commencing the 20th of Aug. next, and continue over the Sabbath. We give this early notice that other meetings of a similar kind may not be appointed at the same time.*HST July 3, 1844, page 176.37*

Yours in the Advent faith,*HST July 3, 1844, page 176.38*

Thomas Huntington,
Thomas Farnum,
Wm. Wheeler,

Com.
Brooklyn, Ct. June 17, 1844.

A Second Advent Advent Campmeeting will be held in the vicinity of Albany and Troy, N. Y. commencing Tuesday, the 16th of July, and so continue over the following Sabbath. The brethren and strangers scattered abroad throughout that region are invited to attend. Brn. William Miller, J. V. Himes, T. M. Preble, and S. C. Chandler, are expected to be present.*HST July 3, 1844, page 176.39*

Com.—T. Wrightson, Wm. Rosvorth, F. Platta, Albany; Wm. Briggs, J. Gardner, A. Wager, Troy; Wm. Hannan, N. Rogers, Hiram Wilbur, West Troy; Mr Mills, Middletown; John G. McMurray, Lansingburg.*HST July 3, 1844, page 176.40*

Troy, June 21, 1844.*HST July 3, 1844, page 176.41*

Advent Conference, will commence at Hamilton, *Canada West*, at the Tabernacle, July 16, to continue over the Sabbath. Lectnrers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—they need help. The Cry will please copy.*HST July 3, 1844, page 176.42*

A Second Advent Conference at Cooperstown, Otsego County, NY, (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.*HST July 3, 1844, page 176.43*

Also—Second Advent Conference at Esperance, Schoharie county, NY (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday,) in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of peophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.*HST July 3, 1844, page 176.44*

H. H. Gross, of Albany,
Wm. Ingmire, of Cooperstown.

Letters received to June 29, 1844

JVHe

TLTullock; CFitch; pm Contocookville N H; Saml Clark by pm $1; pm Michigan City Ind; A W Griggs $2; A Ferguson $1; A B Hamlin $1, and Jas Caw $1 by pm; J. Weston; OW Ward $1, 25 cts postage, pm would have franked it: F. Wright Jr by pm $1; Jas Chapman by pm $1; Mark Allen; Jos Wilkins $1; James Wilkins $1; D McLeod $1; E Noyes $1 and L Gardner $1 by pm; Wade & Clark by pm $1; Alfred Tucker, by pm $2; JG Eayres by pm 50c; Wm Camp by pm $1; T Lyon by pm $3; pm Lynn Ms; T. Huntington, Thos Farnum, and Wm Wheeler; S Bliss; T L Tullock; I E Jones; pm Cincinnati O; pm Chimney Point, Vt.; Miner Smith $2; Anthony Pierce $6 and Henry Childs $1; H Gibbs by pm $1; Wm Trobridge by pm $2; pm N Market Ind $1; T Wrightson Jr; GW Barnes; IP Clough; L L Tuttle and A Y Culver 50 cts each; I Young 50c and S Wells $1; J Clifford by pm $1; M H Rich by pm $1; J W Dyre; J V Himes, papers etc forwarded; W B Start $4; G W Peavey; David Cooper MD with pamphlets, etc; W F Hunt by pm $1; pm Red River Ironworks, Ky; O W Hazen; pm Watertown, Ct; A A Stevens; W D Tuller, H A Parsons; A Belden; CBaldwin; A Mix; H Munger; J Sutliff; E Parker; E L H Chamberlain; Wm Rogers; pm Monkton Vt; L Wade by pm $1; Hannah Tripp $1; Capt Bates, $3.50; Wm Ingmire; H H Gross; JB Terry $1 pd to end of 7th Vol.; W Rogers $1 pd to end of 7th Vol; S. S Rogers $1 pd to end of 6th Vol; Dr SB Fuller, $3 pd to end of 7th Vol; S Clark $2 pd to end of 7th Vol. E. Jewell, 50 cts. D I Robinson; will write soon as we learn what can be done.*HST July 3, 1844, page 176.45*

July 10, 1844

Vol. VII. No. 23. Boston, Whole No. 167

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME
HIM!!!

NEW SERIES VOL. VII. NO. 23. Boston, Wednesday, July 1(
1844. WHOLE NO. 167.*HST July 10, 1844, page 177.1*

THE ADVENT HERALD

JVHe

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post offices in the same town.*HST July 10, 1844, page 177.6*

Dow & Jackson, Printers.

THE FOUNTAIN OF LIFE

JVHe

I saw a sparkling fountain,
Of the living waters' flow,
It glittered for the healing
Of every mortal woe.*HST July 10, 1844, page 177.7*

It seemed that stars were flowing,
So brilliantly it gleamed;
'T was pure Salvation's waters,
That from the fountain streamed.*HST July 10, 1844, page 177.8*

I saw then countless worldlings,
That scorned to come and buy—
All stoop to poisoned waters,
And choose to quaff and die.*HST July 10, 1844, page 177.9*

And when I warned of danger,
They laughed to scorn my fear,
And drank the more—more madly,
My warning would not hear.*HST July 10, 1844, page 177.10*

I thought the living waters,
Gushed on in ceaseless flow,—
Ah, then my heart was breaking,
That millions scorned them so.*HST July 10, 1844, page 177.11*

For this same precious fountain,
A Savior's blood was paid,
And groans, and griefs, and sorrows,
Were for its purchase made,*HST July 10, 1844, page 177.12*

Oh come then thirsty sinner,
Drink life while yet you may,
For soon the living fountain

From you will pass away. E. C. C.*HST July 10, 1844, page 177.13*

Popery, an Argument for the Truth, by its fulfilment of Scripture Prophecies

JVHe

From a discourse of Professor Gaussen, of Geneva, to the Theological students at the opening of the course in October last.HST July 10, 1844, page 177.14

[Translated For the New York Observer,]*HST July 10, 1844, page 177.15*

concluded

Ninth Mark. Its language is great swelling words. The litle horn *had a mouth* (says Daniel) *and this mouth spake very great things*. It would seem that nothing in the vision struck more forcibly the prophet than the violence, the pride and malignity of this language. He expresses more than once his astonishment at it. (*Verse 11*.) *I beheld, then because of the voice of the great words which the horn spake.....—I would know the truth* (he adds, *vs. 19-20*) *touching the* [original illigible] *that spake very great things*. Surely, gentlemen, this mark alone would be sufficient to designate the Pontiff of Rome. Let the most superficial scholar in history, in one of our colleges, be asked to search in the whole course of the 900 years of the dark ages, and the 400 years of modern history, for the power which has unceasingly filled the world with the noise of his great swelling words, words of threatening, words of pride, words of command, words of cursing, and also words of fire, sending the nations obedient to him on remote expeditions and exterminating wars? Is there a scholar who does not at once reply: it is the pope; it can only be the pope? In this respect the pope is without his like in history. For 1200 years the world has resounded with his great swelling words: words of threatening and anathema; he himself calls them “thunders;” Gregory XVI. now reigning, speaking in his book “of the triumphs of the church,” borrows the language of Jupiter and says that *he fulminates*; words of command and of violence; he opposes kings, he condemns them, he deposes them; —words of hatred and murder; for two centuries he overturned in

Asia, by the crusades, all the Western nations; he destroyed afterwards the Christian Empire of the Greeks: he effected then, during 27 years, by crusades of christians against christians, the extermination of the South of France; words of pride: all histotorians, christian or infidel, alike tell you that, for great words, the pontiff never had his equal on earth. How much reason had not Daniel then to say: *I considered because of the voice of the great words which this horn uttered.*HST July 10, 1844, page 177.16

Tenth Mark. The duration of this language. According to Daniel it must last till the coming of the Son of Man in the clouds of heaven; and you see, gentlemen, it lasts still! Who could have believed before hand, that in Europe, after so much civilization, after the blessed Reformation, after twelve hundred years of scandals, a priest-king in Rome could continue with impunity such language among the nations: God is great!HST July 10, 1844, page 177.17

Eleventh Mark. Its blasphemies. Daniel says (verse 25): He shall utter blasphemies against the Most High. But where is there anything more blasphemous than the pretentions of the Roman pontiff? To call himself “the Holy Father” (the name which Jesus gives to his Father)! “the most holy Father!” “the Church’s spouse!” “the head of the Universal Church” (the incommunicable name of the only Son of God!” To call himself “His Holiness!” “the vicar of Jesus Christ, God’s vicegerent, God on earth!” To declare himself infallible; to dare to put his decrees above even the Word of his God; to pretend to release men from the commands of their Creator! To maintain that he alone creates priests, who alone in their turn create their God in a bit of bread, by three Latin words, that he may be eaten for the people! to pardon sins committed against the Lord of Lords! to open to men at his pleasure the gates of heaven! Are these blasphemies enough, on the part of a worm of the dust? Was there ever under heaven any power which, in this respect is comparable to the pope? Do you find anywhere its like in the history of the folly and pride of man? And to assume these prerogatives, when it is known (and all the world agree) that the priests capable of this audacity, were for the most part, for many generations the scandal of the universe, by their luxury, their dissoluteness and their cruelties!HST July 10, 1844, page 177.18

Twelfth Mark. His homicidal hatred and his persecution of true christians. Daniel tells us (verse 21): *I considered that this little horn made war against the saints and overcome them*: and he adds (verse 25): *He shall destroy the saints of the Most High*! Alas! here the voice of history responds loudly to that of prophecy. All its pages; even to the last century, when it speaks of the popes, shows you them persecuting men who would live according to the Word of God, and putting them to death like sheep for the slaughters. Who may tell what passed for six hundred years in all the dungeons and autodales of the "Holy Inquisition," that horrid tribunal, all whose acts for these six hundred years were directed and regulated by the bulls of the Court of Rome? Other earthly governments have caused men to die by thousands (for the natural man has feet swift to shed blood); but the Pontiff of Rome has put to death *the saints*. His decrees cursed and condemned to the flames every man caught reading his Bible in the vulgar tongue. And remark here that it would serve nothing to weaken the testimony of history in this designation of the Roman Pontiffs to allege the cruelties committed elsewhere for the cause of religion. These cruelties are disavowed, they are condemned, they are detested now, in all other communions; but it cannot be so in that of the pope; for they are not only narrated in history, they are part of the doctrine of popery! The duty of putting heretics to death is among the infallible and irrevocable decrees of its general councils, like those of the Mass and Purgatory; and When Luther dared to say "that it was against the will of the Holy Spirit to burn with fire men convicted of error," the court of Rome, in its bull *Exsurge*, placed his opinion among the number of the forty-one propositions for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the pope.*HST July 10, 1844, page 177.19*

Thirteenth Mark. His audacious heresies. This perhaps is the most striking mark of all; and in which the Roman Pontiff has never had his equal. Daniel says of the little born: *a king diverse from the other ten, shall think to change times and laws*. This denotes the unparalelled attempt which the pope has made upon the laws of his God: pretended to *change the law* in its sovereignty, in its sanction, in the extent of its promulgation, in its contents, in its morals; and in its doctrine—I say in its sovereignty: he alone on earth, proclaiming himself infallible, has dared to put his decrees and his traditions on

a level and above the Scriptures.—I say in its sanction: he alone on earth, has pretended to pardon the sins which the law condemns, and to dispense from the duties which the law commands. I say in the extent of his promulgations: he alone on earth, for six hundred and fourteen years, I mean to say, since the council Trent in 1229) has forbidden the people of God to read the holy books. Never was any thing like it seen in Christendom. The churches of the East, corrupt as they are, have enthroned the Scriptures in all their councils; the pope is the only priest who has dared publicly to withhold from men the law of his Judge and his God. I say to its contents he alone on earth has added to the oracles of the Old Testament, (for example the Maccabees, regarded as human compositions in the time of Jesus Christ.) I say in its morals: read what the Jesuits propagate; read the directions given, this very year, to the confessors at Friburg, Grenoble, Strasburg, and in all popish countries; read the three hundred and twenty-six authors of the society of Jesuits, which ware condemned in the last century by the tribunals of all Europe as encouraging every sort of crime, and which the parliament of Paris caused to be burnt in 1762 by the public executoner. [11]Ancient and Modern Jesuitism, by the Archbishop of Malines (p. 212). Of these 326 publications, all of which are approved by three jesuit theologians, to whom they were referred, 17 encourage immodesty; 28, perjury; 33, Robbery; 36, homicide; 68, regicide; 14, simony etc. All these abominations are allowed, recommended, sanctioned by the Roman pontiff; by his formal restoration of the order of Jesuits in 1814; by Pius VII's beatification of the Jesuit Liguori, the great advocate of immoralities of probabilism; and by his more recent pompous canonization under the reigning pope, who thus *canonized* the detestable maxims exposed in vain by Pascal, two hundred years ago, and burnt in vain by the executioner of Paris, eighty years ago (on "mental reservation," on "probabilism," and on "philosophical sins.") I say, lastly, in its doctrine: since he avows, by his plenary authority, heresies most opposite to the Word of God, respecting image worship, exaltation of the priests, compulsory celibacy, auricular confession, an ecclesiastical priesthood, and a sacrifice in the mass; respecting prayers to the dead, the use of an unknown tongue in worship, the adoration of Many, relics, purgatory, the universal dominion of the pope; but especially (mark this well), by his professing precisely the four doctrines which Paul points out as the mark of the Man of sint 1st, lying wonders; 2nd,

the worship of demi-gods, or deified dead men, which were worshipped by the Romans and Greeks under the name of demons; 3rd, the doctrine of ecclesiastical celibacy: 4th, the prohibition of meats. Read the words of Paul (*1 Timothy 4:1, 3*): "The spirit speaketh expressly (he refers to Daniel) that in the latter times some shall depart from the faith, giving need to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."*HST July 10, 1844, page 177.20*

Fourteenth and last Mark. The exact duration of his persecutions against the people of God. Daniel and John declare several times that it shall be "*until a time, times and a dividing of time*," or twelve hundred and sixty prophetic days, which are taken, with strong reason, for so many years. Who would have believed beforehand that a priest-king so violent, so proud, so cruel, so blasphemous, so contrary to the Scriptures and so well described by them, so outrageous against nations and kings, would last twelve years? and the Holy Spirit tells us that it shall last twelve hundred and sixty! and this is seen to be so! I will not attempt, gentlemen, to tell you any of the calculations which have been made upon the beginning and end of this period; but I will ask you to admire this fourteenth prophetic mark of the Roman Pontiff as all the rest ought to be admired.*HST July 10, 1844, page 178.1*

Lastly, gentlemen, the same prophecies have also foretold its judgment and its overthrow. I do not mean to go into this subject; but I love to call it to your minds in conclusion, for your encouragement. Read the words of Daniel: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."*HST July 10, 1844, page 178.2*

Gentlemen, this sketch of the single seventh chapter of Daniel will suffice, I trust, to let you see with what abundant evidence the

Scriptures establish the doctrine which I desire to bring before you. Still brighter light beams from the prophecies of Paul and John on the same subject. I will return to them another day.—But what is the conclusion from the whole?*HST July 10, 1844, page 178.3*

1st, That our fathers were right, when they inserted this doctrine in the confession of faith;*HST July 10, 1844, page 178.4*

2nd, That you ought, in your turn, to study it carefully, in order to be able to preach it;*HST July 10, 1844, page 178.5*

3rd, That it is not only a weapon of controversy, but that it contains for the pious mind, great consolation. The pope here preaches Christ to us; since at the end of the reign of *the Man of sin*, the Scriptures always point us to that of our Redeemer, his glorious coming, our gathering together unto him (*2 Thessalonians 2:1*), the blessed millennium and the reign of the saints.*HST July 10, 1844, page 178.6*

4th, That nothing is so mighty as this doctrine for directly combatting Rome. Just as we lose time, if in preaching Jesus, we content ourselves with describing his virtues instead of saying: He is the Christ!—So we loss much time, if in refuting the pope, we content ourselves with showing his heresies and his crimes, instead of saving: He is the Man of Sin!*HST July 10, 1844, page 178.7*

5th, That the preaching of this truth becomes very useful for establishing of Christians in the faith. Ordinarily, in the popish controversy, you do nothing but demolish; you overthrow, it is true, the mass, purgatory, indulgences; this is well, but this is all. Here, we preach the divinity of the Bible; for, in pointing to the pope, we point to a miracle, which calls upon us to believe the Bible! Considered in this view, the obduracy of the Romanists, like the obduracy of the Jews, wonderfully instructs the church, because it has been foretold; and thus it is that this doctrine transforms for us the scandals of Rome into an eloquent argument. The sovereign pontiff and the Romish hierarchy become, in their way, admirable supports of the truth.*HST July 10, 1844, page 178.8*

6th, That this is doctrine suited to awaken savingly men's consciences. How many men in our day, while witnessing the

abominations of Rome, seek to compound with this impure system and remain quietly in Babylon, keeping free from its heresies, and spiritualizing its idolatrous rites. This doctrine calls to them: “Break, break, all covenant with iniquity,” “*Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues* (*18:4*.)?*HST July 10, 1844, page 178.9*

7th. That by meditating upon the truth you will strengthen yourselves for your task; you will prepare yourselves for the perilous times which are at hand; you will hear the prophetic trumpet which sounds to encourage the sacred host of God; you will arm yourselves against persecution, and if necessary, for martyrdom! No ordinary struggle is this of the evangelical christian against the power which the Scriptures have pointed out for so many ages, and which his Master will destroy by the brightness of his coming! It is related that this thought gave strength to our reformers. It sustained the courage of Wickliff; it gave holy boldness to Luther; and the great Knox, (as well as Hamilton, his young and noble predecessor,) had it always before his eyes; it rendered him intrepid, it hardened his face like a flint before the angry looks of kings, and before the wrath of the people.*HST July 10, 1844, page 178.10*

8th. Lastly. By preaching this doctrine, you will rejoice the people of God; you will prepare them for the coming of their Redeemer; and you will call their attention to the scenes which are at hand; for Christians are described by these expressions: “They wait for Jesus Christ;” they “love his appearing;” they say to him, “Lord, remember me when thou comest into thy kingdom!” “Ye come behind in no gift (says Paul to the Corinthians 1st Epist. *1:7-8*); waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.”*HST July 10, 1844, page 178.11*

Letter from Sister Sarah T. Hervey

JVHe

Dear Brother Himes:—As you have not received any communication from me, relative to my faith in the speedy coming

of our Lord, I esteem it a privilege to give you a brief sketch of my past and present views. The general principles of the doctrine I have ever believed and maintained, since I professed to be a child of God, and an heir to that inheritance, which is incorruptible, undefiled, and that fadeth not away. It is now upwards of four years, since I first heard from brother Miller the glorious and heart cheering news, that Jesus was about to come and set up his everlasting kingdom, and reign personally with his saints on the earth. Having previous to this time, consecrated myself to God, and to his service, and having cherished no preconceived views of a Millennium this side of the coming of Christ, I was prepared to receive the welcome news,—"*Behold the Bridegroom cometh*!" I felt the force and value of truth: and was willing to buy it at the dearest price. The personal Advent of my Savior appeared to me a precious truth; and the arguments adduced by brother Miller in favor of his near approach, seemed so Scriptural, my heart responded with joy, while listening to the truths which fell from his lips; and which I believed came from a heart filled with love to Christ, and the good of mankind. I did not readily embrace the time, until I examined the prophetic numbers for myself: and when I discovered the seventy weeks to be the key, which unlocked the door of prophecy, and which sealed the vision, I readily perceived how God's children could discover landmarks to guide them down the stream of time, until they shall safely reach the Kingdom of God. I saw, also, the force of the third verse of the first chapter of the Revelation of St. John, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time is at hand*." Therefore, by prayerful examination of other portions of Scripture bearing upon this subject, I became established "in the faith once delivered to the saints." Faith, then, came by hearing, and hearing by the word of God. Why, then, at this time, stop to count the cost in order to embrace these views, while realizing that my Savior had worn the crown of thorns, that his children, with him, might wear the crown of glory. Christ made himself of no reputation, in order to advance the truth: and if we would reign with him, we must also suffer with him. Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." How great is our reward! It *more* than compensates the self-denying life of the Christian—*HST July 10, 1844, page 178.12*

I'll bear the consecrated cross,
Till from the cross we're free.*HST July 10, 1844, page 179.1*

Since having become established in the great principles of the Advent faith, I have endeavored to exert my influence in every possible way for the salvation of souls; preparatory to the speedy coming of our Lord. As to the time *when*, I can only say: "At the time appointed, the end shall be." I shall ever believe the prophetic numbers were given with all Scripture for our instruction. "Blessed is he that waiteth, and cometh to the 1335 days." I intend for the future to wait, and pray:—"Thy Kingdom come"; and to do good as I have the opportunity, that I may be "accounted worthy to escape those things which are coming on the earth, and to stand before the Son of man." I realize that to be identified with any particular name, or sect, will not ensure my salvation. To my Savior I am accountable. I have seen and heard some things among the Adventists which does not accord with the spirit of Jesus Christ; and which I repudiate. I believe in no new revelations; but contend that the Spirit of God can set home those truths which are revealed with a mighty energy, which will enable his children to act more efficiently in his service. The Spirit and the Word agree: and are indissolubly connected. John says, in the *16th chapter 13 verse*, "Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he shall show you things to come." These are Christ's own words: and although addressed to his apostles, in that age, yet we are commanded to believe them. God has set in the church gifts, after his own order; and it does not necessarily follow, that because the apostles were endued with power to perform miracles, that we are required to exercise the same. This was a prophecy to be fulfilled on the day of Pentecost, in order to qualify them for their mission: and we are bound to believe it with other prophecies which have been fulfilled. *1 Corinthians 12:29*, "But are all apostles? are all prophets? are all teachers? are all workers of miracles?" Paul then advises his brethren to covet earnestly the best gifts: but after all, showed them "*a more excellent way*,"—to cultivate the grace of charity, without which they were nothing. John, in his first Epistle, *4:1*, writes: "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world." But how shall we discriminate between truth and

error, but by the Spirit which God hath given us; and its practical results? *1 John 4:6*, “We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us.” Hereby know we the spirit of truth, and the spirit of error. *1 John 3:24*, “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us.” Thus, by comparing Scripture with Scripture, we find that one passage does not conflict with another; but that complete harmony prevails throughout the word of God.*HST July 10, 1844, page 179.2*

Our Savior, in speaking of false prophets, says:—“Wherefore by their fruits ye shall know them.” Also, of the good and the corrupt tree:—“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,” *Matthew 7:18, 20*. The opinions of men are unsafe guides; but the word of the Lord abideth forever.*HST July 10, 1844, page 179.3*

Let us then, like Mary in the gospel, sit at the feet of Jesus, who spake as never man spake; until the heavens shall reveal him in the glory of his father. Yours, in the blessed hope of soon seeing our glorious King.*HST July 10, 1844, page 179.4*

Milton, June 18, 1844.*HST July 10, 1844, page 179.5*

Letter from Bro. C. Hersey and Daughter

JVHe

Brother C. Hersey, who with his daughter has been laboring successfully N. Y. State writes:—*HST July 10, 1844, page 179.6*

Dear Brother Southard:—While I am separated from the land of my nativity, wife and children, house and land, brothers and sisters, neighbors and friends, to proclaim to a dying world the speedy coming and kingdom of our blessed Jesus, it rejoices my heart, and elevates my drooping spirit, to have the opportunity occasionally of communicating to you, and through you to all my friends, the state of the cause in which we all feel such a lively interest. I do wish that those who are out in the field would oftener let us hear from them, for to me it is like water to a parched tongue to read a few lines from

them weekly. You know, dear brother, that we cannot communicate with each other, for the very good reason that we do not know where to direct to. I have brothers and friends now in the field that started about the time I did, and have not heard from them since they have been out. And how it would rejoice my heart to see their names in your paper, and to hear from them, if you could not have room for more than one or two lines. Let me say then to all my dear brothers and sisters, fellow laborers in the glorious cause, let us hear from *you*, and furthermore, will not some one, in each of the little flocks, let us hear from them also? I must now tell you how my faith stands on this great and glorious subject. I believe with all my heart that we are living between the "budding" and "putting forth" time, and the summer, and that we are almost four years into the "quickly," between the second and third wo and sixth and seventh trumpets. And this very moment that I am now writing, is the moment that the vision (seems to) tarry; but I bless God that it will not tarry, but at the appointed time it will speak. *HST July 10, 1844, page 179.7*

The cause in this region is *onward*. We have been in this county some six or eight weeks, and have lectured in many of the towns and small villages, and I rejoice to have it to say; that the blessing of God has attended our labors. My daughter has spoken on an average nine times a week, to large and attentive congregations, who have been held in breathless silence, as they have sat and listened to the evidence of Christ's speedy coming. Many of the dear children of God have been quickened, and embraced the Advent doctrine. Sinners have been converted, and are rejoicing in hope. The Poor House and its inmates have not been forgotten. We have visited them, and preached unto them the coming of Christ, and they are the ones to receive the word gladly. "The poor have the gospel preached unto them." I trust that when he who is our life shall appear, many of the poor in Otsego county House, will appear with him in glory. It is my prayer to God also, that the keeper of that house, and his dear family, may be recompensed in the resurrection of the just, for his kindness to us. We have also visited the prisoners in the County Jail, and preached unto them the Gospel of the Kingdom, which they received with joy, and I hope they have given their hearts to God. We also always visit the sick; it is not uncommon for us to visit three or four sick persons a day, and

I have got the greatest blessings to my soul in this duty that I ever received in my life It has so happened, that the greatest part of those we have visited have been Christians, and when we have told them of the coming of Jesus, and that soon, very soon, their poor frail emaciated bodies would be made like unto his glorious body, and that he was soon to destroy him that had the power of death, and ransom them from his cold grasp—when we present these glorious truths to the dying saint, we never failed of seeing their countenances lighten up with joy, and often I have heard them exclaim, "Jesus *does* make my bed as soft as downy [original illegible]." O I praise God for the glorious hope of the Christian!—the glorious prospect of soon seeing Jesus!—and let me say to all my dear brethren, "Soldiers of the cross, arise! Lo! your leader from the skies waives before you glory's prize, the prize of victory." Then struggle, O then struggle manfully.*HST July 10, 1844, page 179.8*

Our labors are now done in this county; we shall next week go West. We leave the work in this region in good hands. Bro. Ingmire pastor of the Presbyterian Church, at Fly Creek, has resigned his office, and is a faithful laborer in the Advent cause. The brethren in most of the villages are strong in the faith, and have commenced prayer meetings. May the Lord be with them. Yours in the glorious hope, Charles Hersey.*HST July 10, 1844, page 179.9*

Bro. H. H. Gross writes:—The Southern route westward through this State has been but little favored with lectures and publications on the Advent. Generally speaking, no lectures have been given in the towns south of the western turnpike. In April last, I visited several towns from Esperance to west of Cooperstown, and my labors were richly rewarded. In Esperance there was a strong band of Adventists, who generally meet daily for prayer and conference, and have lately commenced a Bible class. They have had severe trials, mostly from a preacher, who apparently put on the cloak of Adventism, but rejects the time; and by a fox-like cunning, endeavors to induce the Adventists to lay aside all regard to *time*; and pitch into the cares of the world, and renew their confidence and fellowship in a Babylonish church. In the town of Otsego, there are several villages that I visited, and I now find that in many instances the word fell on good ground. In Fly Creek and Oaksville there is a strong band of Adventists, very warm and devoted in the

cause, who are letting their light shine, and are the means of others coming to the knowledge of the truth. Mr. Ingmire, a Presbyterian Clergyman, was *driven out* from his charge at the time I was lecturing in his neighborhood—but he had previously made up his mind and embraced the Advent. He has since been very useful in his vicinity in encouraging and strengthening the brethren and sisters. Sister Hersey has labored in this vicinity since I left for Albany, about the 1st of May, but she left last Monday for Little Falls. The Lord apparently leads me to those places where no lectures on the Advent have been given. I go tomorrow to Le Roy, Exeter, where no lectures have been given and I have other calls of the same kind. If some lecturers who come to the Conference will calculate to remain and labor southerly, the Lord will bless them.*HST July 10, 1844, page 179.10*

Hartwick, Otswego Co. N. Y June 24, 1844*HST July 10, 1844, page 179.11*

Letter from Brother I. E. Jones

JVHe

Dear Brother Hale.—After leaving Lowell, where we had a season of refreshing, I went to Concord, N. H., where I found the friends holding a camp-meeting in a beautiful Grove, 8 miles north of the State House. There was but one Brother near to sustain the meeting, and therefore the appointment was not extensive. The most perfect order prevailed, so that no watch was needed at any time; and it was one of the most quiet, harmonious and refreshing seasons of waiting on the Lord, with which I was ever favored. It began Thursday, the 6th and closed Monday the 10th. I afterwards attended two meetings at Concord village, and then proceeded to Pittsfield, where I attended two meetings, and found the friends strong in the faith, and nothing terrified by their adversaries. Leaving P., I arrived at Alton on the 14th, where I had labored five years when I embraced the faith of Christ's speedy coming I preached twice at a very short notice to a crowded house, and found the Faith much more prosperous than I expected. My health is somewhat improved, and my spirit has been much refreshed. There are many in this section who, though not as strongly

convinced that the end is certainly so near as we think it to be, yet think that we are much nearer the truth than those who cry Peace and Safety; and hence, instead of abandoning us as our enemies hoped they would do, still prefer to hear us. Tomorrow, the Lord permitting, I am to go to Gilmanton camp-meeting. Yours, in waiting faith.*HST July 10, 1844, page 179.12*

South Alton, N. H., June 24th, 1844.*HST July 10, 1844, page 180.1*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, JULY 10, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state at it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.*HST July 10, 1844, page 180.2

II.—The only Millenium found in the word of God, is the 1000 *years which are to intervene between the first and second resurrections as brought to view in the* 20*th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfillment only in the New Earth, wherein dwelleth righteousness.*HST July 10, 1844, page 180.3

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth when the Lord my God shall come, and all his saints with him.*HST July 10, 1844, page 180.4

IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but

these which relate to the coming of Christ, the end of this world, and the restitution of all things.HST July 10, 1844, page 180.5

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST July 10, 1844, page 180.6

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.HST July 10, 1844, page 180.7

Note.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit.* 26*th. was B. C.* 677; *also the captivity of Jehoiakim, the commencement of the Great Jubilee, or* 2450 *years, was B. C.* 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2300 *days, of Dan.* 8*th and* 9*th. was given B. C.* 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan.* 12*th. was about A. D.* 508. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1848. *This being ended, our published time is now past; but as we can find no new dates for the events from which we have reckoned those periods. we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time.—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3*,—"*For the vision is yet for an appointed time. but at the end*" [*of the prophetic periods*] "*it shall speak and not his; though it tarry*." [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"HST July 10, 1844, page 180.8

A Singular Case

JVHe

Returning to this city from New York, through Tolland, Ct.—my native town, and the home of my boyhood—my attention was called to the rumored case of the wonderful experience of a woman in Coventry—an adjoining town:—and which for the last month had been the subject of much gossip and many contradictory stories, throughout all those parts. Knowing the difficulty of judging between contradictory statements, and our liability to be misled by hear-say testimony, I determined to visit the person and judge for myself, of the correctness of the various rumors: which I did, Tuesday, P. M. June 25; and as it is a case of considerable notoriety the result may not be uninteresting to many of our readers.*HST July 10, 1844, page 180.9*

The subject of these exercises—Miss Ann Matherson, resides in the parish of South Coventry, about one mile east of the turnpike road, leading from Tolland to Norwich, and about ten miles from the former village. She is thirty-four years of age, was hopefully converted fourteen years since, and has been a member of the Baptist church for the last ten years. She had not been well, since 1834; and for the last three years had not been able to leave the house, and for that length of time had not been out of doors. Last September she became so low and weak that she had not since then sat up while her bed has been made. During the same time, also, the least noise was very painful to her; and much, or loud conversatlor was prohibited in her room; and the utmost stillness, consonant with the performance of necessary duties, was strictly enjoined.*HST July 10, 1844, page 180.10*

She continued in this condition until Sunday evening, May 19th, when she was taken with great distress, and groaned much. This continued for 24 hours. In the forenoon of Tuesday, she told her friends that she was going to die—was very happy and resigned, and bade them all farewell, not expecting to live the night out. She remained in this condition until Thursday. In the afternoon, and through the night of that day, a stiffness came over her body, so that she could stir neither her head or feet, nor could her friends stir them, and she was in great distress. She asked if nothing could be done for her, but was told there could not: she then said she was sensible of it, but would not murmur or complain, as Jesus had wiped away all tears from her eyes. Her pains commenced in her

feet, and came up her side; when they had reached the vicinity of her heart they suddenly ceased, and she began to sing sweetly. Her friends had never heard her sing before and she had never learned or practiced singing. Among other things she sung the following:—*HST July 10, 1844, page 180.11*

Lend, lend your wings,
I mount, I fly,
To Jesus arms,
Above the sky.*HST July 10, 1844, page 180.12*

She continued to sing, and converse with her friends, in view of her expected dissolution, about five hours, free from all pain. She says that then, angels—winged and beautiful beings, beyond her power of description, hovered in the room and accompanied her spirit with sweet singing to a place indiscribably glorious. She then heard a voice, which she supposed to be that of Jesus, whom she did not see, which told her that she was at the gate of heaven, but that she must go back and wake up Christians, and warn sinners, *because**HST July 10, 1844, page 180.13*

TIME IS SHORT;*HST July 10, 1844, page 180.14*

that they must live more faithful; and that if they prepared for heaven they would be happy, but if they did not thus prepare they would be miserable. She says, she was also told, that if a work was given her to do, strength would be given her for the performance of it; and that when her work was done, and well done, she might return again. She could give no description of what she saw; it was comparable to nothing else, should not have known she was at the gate of heaven, had she not heard the voice—it having no resemblance to a gate; was not permitted to look beyond it, but heard within the most heavenly music.—myriads of voices uniting in the sweetest strains. She then relates that the angels returned with her spirit, when she fell into a sweet and unconscious repose. She believes that she died. Her friends say, they had supposed her dying, and thought she had fallen asleep, but did not think of her being dead, and did not examine her to see if such was the case; but left her to herself about half an hour. At the end of that time, about 5, A. M., Friday, May 24th, her consciousness returned, and,

opening her eyes, she wept to find that she was back again, as she remarked in this wicked world. All that forenoon she did not appear like herself, and her friends had fears that she was becoming delirious; she was so overcome with grief; but in the afternoon, she became herself again, and related the joys through which she had passed previous to her loss of consciousness.*HST July 10, 1844, page 180.15*

Since her pain ceased so suddenly, Thursday night, May 23rd, till my visit, she had been entirely free from all pain, and had taken no medicine of any kind since the Tuesday previous. After her return to consciousness, at the urgent request of her friends, she daily partook of a little refreshment—sometimes only two tea-spoon's full of custard, and ever, only a mere trifle, until the 3rd of June last, since which she had not tasted of any kind of food, nor taken any refreshment, save daily about half a pint of weak tea or coffee, with a very little sugar and milk in it; and sometimes, instead thereof, half a pint of cold water. For the last few days she had omitted her coffee, and was daily waiting her departure, as soon as her work might be done, trusting that the Lord would give her what strength she might need for the performance of the duties laid upon her.*HST July 10, 1844, page 180.16*

This strength she thinks she had thus far received: for, notwithstanding the extreme weakness to which she was reduced, she had, since the Friday referred to, been able to converse from morning till night with visitors, who, in consequence of the reports which have gone out, thronged here in great numbers, and from a great distance around. Seven hundred visited her in seven consecutive days, and it was thought two thousand might have called within the month; and yet, although thus thronged, and living without food, she was able to converse continually with all who could get an opportunity, with no apparent fatigue, and as she affirmed with no sensible exhaustion, feeling as strong then, as she did the day her consciousness returned.*HST July 10, 1844, page 180.17*

Her countenance was very solemn, but calm and pleasant. Her pulse was about seventy-six per minute. Her flesh had no peculiar warmth, nor coldness, and she knew not whether she was warm or

cold. I could discover no appearance of insanity to which some might ascribe her experience. She was calm and collected in her conversation, and would refer to other subjects with the same collectedness of thought, as when conversing on this. She was free from all excitement, and seemed the image of patience. The phrenology of her head did not show her at all deficient in the reflective region. Her eye had a peculiar, pleasant and brilliant expression—not a wildness, but such a glow as was convincing to the spectator of her perfect sincerity, and the reality, to her, of what she relates. Those who see her agree in her sanity and sincerity.*HST July 10, 1844, page 180.18*

I have thus given a relation of the facts as I learned them from her own lips and those of her friends, in whose testimony I have confidence—first hearing her own story, and then questioning her and the family respecting the minute particulars, so that I was satisfied of their belief in all they uttered. They, however, might misjudge in their conclusions. I do not think she actually died, as she supposes she did: but I cannot account for the surprising change from such great weakness, to such power of endurance, unaided by food or medicine, and unaccompanied by excitement. She has never been a believer in the nearness of Christ's Advent, nor have the family; and knows not what interpretation to give to the warning, *the time is short*; but says others must put their own construction upon it. In view of all the facts, I know not but this may be one of the means which God may employ to remind a section of the world of the coming judgment; even if there is nothing supernatural in her case. Before God inflicts judgment he sends warnings, and in various ways; and by this means hundreds have been told that *time* is *short*. I have, however, only aimed to give the *facts*, that others might judge of them for themselves.*HST July 10, 1844, page 180.19*

S. Bliss.*HST July 10, 1844, page 181.1*

Since the above was in type, we have received a similar account from brethren Heath and Moulton, who visited her from Springfield, Mass., and from the date of their visit, we perceive it was the day we were there.*HST July 10, 1844, page 181.2*

“The Oppositions of Science—Falsely so called.”

JVHe

The plain declaration of the Scriptures are supposed, by many, who admit their inspiration, to be contradicted by the discoveries of science, and that consequently those scriptures which are thus contradicted must be understood in a figurative and accommodating sense. The first great truth which has thus been set aside is the creation of the world in six days; subsequently the consummation, the personal advent, and the resurrection of the body has also been denied. These men of *science* claim that *demonstrations* of geology show the six days of creation to have been long indefinite periods, and that consequently the consummation will be a very gradual and a moral change. The conclusion, however, we deem not only contradictory to the letter of inspiration, but unsustained by the demonstrations of science.*HST July 10, 1844, page 181.3*

We have yet to learn that there are any *facts* in geology which require us to deny the Mosaic account of creation; they being all explainable by changes which *may* have occurred on the earth’s surface since the creation. We listened to a sermon a few months since by the Rev. Mr. Cushman, of Boston, who endeavored to prove that the climate in the north of Siberia was once as mild as it is now in the Torrid Zone. The evidence he presented was that some years since an elephant or mammoth was found entire, encased in the ice in that region; that consequently the climate there must have been as mild as where the elephant now inhabits; but that it had become frigid so *gradually* as to present no perceptible change for the last 3000 years! It would therefore follow, that in twice 3000 years there would be only twice no perceptible change; and in ten times that period only ten times no perceptible change; consequently a change from the torrid to the frigid state would require an immense length of time. He however forgot to inform his hearers how the elephant was preserved from the time it was warm enough for it to live in that region, till the climate should thus *gradually* change to a temperature sufficient to encase it in the ice. To us it looked much more likely that the elephant drifted there from a warm country in the currents of the ocean during the flood, and was preserved by the ice of that region, than that it once

cropped the herbage in that land of ice and snow.*HST July 10, 1844, page 181.4*

Again, we are told that animals are found petrified—turned to stone, and that such operations require thousands of years, and consequently the earth must be older than Moses has written. But what preserves these animals while they are being petrified, unless it is a more sudden process? Indeed, some years since, a petrified fish was found in Italy, with a smaller fish in its mouth; had their petrifaction been a long process, they would not have been in that position. We might multiply similar cases, but our columns forbid.*HST July 10, 1844, page 181.5*

We are often referred to the great changes which have taken place on the earth's surface as evidence of its great age. Thus, the desert of Sahara 3000 miles in length, and 1000 in breadth, the deserts of Arabia, and the immense steppes of Asia, bear evident marks of having once been the bed of the ocean; and immense beds of salt are found on many parts of their surface, which are but a little elevated above the level of the sea. Also the immense prairies of South America, some a 1000 miles in extent, and the valley of the Mississippi, seem to have once been covered with water. Beds of shells are found on the tops of the mountains, remains of animals are found imbedded in rocks, and immense beds of vegetable matter have accumulated under the earth's surface and become masses of coal. But before we can conclude that these facts contradict the Book of Genesis, we must disprove that they were produced when the fountains of the great deep were broken up and the flood covered the face of the earth. We cannot know what portions of this earth's surface were the bed of the antedeluvian ocean.—That much of it was, is evident from the facts above alluded to. It only required the fiat of that Being who made the world, and who gathered together the waters into one place, that the dry land might appear, to elevate or depress any portion of the earth's surface according to his pleasure. And when the forests which had grown for 1656 years were uprooted in that mighty overturn of nature, the accumulation of vegetable matter which forms the largest coal beds, is not so unaccountably strange.*HST July 10, 1844, page 181.6*

While we are necessarily ignorant of the nature and extent of the changes which were made on the earth's surface during the flood, as well as antecedently and subsequently, we are very unwise to reject the plain letter of God's word, for any supposed necessity for a figurative interpretation. The letter of scripture is plain and positive. We are commanded to work six days and rest the seventh, because "in six days the Lord made the heaven and earth and the sea," and rested the seventh. We are also told that of these six days, an evening and a morning constituted each day. If each of those days were 1000 years in length, as Adam was created before the seventh, he would have been more than 1000 years old at the end of the Sabbath; and yet he was only 130 years at the birth of Seth.*HST July 10, 1844, page 181.7*

As an illustration of the foregoing, we will add the following from the "Cause and Cure of Infidelity," by Dr. Nelson, a converted infidel:*HST July 10, 1844, page 181.8*

a trifling falsehood influences human belief against the bible more than gigantic truth in favor of it.*HST July 10, 1844, page 181.9*

An English traveller (Brydone) wrote and published a description of Mount Etna. He describes her craters and her extended slope covered occasionally for twenty miles or more, along the side of the mountain, with vines, villages, and luxuriance. These are sometimes destroyed by the river of melted lava, which issues from the mountain above, many feet deep, and a mile (perhaps more, sometime less,) in width, bearing all before it, until it reaches the sea and drives back its boiling waves. After this burning stream is cooled, there is seen, instead of blooming gardens, a naked, dreary, metalic rock. Sometimes many eruptions occur in the course of a year breaking out at different parts of the mountain, and sometimes none for half a century. The traveller found a stream of lava congealed on the side of the mountain, which attracted his notice more than others. He thought it must have been thrown out by an eruption, which was mentioned by (perhaps) Polybius, as occurring nearly seventeen hundred years since. There was no soil on it. It was as naked as when first arrested there. The particles of dust floating through the air had not fallen there, so as to furnish hold for vegetation, and these vegetables had not grown and

decayed again and again, thus adding to the depth of the soil. Such a work had not even commenced. He tells us that on some part of that mountain, near the foot, if you will sink a pit, you must pass through seven different strata of lava, with two feet of soil between them. Upon the supposition that two thousand years are requisite for the increase of earth just named, he asks how seven different layers could be formed in less than fourteen thousand years. The chronology of Moses makes the world not half as old. The Englishman was jocular at this discovery; and his admirers were delighted at what seemed to them a confutation of the book of heaven. How many thousands through Europe renounced their belief of revelation with this discovery for their prop, the author of this treatise is unable even to conjecture. It seems that many parts of Europe almost rang with the news of the analogical theory. True, the traveller only *conjectured* that he had found the lava mentioned by the ancient writer; but no matter, supposition only was strong enough to rivet their unbelief. The author has conversed with those in America, and on her western plains, who would declare that they believed not a word of the Bible, because, there was no soil on a stratum of lava, which, in all probability, had been there long. Another learned Englishman, an admirer of the books of Moses, wrote to those who seemed to joy so greatly in their new system. He told them that, inasmuch as they seemed fond of arguing from analogies, he would give them an additional one. He reminded them that the cities of Herculaneum and Pompeii were buried by the eruption, in which the elder Pliny lost his life, near seventeen hundred years since. Those cities have lately been discovered; and in digging down to search their streets, six different strata of lava are passed through with two feet of earth between them. And the famous Watson tells them, that if six different soils near Vesuvius could be formed in seventeen hundred years, perhaps seven might be made elsewhere in five thousand years. Might we not suppose, that those who have renounced their belief of Christianity, after reading some *conjectures* concerning Etna, would have resumed their faith as soon as these Vesuvian *facts* were placed before them? No, it was not so. It was easy to descend, but they never reascended. *Men love darkness rather than light*. Thousands who snatched at the objection with joyful avidity, never read the confutation. They never enquired for an answer. Those who read, were afterwards silent, but remained unaltered. A lawyer who stood

so high with his fellow-citizens, for worth and intelligence, that he filled many offices of trust had his credence of the sacred page shaken by read imaginary system, built on the surface of Etna's lava streams. He took the book to a friend, to show him what reason we have for casting off our reverence for the Bible. This friend turned over a few pages of the book, where this same traveller, after telling how many eruptions sometimes happen in the course of a month, goes on to narrate the following history:*HST July 10, 1844, page 181.10*

"Our landlord at Nicolasi gave us an account of the singular fate of the beautiful country near Hybla, at no great distance from hence. it was so celebrated for its fertility, and particularly for its honey, that it was called *Mel Passi*, (the Honey Land,) till it was overwhelmed by the lava of Etna; and having then become totally barren, by a kind of pun its name was changed to *Mal Paasi*, (the Mean Land.) In a second eruption, by a shower of ashes from the mountain, it soon reassumed its ancient beauty and fertility, and for many years was called *Bel Passi*, (the Beautiful Land.) Last of all, the unfortunate era of 1669, it was again laid under an ocean of fire, and reduced to the most wretched sterility, since which time it was known again by its second appellation of *Mal Passi*."*HST July 10, 1844, page 182.1*

The lawyer was asked if his difficulties were in any way obviated by this rapidity of change from soil to nakedness, and from nudity to soil again, narrated by the same original discoverer of the whole theory. He answered in the negative, and continued obstinately to cast away the book of God! Thousands of cases happen continually, where the individual is as readily and as speedily turned into the path of infidelity, and when once there, continues to trace it with invincible pertinacity. *Men* (without knowing it) *love darkness rather than light*.*HST July 10, 1844, page 182.2*

When some travellers in Asia wrote back that the Chinese record made the world many thousands years older than the Mosaic history does, how it rejoiced a host of listeners! O, how they clapped their hands? We thought, said they, that the Bible was a fabrication unworthy of belief. If any wrote, or said to those who were thus becoming scoffers at Revelation.—"Do not be too hasty in your conclusions: how can you tell but that national vanity may

have some share in exciting those who speak of their *Celestial Empire*, to claim a spurious antiquity?" they turned away, or closed their ears with satisfied confidence. They seemed to wish for no further information. After a time, some additional items were published from Chinese history, such as the following: They tell the name of their first king, which would sound in the car of some as a corruption of the word Noah. The time they assign for his reign corresponds with the age of Noah. They speak of this king as being without father; of his mother being encircled with the rainbow; of his preserving seven clean animals to sacrifice to the Great Spirit; that in his day the sky fell on the earth, and destroyed the race of men, etc etc. When we remember that the waters of the sky did this in the days of Noah; that Noah was the first of the post-deluvian race, and thus without father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice; we begin to discover, that the Chinese account is nothing more or less, than, a blotted copy of the truth.—*See Stacks-house's History of the Bible*.*HST July 10, 1844, page 182.3*

We gather from Moses that, between the creation and the deluge, there were ten generations of men, surpassing us greatly in longevity. It would be no tortured inference to suppose them vastly our superiors, both in strength and stature. This kind of men, the beathen, in ages past, were in the habit of calling *gods*, after their death. The Chinese account speaks of *ten dynastics of superior* being, who ruled in their country a thousand years each, before the sky fell on the earth. It is not hard to see that this is only a different and a singular maner of relating the same facts. But why did (and do now) many of the seemingly learned choose to suppose that each father ended his race before the son began to live? It was for the purpose of stretching out the time, between the deluge and the creation, to ten thousand years. Moses informs us that each of these ten generations did extend near a thousand years; but he lets us know that a son and his father walked much of their earthly race together. The journey of each was long, but it was a simultaneous travel. For the purpose (if possible) of extending the earth's chronology beyond the dates of Revelation, multitudes have taken partial extracts from *hearsay* records; and, then, to prevent these fragments from agreeing with or upholding the history they hate,

have twisted them with labor and ingenuity; failing even then to construct a passable cavil against the truth. What is the reason of this strange hungering and thirsting after mean falsehood, rather than the wonders of glorious truth? It is because men love darkness rather than light. Those who had cast away all reverence for Holy Writ, as soon as some one said in their hearing that the Chinese record contradicted Moses, never seemed to inquire further. They asked not after any additional account; or if they were shown that all these heathen traditions were simply the truth, preserved in a dress more or less awkward, they were silent; but they did not return to the place where they once stood. They continued scoffers at Christianity.*HST July 10, 1844, page 182.4*

The author has been in the habit of conversing with unbelievers whenever he could obtain the privilege, during the last eighteen years. Having once been of their number, he has since felt for them a kindly solicitude (as he hopes) moving him, at a prudent opportunity, to speak of heavenly things, although at times, even at the risk of their displeasure. He has found that certain items of history or tradition, such as might seem to militate against the Holy Writ, they receive readily, and remember long. Out of the ten thousand facts of a different description, they treasure none. They seem either not to hear, or they understand slowly, or forget very soon. We have been naming some of the kind which secure their attention and their recollection.*HST July 10, 1844, page 182.5*

LETTER FROM BRO. N. FIELD

JVHe

Dear Brother Himes:—I have been a Christian nearly twenty years, and in that time I do not remember to have witnessed as cold a time in religion as the present. If the Laodicean character is a sign of the last days, there is no mistake but what we have it in this part of the world. The church resembles a patient in the last stage of fever, whose life is sustained by the aid of powerful stimuli. With a large majority of professors, there is scarcely the form of godliness. Money-making, eating and drinking, cegar smoking, politics and fashion, engross their time and thoughts. They act as though they regarded religion a mere conveinience or secondary affair. If they

had but half the zeal for the Lord that they have for certain political aspirants for the presidency, they would be ornaments to the church of God.*HST July 10, 1844, page 182.6*

Notwithstanding, your unworthy fellow-laborer has faithfully taught the doctrine of the Lord's speedy coming, and others have visited this place and Louisville, (yourself included) and announced the glorious truth—yet the believers in the doctrine are like angel's visits, few and far between. There are not more, perhaps, than, a half dozen in this town watching for the event. While my faith grows stronger, it appears that others around me are becoming more skeptical. I often think of the question propounded by our Lord, "Nevertheless, when the Son of man cometh stall he find faith on the earth." So far as this part of the earth is concerned, the truth affirmed in the interrogatory would be fulfilled were he now to appear. My very soul sickens with disgust at the infidelity of professors. Their ignorance of the subject is only equaled by their cold-hearted indifference to the event. I do verily believe they are in heart opposed to the Lord's coming. That they are unwilling that the Lord should come in their life-time, does not admit of a reasonable doubt, when we look at their character and behavior.*HST July 10, 1844, page 182.7*

My dear brother, the times are truly perilous. A change must soon take place, or Christianity will be swept away by the tide of infidelity and licentiousness which is fast rising over our guilty land. When we take a survey of the condition of society, religious and civil, what do we see to encourage the Christian or philanthropist? Is not the earth filled with violence just as it was in the days of Noah? Is not crime daily. and hourly increasing? Is it not manifest to every observer, that there is more turbulence and distraction in society every day, a greater disregard to Christian obligation and personal honesty, more lukewarmness and sensuality among professors of religion?—And do not these perils of our social system portend with unerring certainty its speedy dissolution?*HST July 10, 1844, page 182.8*

Under such circumstances, what can human agency do towards accomplishing the moral and political regeneration of the world? How preposterous it is to suppose that our present sectarian churches, filled as they are, with pride and covetousness, and

lacking in almost every Christian virtue, scarcely able to keep life in themselves, can reform the world! To suppose such an event possible, is to suppose that a stream can rise higher than its fountain. Our only hope is in the coming of our King; and blessed be God, my faith in the event increases as time rolls on.*HST July 10, 1844, page 182.9*

There is resting upon my mind a deep and abiding conviction, that the end of all things is at hand, and that nothing of importance remains to be fulfilled of historical prophecy prior to the appearing of the Lord. The extinction of the power of the Mahometans to slay, is doubtless the closing event of the sixth trumpet, and if it did not take place in 1840, it will likely occur this year. For beginning the 391 years and 15 days at the fall of Constantinople, in 1453, its sounding will end 1844. Then of course the seventh begins; and when it begins the mystery of God will be finished. God grant that it may be so, and that his saints who are now looking up in the hope of redemption, may be delivered from this wicked and sin-cursed earth.*HST July 10, 1844, page 182.10*

Although Brother Miller's time has run out, yet, I cannot but think that the Bible student is as much indebted to him, as any man now living. He has done a vast amount of good. He has beautifully harmonized the Scriptures, and presented to the Christian a tangible heaven; and has thereby dissipated the etherial and sublimated notions of the dark ages. No matter what his enemies may say against him: and no matter how much the learned clergy may sneer at his pretensions to Biblical knowledge, he has proved himself too formidable for them. And they are bound to admit that time has done for them, what they could not do for themselves.*HST July 10, 1844, page 182.11*

The Baptists have lately had a grand carnival or tea party, as they call it, in the city of Louisville; at which they had rare doings. Two large pound cakes, the one for Whigs, the other for Democrats, were served up by way of exciting a wholesome and profitable competition between partizan gormandizers. Other exhibitions and performances, equally in accordance with Christian character, were had recourse to, in order to abstract the dimes from the pockets of the unwary and the drunken.*HST July 10, 1844, page 182.12*

Brother Campbell, of the Millennial Harbinger, has copied a long list of the tea parties, fares and jollifications, and thence concludes that the Methodists, Baptists, etc., have *"run down on a dead level with the world*." He cautions his brethren against all such folly and extravagance; and tells them to take in their sails, preparatory to an approaching storm, which he says is coming upon our country. From his tone he is evidently of opinion that the signs are very ominous. That wo may be found watching, is the prayer of your unworthy brother and fellow-laborer in the Kingdom and patience of Jesus Christ, whom we hope soon to see. Nat. Field*HST July 10, 1844, page 182.13*

Jeffersonville, Indiana, June 22, 1844.*HST July 10, 1844, page 182.14*

Prayer.—Prayer—says Jeremy Taylor—is an action of likeness to the Holy Ghost, the spirit of dove-like simplicity; an imitation of the holy Jesus, whose spirit is meek. Prayer is the peace of our spirit the stillness of our thoughts, the evenness of recollection, the seas of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the outer quarters of an army, and chooses a frontier garrison to be, wise in. Anger is a perfect [original illegible] of the mind from prayer, and therefore is contrary to that intention, which presents our prayer in a right line to God. For so have I seen a lark rising from his bed of grass, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it did learn music and motion from an angel, as he passed sometimes through the air about his ministries here below. So is the prayer of a good man; his duty met with the infirmities of a man, and anger was its instrument and the instrument became stronger than the prime agent, and raised a tempest, and overruled

the man; and then his prayer was broken, and his thoughts pulled them back again and made them without intention; and the good man sighs for his infirmity, but must be content to loose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smoothe like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it return, like the useful bee, laden with a blessing and the dew of heaven.*HST July 10, 1844, page 183.1*

Foreign News

JVHe

by the britannia.

The Brittannia arrived from Liverpool the 3rd inst., bringing intelligence to the 19th ult., but of very little interest. The following are some of the more important items:—*HST July 10, 1844, page 183.2*

France

JVHe

It is announced in the French journals that the Emperor of Morocco has proclaimed a holy war against France, and, in conjunction with Abd-el-Kader, is making active preparations for invading the territory claimed by the latter country. It appeals from despatches just received from Algiers, that actual hostilities have already commenced on the frontiers of Morocco. The despatch of General Lamoreiere states that the attack was made quite suddenly, and almost unexpectedly, by the Arabs, who were, however, defeated, after some sharp fighting, leaving upwards of fifty of their men dead on the field.*HST July 10, 1844, page 183.3*

This engagement will afford France an excellent excuse for retaliatory measures. The ultimate result of the contest may be easily divined. Our Gallic neighbors will acquire possession of the most fertile part of the coast, and, at the same time, gain a footing

on one side of the Straits of Giberaltar.*HST July 10, 1844, page 183.4*

Turkey

JVHe

Advices from Constantinople, the 22nd May, report that the Turkish forces sent against the Albanian rebels had twice defeated them between the 13th and 17th. Krischowa had been taken by assult, after a desperate resistance on the part of the rebels, of whom 100 were killed, and about the same number wounded; but the loss of the Turks is stated to have been more considerable. Russia, it is said, has offered to furnish troops for the suppression of the rebellion, should the Turkish force prove unequal to the task.*HST July 10, 1844, page 183.5*

Italy.—The news from Punjaub represents that country in as disturbed a state as ever. Another member of the Dogra family has fallen, the victim of his own nephew.*HST July 10, 1844, page 183.6*

We also have intelligence of a startling character, announcing that some of the most illustrious families of Rome are compromised by the late events, and that the spirit of disaffection is daily becoming more alarming in the Papal States. According to these accounts, the Prince Doria Hambli, the Prince Piombino, and other persons of rank, have been obliged to leave Rome. If this statement be true, it proves, in connection with the recent desertions in the Austrian Navy, that, the discontent is wildly spread through all classes of Italian society.*HST July 10, 1844, page 183.7*

The *Cologne Gazette* assures us that the Papal Government [original illegible] Cabinets of London, Vienna, and Paris, on the subject of the late disturbances in its territories. The note declares that there has been no real cause for political discontent, and that the disaffection is chiefly to be ascribed to the machinations of anarohists in France and England.*HST July 10, 1844, page 183.8*

The *Journal of the Two Sicilies* announces that several steamers left Naples on the 21st ult., with troops destined to relieve the

garrisons of Sicily The railroad between Torre-Annunciata to Nocera, by Pompi, Scafati, Angri, and Pagani, has just been opened to the public. The King was present at the inauguration*HST July 10, 1844, page 183.9*

Ireland

JVHe

Mr. O'Connell and his companions in captivity are in excellent health and spirits, and so far from the step having put down Repeal, it appears to have increased the movement. The rent has risen from hundreds to thousands. Mr. O'Connell has comforable quarters, airy apartments and two gardens to walk in, and he is permitted to see his friends at seasonable times and in considerable numbers. The wiley lawyer strove hard to keep the Repeal flame blazing brightly during his confinement, by making speeches to deputations within the walls of his prison. This, however, the government would not tolerate, though there seems no reason to believe that the chief, or, indeed, any of the traversers, are treated other than with the utmost courtesy. In the meantime, the writ of error is being carried before the House of Lords, and Thursday, July the 4th, is fixed for the opening of the case. Until its decision the judges are prevented from going the summer circuits, and the legal business of the country is interrupted. All this, by the way, is more complimentary to the political power and the moral influence of the chief traverser, than some supporters of the government seem willing to admit.*HST July 10, 1844, page 183.10*

Public Feeling towards Mr. O'Connell. The demonstration of sympathy with O'Connell have been strongly evinced throughout the country. The repeal button has been universally adopted and public meetings have been called and held for the purpose of expressing opinions on the State Trials and on the incarceration of "the martyrs," in Glasgow, Birmingham, Dublin, and Liverpool. Addresses to Mr. O'Connell have been voted by the corporate bodies in Dublin, Kilkenny, Newry, and Limerick, and public prayers have been recommended by the priests to be put up for the protection of Heaven on the "Liberator," and for his delivery. The repeal papers have appeared in mourning. The contributions to the

repeal rent has greatly increased.*HST July 10, 1844, page 183.11*

The Corporation of Dublin, on the 6th, inst., adopted an address to the Queen on the subject of Mr. O'Connell's imprisonment, and an address of sympathy to Mr. O'Connell himself. A petition to the House of Commons was also agreed to, praying that Mr. O'Connell may be liberated.*HST July 10, 1844, page 183.12*

The Jews in Poland.—Advices contained in the Hamburg papers of the 17th, and dated Polish Frontiers, May 10, state that the lamentation of the Jews in the kingdom of Poland is boundless at this moment, because the government is seriously engaged in carrying into effect a measure which the Jews have hitherto hoped to avert—namely, to oblige them to military service. Orders have just been received to levy the recruits in all the governments in the course of this month, and no longer to exempt the Jews.*HST July 10, 1844, page 183.13*

Royal Visitors in England.—On Tuesday, the 28th ultimo, his Majesty the King of Saxony arrived with his suite at Dover. He was met at the Nine Elms station by Prince Albert, who attended him to Buckingham Palace. The Emperor of Russia arrived in one of the royal steamers at Woolwich, on Saturday night, the 1st instant, with his suite.*HST July 10, 1844, page 183.14*

The appearance of the Emperor in London, has started the quidnues and the right gazers. He has travelled with amazing speed since leaving his own capital, stopping only a few hours on his route to visit the crowned heads of Prussia and Holland, anxious, no doubt, to bring the intelligence of his own arrival in England. It was rumoured some time back, that the Emperor *intended* to visit us, but great uncertainty prevailed as to the time, and all expectations of his appearance were in abeyance, when lo! the great Czar presents himself at the palace of England's Queen. It is well that he has taken the nation by surprise, for the suddenness of his appearance has given to it an eclat which his deliberately announced arrival would have failed to create. The British nation, in [original illegible] reception of the Emperor of Russia, will be puzzled to draw the line between extending a courteous affability on the one hand towards an illustrious stranger, one of the great ones of the earth; and on

the other, the suppression of any enthusiasm at all indicative of personal respect for the man or for the iron despotism by which he upholds his power.*HST July 10, 1844, page 183.15*

A German journal announces, on the authority of recent accounts from St. Petersburg, that the Emperor Nicholas will go at the beginning of July to Carlstad, where there will be important negotiations.*HST July 10, 1844, page 183.16*

In addition to the news contained in the Liverpool European Times, we find the following in the London Times.*HST July 10, 1844, page 183.17*

“Our letters from Constantinople of the 17th May, announce the return of Emir Pasha, member of the supreme Board of War, who had been sent to Albania to enquire into the situation of that province. His report stated that the insurrection was fast subsiding since the recent successes obtained by the imperial troops.”*HST July 10, 1844, page 183.18*

“The latest intelligence from Beyrout received by this express is dated the 4th ult. The amount of the indemnity awarded to the Maronites had been fixed at 5,500,000 piasters, payable one half immediately, and the remainder in six yearly instalments. The delegates of the parties interested had, however, objected to the mode of payment, and refused the terms proposed. The question of the limits of the Lebanon still remained unsettled. The Chevalier Basily, Consul-General of Russia in Syria, had returned to Beyrout.”*HST July 10, 1844, page 183.19*

The alarming state of society in Suffolk County, on account of incendiaries is thus referred to;—*HST July 10, 1844, page 183.20*

“The danger is imminent; no man can be said to rest secure; no resident of a rural district can retire to his bed, without the painful feeling that his homestead, perchance the lives of his family, may before morning be sacrificed to the vengeance of the incendiary. In this frightful state of things, it is madness to temporize or procrastinate, in the vain hope that the mania will exhaust itself. The remedy may be difficult; but the demand is imperative, this is not the opinion of men rendered timid by individual suffering; it is the

feeling entertained by the great mass of the tenant farmers, a class of men not easily alarmed, and who can have no possible interest in pretending to be so. There is no parallel case on record, where a whole county has been proved to be the arena of insidious and systematic aggression, directed against private property, continuing almost uninterruptedly for six months, without the suggestion of some remedial measure, or without the adoption of prompt and vigorous steps on the part of the Government and the local authorities, in order to maintain the supremacy of the law.*HST July 10, 1844, page 183.21*

Murder by an Irish mob in Yorkshsre.—On Whit-Monday a large and numerous procession of the members of the several Orange lodges in this vicinity was appointed to take place, and for the purpose of giving *eclat* to their proceedings two bands of musicians were engaged, one of them being known as the Calverley band, and not more than two or three of its members, if so many, being members of the Orange fraternity.*HST July 10, 1844, page 183.22*

The Calverley band left Thornton a little before 8 on their return home, and they entered the town Bradford playing a common march until they reached the bottom of the principal street, (Kirkgate) when they put up their instruments and proceeded on their way to the Green Man, at Ecoleshill (a village between Bradford and Calverly,) where they had appointed to divide their remuneration. They had not, however, proceeded above a mile on the Eccleshill-road, when they were attacked by a body of from 200 to 300 Irishmen, armed for the purpose with shillelaghs, bludgeons, large stones, and other missiles, at a part of the road there are no houses. The poor musicians, 13 in number, were equally surprised by, and unprepared, for such a savage and brutal attack; and therefore offered no resistance, but endeavored to effect their escape as best they might. Several of them were, however, seriously hurt, and their instruments were shivered to atoms; but one of them, more unfortunate than the rest, after being prostrated by blows from bludgeons, and severely beaten on the ground, while begging for mercy, received a mortal fracture of the skull from a heavy coping stone that was dashed upon his head by one of his ferocious assailants. He lingered in a speechless state, scarcely able to take any sustentation, for 48 hours, when he died. His death

has excited a great sensation in the village; as he was a quiet inoffensive man, about 45 years of age, unconnected with the Orange body, and has left a wife and six helpless children, the youngest at the breast."*HST July 10, 1844, page 183.23*

In the supplement to the London Times, we find this singular remark in reference to the Emperor of Russia:—*HST July 10, 1844, page 184.1*

"No fitter occasion can arise for reflection on the character of Russia. An example is presented in a recent conspiracy by her against the life of the Prince of Servia—suppressed in the journals of Europe. Official documents, detailing this transaction, have appeared in the *Portfolio* for June. England no less than Servia, is the object of Russia's care."*HST July 10, 1844, page 184.2*

Affairs of Italy

JVHe

The public mind is in a good degree turned towards Italian affairs, in the present disturbed state of feeling among the inhabitants, and the news from that country will be received and read with interest.*HST July 10, 1844, page 184.3*

Extract of a letter from Corfu:—"We have received news of a most lively interest from Trieste, under the date of the 15th April. The seed of resistance to the religious and political absolution of the Holy See, which has been for a long time creeping amongst the Italian clergy, and which the Roman court endeavored by all means to suppress and conceal, has acquired in these latter times a public and imposing character. The number of secular and regular clergymen arrested for preaching against the actual political and religious system is stated to be not less than seventy. On the other hand, then, everything also acquires much gravity on the side of the revolutionary spirit throughout the Peninsula. The Austrian government has deemed it necessary to put Venice in a state of *quasi* siege. Its garrison has been increased to 11,000 men. One frigate is constantly and openly kept with her guns turned against the city. Defections in the Austrian army still continue. In these latter

days twenty Italian and Hungarian officers are said to have disappeared from the corps in which these two nations serve promiscuously.*HST July 10, 1844, page 184.4*

rebellion against the pope

JVHe

The Journal of Commerce in speaking of this state of things 'says: —"It is evident that nothing but the presence or proximity of Austrian bayonets, prevents the Pope from being *regulated* by his own subjects. According to these accounts, no less than seventy clergymen, either secular or regular, have been arrested in Italy for preaching against the political and religious system now in force. The very fact of these arrests, for such a cause, shows the extreme of despotism under which the people groan. It shows that there is no liberty of speech even; and as to the press, every body knows that it is fettered and trampled to the last degree. This is Popery— the instrument of oppression, whenever it has the power—the enemy of freedom and inteligence the world over."*HST July 10, 1844, page 184.5*

Prof. Gaussen's Discourse

JVHe

This discourse which we conclude to-day is thus spoken of by the New York Evangelist:—*HST July 10, 1844, page 184.6*

"The object of the discourse is to show "that Rome is the '*Babylon*' of St. John; the Pope the '*Man* of Sin,' the 'Son of Perdition,' of whom St. Paul speaks; and the Popedom the 'little horn' of Daniel." The author directs attention chiefly to the seventh chapter of Daniel's prophecies, and endeavors to establish the position that the" 'little horn' is designed to represent the Pope. He presents fourteen characteristics of features of the 'little horn,' with which he compares the Popedom, as portrayed in history, and observes that there is nothing now existing under heaven, nor that has existed through all the history of the past ages, to which it is possible to apply these descriptions of holy writ, except the Pope, and to no

other than the Pope."*HST July 10, 1844, page 184.7*

THE GREAT BODY OF THE GERMAN EXPOSITORS, *together with Profs*. Stuart *and* Chase, and a *respectable body of American Divines*, entirely dissent from this last statement; and the application of the prophecy can by no means, therefore, be regarded as settled. It must conceded however, that Prof. Gaussen presents a strong case in which those who agree with him as to the meaning of the fourth kingdom will feel deeply interested."*HST July 10, 1844, page 184.8*

"Here is an acknowledgment of a tendency to *Germanism*, on the part of "a respectable body of American Divines," at the head of whom are Profs. Stuart and Chase.*HST July 10, 1844, page 184.9*

The pamphlet containing the discourse of Prof. Gaussen, with a *preface, notes*, and *diagrams*, is in press, and will probably be ready for delivery next week.*HST July 10, 1844, page 184.10*

We have also in a state of forwardness, a Sermon on the duties of *Watchfulness*, in reference to the Coming of Christ, from *Revelation 16:15*, by the "Rev. Haldane Stuart, incumbent of St. Brides, Liverpool, Eng.*HST July 10, 1844, page 184.11*

Conferences & Campmeetings

JVHe

THE CAMPAIGN

July 16—21, Near Albany. N. Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)*HST July 10, 1844, page 184.12*

July 24—29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.*HST July 10, 1844, page 184.13*

July 30 to Aug. 1, Buffalo, N. Y. Conference.*HST July 10, 1844, page 184.14*

Aug. 3rd and 4th, Toronto, Canada West. Conference.*HST July 10, 1844, page 184.15*

Aug. 10 and 11, Cleveland, Ohio. Conference.*HST July 10, 1844, page 184.16*

Aug. 18, and onward, Cincinnati, Ohio. Conference*HST July 10, 1844, page 184.17*

Remarks. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.*HST July 10, 1844, page 184.18*

J. V. HIMES.*HST July 10, 1844, page 184.19*

Boston, June 22, 1844.*HST July 10, 1844, page 184.20*

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford. Ct. on land of Oliver Richards, commencing on Wednesday Sept.4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.*HST July 10, 1844, page 184.21*

Com—W. D. Tuller, H. A. Parsons, A Belden, C. Bald win, A. Mix, H. Munger, John Sutgliff, E Parker, E. L. H. Chamberlan., Wm. Rogers.*HST July 10, 1844, page 184.22*

A Campmeeting will be held in Brooklyn, Ct. commencing the 20th of Aug. next, and continue over the Sabbath. We give this early notice that other meetings of a similar kind may not be appointed at the same time.*HST July 10, 1844, page 184.23*

Yours in the Advent faith,
Thomas Huntington,
Thomas Farnum,
Wm. Wheeler,
Com.
Brooklyn, Ct. June 17, 1844.*HST July 10, 1844, page 184.24*

Advent Conference, will commence at Hamilton, *Canada West*, at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—they need help. The Cry will please copy.*HST July 10, 1844, page 184.25*

A Second Advent Conference at Cooperstown, Otsego County, N Y, (64 miles west of Albany) will commence, of time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.*HST July 10, 1844, page 184.26*

Also—Second Advent Conference at Esperance, Schoharie county, N Y (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday,) in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lectures who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.*HST July 10, 1844, page 184.27*

H. H. Gross of Albany,*HST July 10, 1844, page 184.28*

Wm. Ingmire, of Cooperstown.*HST July 10, 1844, page 184.29*

Campmeeting in the vicinity of Albany and Troy, N. Y. The committee have decided to hold the campmeeting proposed in this vicinity, at Sand Lake, about 10 miles east of Troy and Albany, to commence Tuesday, July 16th, and continue over the Sabbath; the meeting it to be on ground owned by Henry Moul; the place where the Methodists hold their camp-meeting annually. Arrangements will be made for board, by the day or week, on reasonable terms, for those who may desire it. All who come from neighboring towns had better provide themselves with tents, provisions, etc; and the tents erected the day previous to the meeting.*HST July 10, 1844, page 184.30*

Those who may arrive in Troy by any public conveyance, will please call at the National Temperance House, on the corner of River and Ferry Streets, near the Steamboat Landing, where carriages may be found to convey persons to the camp ground on reasonable terms.*HST July 10, 1844, page 184.31*

Brethren Miller and Himes will be present, as will be [original illegible] by notices in the Cry of last week. All who are interested in the speedy coming of Christ are invited to attend.*HST July 10, 1844, page 184.32*

Com.—T. Wrightson, F. Platta, Wm Rowarth, Albany. Wm Harmon Br. Rogers, H Wilbur, West Troy—William Briggs, A. Wager, I Gardner, Troy.—I. G. McMurray, Lansingburg—Br. Vandercook, Waterford—Lewis Mills, Middletown.*HST July 10, 1844, page 184.33*

Troy, June 29, 1844.*HST July 10, 1844, page 184.34*

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barns, half a mile east of the road leading from the Upper village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents: and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.*HST July 10, 1844, page 184.35*

Com.—F. Wheeler, G. W. Barns, N. Smith.*HST July 10, 1844, page 184.36*

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles cast of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. *The sole object of this meeting is to advance vital godliness in the soul*. Mid. Cry will please copy. H. MUNGER.*HST July 10, 1844, page 184.37*

FRANCONIA CAMPMEETING GIVEN UP

JVHe

Br. Moses Chandler requests that we give notice that the Franconi (Sugar Hill) campmeeting is given up for the present.*HST July 10, 1844, page 184.38*

Br. Pearson informs us that Br. Stockmann died on the 25th of June, leaving a wife and three children. Particulars in our next.*HST July 10, 1844, page 184.39*

Br. Pearson is informed, in reply to his inquiry, that the statement as published in the Christian Herald, is not true. Mr Miller did not say that the Lord might not come for fifty years. He simply stated that his time had expired, but that he should continually look for the Lord till that event, or till his death; even if it should be delayed fifty years; but that *he* had no expectations that there could be any material delay. We would caution our traders against placing any confidence in any statements respecting the Advent, which the Christian Herald, or any of those papers may make that are so prone to give a false coloring to every thing pertaining to this question.*HST July 10, 1844, page 184.40*

SECOND ADVENT CARDS, may be had at this Office, 48 in a sett each card contains a passage of Scripture, with the sentiment of the passage expressed, to which is added an appropriate verse of poetry. They are designed for circulation among children. By N. Hervey 10 cts a sett.*HST July 10, 1844, page 184.41*

Letters received to July 6, 1844

JVHe

Turner Reives $1; J P Benedict $2 books sent; W B Start $5; A Church by pm $1; C Luther by pm $1; C N Rhodes by pm $1; J Hodgkins by pm $1; A Wood Jr by pm $1; N Field by pm $4; W Ballard by pm &1; F Wheeler, and N Knights by pm 50 cts each; N T Withiston by pm $1. T Cole; E C Clemons 4 fo; W Droy by pm 50 cts; O Grinnell and H Simmons by pm $1 each; A Geer and A Newton by pm $1 each; E P Perkins by pm $1; pm Morreau, N Y; C S French by pm $2; J B Hill by pm $1; C C Caldwell; J W Dyre; pm

Berlin Ct; pm Brewer Me; E Galusha; J Hutchinson by pm $2; L Wiswell $1, 37 1.2 cts postage, pm would have franked it; A C Foot by pm $1; pm Wakefield, N H; pm Portsmouth, N H; pm New Durham, N H; J J Porter; T Wrightson: F Platts; Wm Rowath; Wm Harman: Mr Rogers; H Wilbur; W Briggs; A Wager: J Gardner; J G McMurray; Lewis Mills: P M Shaw; J Hazelton; H Heath; C F Kendall by pm 50c; J V Himes; A Chase by pm 50 c; A Hitchcock by pm $1; J Heath Jr by pm $1; pm, Hartford Ct; R Upton by J P Jewett, $2; M J Seruten; J Herald by pm $1; pm Hartford Ct; F Wheeler; G W Barnes; N Smith; J Kiloh; E Bellows; Z Kelly; Wm Rutherford by pm $1; Capt L Post by pm $1.50; J W Barnum $1; A D Howes, and Z Barrett by pm $1 each; J Wrightson; P Hawkes; H Munger, we handed the article to the True Wesleyan, with request to copy; Sarah Hews $1; J Pearson; pm Natick Ms; pm N. Bedford, Ms; pm Amoskeak N H; D Melvin by pm $50; pm Norfolk N Y; *HST July 10, 1844, page 184.42*

July 17, 1844

Vol. VII. No. 24. Boston, Whole No. 168

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 24. Boston, Wednesday, July 17 1844. WHOLE NO. 168.*HST July 17, 1844, page 185.1*

THE ADVENT HERALD

JVHe

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AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors*HST July 17, 1844, page 185.2*

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All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST July 17, 1844, page 185.4

*Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same*HST July 17, 1844, page 185.5

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several

Post Offices in the same town.*HST July 17, 1844, page 185.6*

Dow & Jackson, Printers.

"*In the beginning was the Word, and the Word was with God, and the Word was God*."*HST July 17, 1844, page 185.7*

Before the circling years began,
Thou blessed One, Most High!
Or ere the stars their courses ran,
Thou fill'dst immensity!
Before the deeps did limit know
Or rose the mountain height,
Before the gushing fountains flow,—
Before the call of light:
In the beginning thou wast there,
And in creation hadst a share.*HST July 17, 1844, page 185.8*

For thou, O Lord, the earth didst found—
And, too, the heavens array—
Thy counsels gave the seas a bound
Dividing night and day.
Before the sun, with golden crown,
Or moon, with silver crest,
From their abodes shed blessings down,
Heaven bowed at thy behest!
The Highest speaks—it is thy voice,
And all the sons of God rejoice!*HST July 17, 1844, page 185.9*

Let there be light! and there was light!
Straightway the brightness gleamed,
The great decree went forth, obeyed,
Noonday obedient beamed!
Effulgent One! thou the true Light,
With glorious majesty
Thy look dispelled the brooding night,
And still illumes the sky!
At thy command arose the day,
And drakness fledged, then fled away!*HST July 17, 1844, page 185.10*

And sweet the heavenly echoes rang
To welcome praise prolong,
When morning stars together sang
Creations earliest song!
But sweeter still will praises ring
When Eden is restored—
When thou shall full redemption bring,
And be on earth adored.
For thou wilt bring thine Israel
To their own land and with them dwell!*HST July 17, 1844, page 185.11*

Rochester, July 3rd, 1844. E. C. C.*HST July 17, 1844, page 185.12*

No Cause for Discouragement

JVHe

Having been induced, by William Miller and other men of God, to examine, believe and proclaim the Midnight Cry, fully believing the Jewish year, (so called) 1843, would bring us to the close of all the prophetic periods and the consummation of all earthly things, and having frequently, with much assurance and confidence in God's holy word, affirmed my faith in said doctrine, and now the time being past in which I did expect to see my King and Savior, I frankly confess that I have erred as to chronology, and I have consequently been greatly disappointed, in so much that I have been in heaviness through manifold temptations, but out of them all the Lord, hath delivered me. But notwithstanding my disappointment in the termination of the times appointed of the Father for the glorious appearing of His Son from heaven, still I have no less confidence in my Bible, nor have I any thought of turning infidel.*HST July 17, 1844, page 185.13*

I believe that I am sustained by common sense, and fortified by almost the whole train of Protestant commentators, such as Mede, the Newtons, Faber, Scott, Keith, Clark, Henry, Gill, and a host of others, who all reckon the *days* of Daniel and John as the prophetical term for a *year*. "They all agree that the leading periods of Daniel and John do actually expire *about this age of the*

world."*HST July 17, 1844, page 185.14*

I believe that the Lord God did make known unto Daniel his servant the prophet, the time when all earthly thrones should be cast down and broken to pieces, together when the judgment shall be set, the Son of man come in the clouds of heaven, and the kingdom under the whole heaven, be given to the saints, and that the time for the accomplishment of these events was definitely declared to be "unto two thousand and three hundred days, or years." That the time here appointed will bring us to the the end, the final consummation of all earthly things my soul fully believes. No sophistry here, no spiritualizing. The Lord write truth on every heart.*HST July 17, 1844, page 185.15*

I do further believe, that the man Gabriel did make Daniel understand the vision. He gave him "seventy weeks," which were equal to 490 years, and were cut off from the 2300 years, and made sure the vision. The seventy weeks are to be reckoned in their commencement "from the going forth of the commandment to restore and build Jerusalem," according to the instruction of Gabriel. This commandment went forth "in the seventh year of Artaxerxes the king." Now as The seventy weeks commenced here, so must the 2300 years commence at the same time, because the seventy weeks or 490 years were cut off from the 2300 years to make Daniel understand it. Commencing our reckoning, therefore, at the point specified, viz:—457 B. C. according to our chronology, then 1843, A. D. would bring us to the close of the vision.*HST July 17, 1844, page 185.16*

But says the objector, you have failed in your calculations.*HST July 17, 1844, page 185.17*

Ans. It is the word of the Lord on which we rely, and that has not failed. On this platform of heaven we rest our all, being assured that at the time appointed the end will be. We now, therefore, wait daily in expectation of our returning Nobleman, in hope that when Christ who is our life shall appear, that we shall appear with him in glory.*HST July 17, 1844, page 185.18*

As to the time of reckoning, I acknowledge a failure, if the objector will have it so, just so far as our chronology varies from the true

time, or the time appointed; and here is the head and front of our offence.*HST July 17, 1844, page 185.19*

Obj. Well, will you now give it up.*HST July 17, 1844, page 185.20*

No, never. My heart sickens at the thought. I cannot give up my blessed hope. What, give up and go to sleep when our Lord assures us that he is at the very door, and commands us to know the fact. Nay, rather let us at this important crisis watch so much the more and ever pray, Lord increase our faith.*HST July 17, 1844, page 185.21*

Go to sleep at the very time our lamps should be burning bright, and we ourselves waiting for the Bridegroom from heaven. God forbid.*HST July 17, 1844, page 185.22*

Obj. What do you intend to do?*HST July 17, 1844, page 185.23*

Surely what should a man do but adhere to the faith once delivered to the saints, and *wait* for the vision. We are not of them that draw back unto perdition, but fully believe the vision is for an appointed time. Relying, therefore, on the word of God. we still wait for the vision, knowing it will not tarry, but will immediately come. Even so, Amen. Come. Lord Jesus. j. hazelton*HST July 17, 1844, page 185.24*

Derry, July, 1844.*HST July 17, 1844, page 185.25*

D'Aubigne on the Reformation

JVHe

The work of D'Aubigne is one of great value. He has accomplished what few historians have accomplished before him—he keeps God and grace before him throughout. He sees God in history—all history—everywhere in history. And he appears to apprehend the design of Providence, in an unusual degree, in every movement. None can read the work without interest. All, too, will be *profited* by it, that read it. It is a work, as I believe, of *rare* merit. Perhaps it would not be saying too much, to say, It is *the* history of the present age. No topic of course can surpass the one he has chosen. The

mighty upheaving of the sixteenth century, which resulted in the establishment of the Protestant church, is of itself more absorbing than any other since the establishment of Christianity.*HST July 17, 1844, page 185.26*

But D'Aubigne has given *life* to the *living* picture. Everything is clothed with interest. The picture by consequence will long remain on the mind.*HST July 17, 1844, page 185.27*

Besides the above remarks, it should be added, that the work is adapted to the present crisis. Convulsive movements are now going on in the churches and out of the churches, in Europe and America. He who wishes to know how to endure well the storm, would do well, exceedingly well, to read D'Aubigne. He who would shun the fate of indecision, let him read D'Aubigne. He who wishes to know how to treat an erring brother, let him read this work. Let him study the character of Luther, Melanethon, Erasmus, Tetzel, Layola, Zuiugle, and he will know whom to follow in the hour of trial. He will perceive, too, that one spirit pervades all society—I mean all ages of a false character; and it is met by another from above. These spirits are in conflict. Men appear to be, and in truth are in some sense, although not exclusively, the agents. Yet God is in the armies of men; the wicked are in them also. None can be too careful on which side they are found, and by what spirit they are moved. We may see errors, too, in good men, and by reading the history of that intensely interesting revelation, we may shun them.*HST July 17, 1844, page 185.28*

I hope I may be allowed to commend the work to our Sabbath Schools. I would commend it to all who are looking for the immediate coming of Christ. I would commend it also to all who be have that sentiment heretical—an opinion not to be countenanced. Indeed, I wish the work were in the head, nay, heart of every man in America, and in the world. It would do them all good.*HST July 17, 1844, page 185.29*

G. F. Cox.*HST July 17, 1844, page 185.30*

Saco, July, 1844.*HST July 17, 1844, page 185.31*

Letter from E. Bellows

JVHe

Bro. Bliss:—Permit me, through the columns of the Herald, to state, as briefly as possible, the rise and progress of the Second Advent cause in this place. It has ever been interesting and encouraging to the little band here, to learn, through the. Herald, the state of the cause in other places; and I thought a few words in relation to our hopes and conflicts might not be without some interest to those abroad who are looking for the Savior.*HST July 17, 1844, page 185.32*

The first light upon the subject here received, was given us by Bro. Reed, in the fall of 1842, when some interest was manifested, and many were desirous of giving the subject an investigation. In the winter following, brednen Thayer and Snow delivered a course of lectures in the Free-Will Baptist meeting-house. Brother Snow continued with us a few weeks, and preached the word with power, the result of which was glorious. The church, as a body, was awakened to attend to the midnight cry, and sinners, by scores, thronged the anxious seats. But the excitement soon passed away, and with it the interest of many subsided, both in the church and out. Some in the church lost all their faith in the Lord's near approach, while others stood on the fence, ready to go the way the popular wind happened to blow. But, bless the Lord, there was a flame kept burning, and which has never been extinguished by all the engines of the devil and wicked men. We have two or three meetings during each week. The Lord has been with us by his spirit, to guide us into all truth, and unite us, heart and hand, to contend for the faith once delivered to the saints; while cold professors, in both churches, and all around us, have had to acknowledge that the Lord was on our side, and with us by his spirit.*HST July 17, 1844, page 185.33*

Those around us, who have prophesied that when the time Brother Miller fixed upon, as the termination of the prophetic periods, passed by, we should give up our hope in the Savior's appearing, are proved to be false prophets. They are greatly disappointed in seeing the true believers in the Advent at hand so firmly united and steadfast, patiently waiting for the event. We have much opposition from many in the professed church of Christ—many who say they

love the Lord with all their hearts, but who cannot bear a word said in their meetings about his coming. How great that love, which would keep its object at a distance!*HST July 17, 1844, page 186.1*

There is, at present, more than usual interest manifested among us. Some who have long been in a cold and indifferent state, are being revived and prepared to meet the Lord when he shall appear. May the same spirit of love and union which dwelt in the breasts of the primitive disciples of Christ, continue with us, till we, with him, shall come into the inheritance of the purchased possession.*HST July 17, 1844, page 186.2*

Yours, in hope,
E. Bellows.
Blackstone, July 3, 1844.

Letter from Brother O. W. Hazen

JVHe

Dear Brother Himes:—I have been wishing and waiting, for some months past, to hear from the brethren in Nova Scotia and New Brunswick. This morning my desire was gratified, and I send you this short epistle in answer to the inquiry, “What has become of brother Hazen?” I am yet alive, and looking up, bless God! I have felt, for a year past, very much interested for the brethren in that vicinity. It was there I commenced, in the capacity of a public speaker, feebly to wield the “Sword of the Spirit,” and cry “Behold, He cometh!” My health soon failed me, and I returned to Vermont. I have continued to labor since that time, (when my health would permit) in Vermont and N. H. I have been able to preach and lecture about an hundred times. While toiling and suffering with pain of body, Jesus has been with me, and the hope of soon seeing him has buoyed me up, and I toil on still, knowing that if I patiently suffer with Jesus, and endure to the end, I shall reign with him, and the rest will be glorious. I expected, ere this, to have been in the kingdom; but while the “vision tarries,” I “wait for it.” My faith grows stronger, and my hope brighter.*HST July 17, 1844, page 186.3*

“My longing heart, my longing heart is there.”*HST July 17, 1844,*

page 186.4

The brethren in this vicinity are still enabled “to give a reason of their hope;” while Satan rages, his kingdom trembles, and his crew are mocking, scoffing, deriding, crying Millerism, delusion, fanaticism heresy, “peace and safety,” “My Lord delayeth his coming,” etc. “But Jesus has been with us, is still with us, and has promised to be with us to the end.” Yours, in the hope of the Gospel.*HST July 17, 1844, page 186.5*

Hartford, Vt., June 21, 1844.*HST July 17, 1844, page 186.6*

Letter from Brother L. Bullough

JVHe

Dear Brother Himes:—I should like to say a few words through the columns of your paper, in regard to my present belief relative to the Lord’s coming, as some have thought that I had about given up my faith. It is now about four years since I embraced the Advent doctrine: and I have never felt to regret that I looked for the appearing of my Savior in 1843, for it led me to seek the Lord with all my heart, and to search his word with all diligenoe, to see if these things are so; and although that time has passed by, I have no desire to turn Infidel as some said we should, after ‘43 passed—No. I love the precious word of God better than ever. It is a lamp unto my feet, and a light unto my path. I still believe that the word of God teaches us that Christ is near, even at the doors, and, by the help of my dear Lord, I shall continue to look for him until he comes. The apostle says, *Hebrews 10th chap., 35, 36, 37*: “Cast not away, therefore, your confidence, which hath great recompense of reward, for ye have need of patience, that, after ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come, will come, and will not tarry.” Again: *1 John 2:28*—“And now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.” O, may we wait with patience, and have our lamps trimmed and burning, and all ready to meet our Lord, when he shall come. O that men would be wise, and seek the Lord while the door of mercy is open, for soon Christ will leave the mediatorial throne, and then it

will be forever too late. O, sinner, fly to Christ, while there is room.*HST July 17, 1844, page 186.7*

“I’m not ashamed to be despised
By those who ne’er religion prize;
Nor will I prove to Christ untrue,
For all that men can say or do.”*HST July 17, 1844, page 186.8*

Yours in love.*HST July 17, 1844, page 186.9*

Newton, June 12, 1844.

Letter from Brother Stevens

JVHe

Dear Brother Himes:—I drop you a line, in answer to yours of the 20th, which I received to-day. It would give me pleasure to see you, and to visit the Advent friends in Boston. But I am, for the present, engaged. After my Western wanderings, for a whole year, I felt somewhat excusable for partially retiring, at least for a while. I have, therefore, been pursuing my former, habits here for a few weeks, and endeavoring to sustain the few friends of the good cause in this place. They have felt much neglected, and truly enjoyed the season we have spent together. I have not, however, been left in peace. Importunate calls have been pouring in upon me so thick and fast, that I have consented to take the more open field again next Sabbath I go to N. Y., to spend a season—it is uncertain how long. Providence, I intend, shall be my guide. I write in haste, excuse my brevity.*HST July 17, 1844, page 186.10*

Believe me, truly yours,*HST July 17, 1844, page 186.11*

A. A. Stevens.*HST July 17, 1844, page 186.12*

Yale College, June 24, 1844.*HST July 17, 1844, page 186.13*

Letter from London

JVHe

Dear Brother Himes:—It is with pleasure we acknowledge the receipt of the third box of books, the expenses on which amount to L9 9s. It does our hearts good to see the spirit of generosity manifested by yourself, and the dear brethren in that quarter. I am thankful to God for what is doing in England through the sound of the Midnight Cry. You will see, by the papers, what is doing in Bristol. The cause is prospering in Nottingham: Brethren Macklenwood and Dealtry are there: London appears the worst place in this country for genuine religion, and of course for the Second Advent. It abounds with vice of every description. But thank God there are a few who are still looking with great interest for the Master's return. My faith is firm in his speedy coming; daily occurrences in the world strengthen me in the truth of these words, "the second Woe is past, and behold the third Woe cometh quickly."*HST July 17, 1844, page 186.14*

Mr. Habershon presents you with a copy of his new work. Brother Barker sends his love to you all, he is strong in faith; he says he cannot see anything in the prophetic periods extending beyond this year 1844. He is doing all he can to spread the truth. Yours in hope of soon seeing the King in his beauty. Elizabeth Lloyd.*HST July 17, 1844, page 186.15*

21 Parkers Terrace, Nicenger Road, Bonnandsey.*HST July 17, 1844, page 186.16*

Letter from Bro. T. Cole

JVHe

Lowell, July 3, 1844.*HST July 17, 1844, page 186.17*

Br. Hale:—I have just returned from the Gilmanton Camp-meeting. It was a glorious gathering of the saints, and all seemed to be full of faith and patience, looking for our King, and waiting his return.*HST July 17, 1844, page 186.18*

The meeting ended gloriously, all felt that it was good to be there, and I presume that the enemies of the cause felt assured that they must give up all hope of our going back. Onward, and onward,

seemed to be the word with all. I never saw greater faith in the great truths of the advent, than at this meeting. I must confess, for one, that I felt myself far behind many of the brethren and sisters, that I met at that meeting, in the faith. I found them more willing to sacrifice and risk on the promise and sure word of prophecy, than many with us. The Lord help us, my dear brethren, to show our faith by our works. The Judge standeth before the door, and oh, how holy, how free from the contaminating influence of this world, ought we to be; how little we should love and care about its riches and honors, how empty will they all appear to that soul when expects any day his Lord and Redeemer. My dear brethren, I awfully fear that thousands in that day will wail and mourn who have even made great professions of faith in his near approach. They have not been willing to start out of Sodom, until they see the fire, it will then be too late. My brethren, Lot left Sodom by faith, Noah entered the ark by faith, we must leave the world by faith. Shall the Son of Man, when he cometh, find faith on the earth?*HST July 17, 1844, page 186.19*

Timothy Cole.*HST July 17, 1844, page 186.20*

Philadelphia, Pa

JVHe

A letter from Br. J. W. Dyre, dated Phil., July 1, says:—The Prot. Methodist preacher, stationed at Kensington, has just avowed his faith in the Advent doctrine, and two-thirds of the church are with him. The excitement is great, and they are turned out without judge or jury. They intend to make a permanent stand in Kensington. The cause was never more successfully onward, than at present.—Though our city congregations are not so large as they were, the mass is evidently more learned than ever. We are comforting one another with the words of *His coming*. We have a grove meeting on the 4th of July."*HST July 17, 1844, page 186.21*

They are much in want of lecturers in Philadelphia and that region.*HST July 17, 1844, page 186.22*

Waterloo, L. C.—Bro. A. Garlick writes:—"The brethren in this place are still waiting for the consummation of their hopes. They are

strong in the faith, that the time is near. We need help Cannot some good brother 'come over and help us?' "*HST July 17, 1844, page 186.23*

Cannot some brother comply with the above request? Eds.*HST July 17, 1844, page 186.24*

Lockport, N. Y.—Bro. Elon Galusha writes:—"The band at Lockport are all firm and united. The same is true in Buffalo; and thank God it seems to be so everywhere, with very few exceptions. Every day develope new evidences that the end is approaching. May we all be in the watch-tower.*HST July 17, 1844, page 186.25*

Letter from I. H. Shipman.—"Dear Bro. Himes—The camp-meeting at Cambridge was one of the best I ever attended. Brn. Miller, Powell, Kimball and others were in attendance. Many backsliders were reclaimed, and a few sinners were converted. About 4,000 were present on the Sabbath; good order prevailed throughout the meeting. I never saw the saints stronger or in better spirits. The last evening of the meeting, the unconverted gathered in a group and sung several hymns, and left the ground in silence. May God have mercy on these precious souls, before it is forever too late.*HST July 17, 1844, page 186.26*

On Monday morning we formed the parting circle; it was a time of deep feeling; it seemed as though every heart beat in unison; it was one of the most melting heavenly times I ever witnessed. The entire ground, within the tents, was encircled, and weeping and rejoicing went up from every side of the encampment.*HST July 17, 1844, page 186.27*

North Springfield, July 8th, 1844.*HST July 17, 1844, page 186.28*

Springfield, Ms. Bro. H. Heath writes:—In this place there is a small band of brethren who are rooted and grounded in the blessed doctrine of the Savior's coming, who meet on the Sabbath and Wednesday evenings to comfort and encourage one another in the faith. Those passing through the place that can stop and scatter seed by the way side, are directed to Bro. Beckwith's one fourth of a mile north of the Depot. H. Heath.*HST July 17, 1844, page 186.29*

Renunciation of Millerism.—Rev. G. F. Cox has, in the last Zion's Herald, renounced his belief in Millerism.—*Hartford, Ct. Courant*.*HST July 17, 1844, page 187.1*

We are sorry that our good friends of the Courant should be so led away by the error of the wicked as to publish the above; and we are the more sorry because from the credit of that paper for veracity, many may be led to believe it correct. It is true that Brother Cox did publish his *confession* in Zion's Herald, and in the Advent Herald, but renounced nothing. He *confessed* what we all *confess*, but he is still with us in every thing for which we contend; and he is still one of our correspondents, as an article in this paper will show. Will the Courant please correct.*HST July 17, 1844, page 187.2*

There are a few papers, when they are misled by our opponents, that have the justice to rectify their errors, as the following will show. Their number is, however, small.*HST July 17, 1844, page 187.3*

The Midnight Cry is no longer published.—*N. Y. Sun of June* 1*st*.*HST July 17, 1844, page 187.4*

It appears we were in error in announcing the death of the Midnight Cry. That paper is still published.—*N. Y. Sun of June* 3*d*.*HST July 17, 1844, page 187.5*

Father Miller, at the Tabernacle in Boston, on Tuesday night, said he had made a great mistake about the end of the world. The time has now gone by, and he must confess he knew nothing about it. —*N. Y. Tribune of June* 6*th*, 1844.*HST July 17, 1844, page 187.6*

End of the World.—We have had our attention called to the "Address" of the Second Advent Conference recently held in Boston, by which it appears that the statement attributed to Father Miller, that he had given up waiting for the end of the World, is incorrect. The Address says:—The events in the history of the world and the signs of the times all assures us that the end is near.*HST July 17, 1844, page 187.7*

The prophetic periods, as we have understood them from the first, bring us to the same results. Indeed we have felt, for more than a year past, that their termination might be expected at any time; and

although there may appear to be a delay of the events which are then to come, we are confident that our views of these periods are based upon data and interpretations which no man has been able to overthrow. It is true we have been called to wait beyond the definite time at which it was supposed there was reason to expect the end would come! But we believe as fully as ever, that these periods express *the time of that event, that at the time appointed the end shall be, and that it cannot be far distant in the future*.—*N. Y. Tribune of June* 10*th*, 1844.*HST July 17, 1844, page 187.8*

Rumor states that Elder Rollins has publicly denounced—Miller and all his humbugery—*The Brunswicker, June* 27*th*, 1844.*HST July 17, 1844, page 187.9*

Not so.—In our last we stated that *rumor* said that Elder Rollins had publicly denounced (renounced) Miller and all his *humbugery*, since which Mr. Rollins has called upon the publisher and informed him that the statement was incorrect, and requested that it should be rectified, which we most fully comply with.—*The Brunswicker, July* 4*th*, 1844.*HST July 17, 1844, page 187.10*

This list might be greatly extended.*HST July 17, 1844, page 187.11*

Prospect of the World's Conversion

JVHe

This extract is from a letter from Dr. Hawes, of Hartford, Ct., which we copy from the N. Y. Evangelist. Dr. Hawes has been travelling in Syria, and finds but little evidence of the world's immediate conversion. With such facts, and the word of God staring us in the face, who cannot see the hopelessness of such expectations:*HST July 17, 1844, page 187.12*

"I have seemed to myself in the midst of paradise, and could hardly think it possible that the people could be otherwise than happy. But on turning to view the moral and social aspect of things, I have again and again been overwhelmed by the dark and gloomy contrast. The people are poor, ignorant, degraded and miserable beyond what I had before supposed possible. Family and domestic

comforts are unknown: children ragged, dirty, neglected;—houses and villages in ruins; plains and valleys of exuberant fertility are lying waste and barren.—Crowds of beggars are througing on every side, and degradation and misery are everywhere visible. Such, especially, is the state of things in Syria and Palestine, where I have last travelled. In a rich and fertile region beyond the Jordan, 466 villages have been found in ruins, and nowhere, as I passed from Mount Lebanon through Gallilee and Samaria to Jerusalem, did I witness one single mark of progress, or improvement in anything; but everywhere the most affecting signs of decay and hastening ruin. The cause of all this, I said, is *sin*—is departure from God, and neglect and abuse of his visitation. Nothing else, I felt sure, would sink the people so low, or make them so miserable; and nothing, I am sure, but a return to God and duty, through the blessed influence of the gospel of his Son, can bring intelligence and happiness to the people, or save [original illegible] everlasting.*HST July 17, 1844, page 187.13*

I have a deeper impression than ever of the great difficulty of introducing the gospel in its purity and power among the people of these lands. They are shielded by many corrupt forms of Christianity.—They are held under the power of superstition and ignorance by a corrupt and selfish priesthood; are ground down to the earth by oppressive governments; are disheartened, broken-spirited, and, to a deplorable extent, are led captive by the devil, who as a strong man armed holds them in quiet subjection to his will.*HST July 17, 1844, page 187.14*

The people are furnished with numerous substistutes for the pure gospel; are riveted to dead forms; believe themselves to belong to the only true church, and heirs of salvation, because they are baptized, or have been on a pilgrimage, or have done some work of supposed merit. At the recent celebration of Easter in Jerusalem, it is supposed there were 5000 pilgrims present, from different and distant parts of the world. All are seeking salvation in a way in which it is not to be found, and resting perfectly satisfied with their state and prospects; often having gone through the prescribed forms and ceremonies, washed in the Jordan, and visited the various holy places around Jerusalem."*HST July 17, 1844, page 187.15*

Letter from Bro. Turner

JVHe

Dear Bro. Hale.—I wish to say to my Advent brethren and sisters, that I have recently followed my Savior into the water. Notwithstanding my former views, having been a Methodist Preacher, and although I had supposed I had been baptised by pouring, I have been led to examine myself critically, and also the law and the testimony; and feeling sensible, that to be ready for the coming of my Lord, I must stand, having my loins girt with truth, I have taken my cross and followed Jesus.—On examination, I remember that my early impressions were, that to be buried was baptism, and I am now satisfied as to the Bible mode, and while declaring my convictions of duty, the Lord abundantly blessed my soul.*HST July 17, 1844, page 187.16*

The opposition in this state is now most powerful; since our opponents have failed in all their prophecyings, they resort, in many instances, to the vilest misrepresentation, with a view to injure the cause and its advocates.*HST July 17, 1844, page 187.17*

It is now reported, both by ministers and church members, in all these regions, that I was ordained at Boston by those men who had never been themselves ordained, and, therefore, I have no right to administer the ordinances.*HST July 17, 1844, page 187.18*

Now, as these reports are injuring the cause of truth, will you just correct them by stating the facts in the Herald, as they occurred in your city.*HST July 17, 1844, page 187.19*

We would say, for the information of those interested, that the ordination of Bro. Turner took place in this city, in the Scriptural form: “With the laying on of the hands of the Presbytery.” *1 Timothy 4:14*. Eds.*HST July 17, 1844, page 187.20*

Alexander Campbell, in the Harbinger, after copying from us a long article on church feasting, without giving us any credit, says:—*HST July 17, 1844, page 187.21*

Let our brethren that fear the Lord, and understand the spirit of this

present age, avoid luxurious living, both at home and abroad, gay and fantastic apparel, costly furniture, and every species of sensual indulgence. Let them take in their sails; for a storm is coming upon this land, more to be dreaded than the Sirocco or Levanter of more eastern climes. Alas, for the times! when Methodism, and every form of Protestantism, of ancient Puritanism, have so run down to the dead level of all manner of conformity to the world. Splendid churches, rich saloons, well crimsoned pulpits, superb curtains, sublime organs, 'elegant preachers,' well read sermons, well feasted hearers, and polite audiences, have gained the day, and triumphed over reason, conscience, the law, and the gospel. A. C.*HST July 17, 1844, page 187.22*

Another article in a late number of the Harbinger, which is spoken of by the editor, as indicative of more than usual attainments in their present state of the Christian world, in contrast with the primitive church, was credited to "The Bible Student and Family Monitor." It was, however, quoted in connection with some four columns of other matter, by the "Student," from this paper, without credit. "The Herald of the Future Age," is also credited by the Christian Journal, from an article which was copied by the "Age," from this paper, without credit.*HST July 17, 1844, page 187.23*

Popery.—A Woman sentenced to Death for embracing Protestantism!—It will be seen by the following article from an English paper, (the London Witness) that in Madeira, a woman, the mother of seven children, has been sentenced to death for embracing the Protestant faith:—*HST July 17, 1844, page 187.24*

"On Tuesday last a meeting of the town council of Edinburgh was held in the council hall, the Lord Provost in the chair. After some routine business had been transacted, Mr. Macfarlan, a councillor, called the attention of the council to the case of a woman named Maria Joaquina, who had been sentenced to death in the Island of Madeira, for denying the worship of the Virgin, and the doctrine of transubstantiation; and moved that the council transmit a memorial to Lord Aberdeen, Secretary for Foreign Affairs, on the subject. Mr. James Duncan (who had resided for some time in Madeira) seconded the motion, which was unanimously agreed to.*HST July 17, 1844, page 187.25*

The council at the same time directed copies to be sent to Lord Howard de Walden, our ambassador at the Court of Portugal, and to Mr. Stoddard, the British consul at Funchal, in Madeira. The poor victim in this case, Maria Joaquina, wife of Manuel Alves, is the mother of seven children, of which the youngest was an infant at the breast when she was cast into prison. Of the various counts in her indictment, all relating, not to conduct, but to belief, two only have been established. It was sworn against her by one witness, that he had heard her say the Host is bread; and it was attested by several witnesses that she had said the Holy Scriptures forbid the worship of images.*HST July 17, 1844, page 187.26*

And for these heresies—identically the old truths for which so many suffered death in our own country during the minority of one Mary, and in the sister kingdom during the bloody reign of another—this poor woman was sentenced, on the 2nd day of May, after her long imprisonment in a noisome dungeon, to die on a scaffold."*HST July 17, 1844, page 187.27*

Infidels.—It is not in general the want of evidence, but the want of virtue, that makes men infidels; let them cease to be wicked, and they will soon cease to be unbelievers. "It is with the heart," says St. Paul, (not with the head) "that man believeth unto righteousness." Correct the heart, and all will go right. Unless the soil is good, all the seed you cast upon it will be wasted in vain. In the parable of the sower, we find that the only seed which came to perfection, was that which fell on *good ground*, or an honest and a good heart. This is the first and most essential requisite to belief. Unbelievers complain of the mysteries of revelation, but we have the highest authority for saying that, in general, the only mystery which prevents them from receiving it, is the mystery of iniquity.*HST July 17, 1844, page 187.28*

Advent Herald & Reporter

No Authorcode

"The Lord is at Hand."

BOSTON, JULY 17, 1844.

FUNDAMENTAL PRINCIPLES on which the SECOND ADVENT CAUSE IS BASED

JVHe

*I.—The word of God teaches that this earth is to be regenerated; in the restitution of all thing, and restored to its Eden state as it came from the hand of its Maker be fore the full, and is to be the abode of the righteous in their resurrection state.*HST July 17, 1844, page 188.1

*II.—The only Millenium justified in the word of God, is the 1000 years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelations. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.*HST July 17, 1844, page 188.2

*III—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.*HST July 17, 1844, page 188.3

*IV.—The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.*HST July 17, 1844, page 188.4

V.—There are none of the prophetic periods, as we understand them, extending beyond the [*Jewish*] *year* 1843.HST July 17, 1844, page 188.5

*The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.*HST July 17, 1844, page 188.6

Note.—*The above was written in the Jewish year* 1843, *which has now expired. According to the best chronologers the captivity of Manasseh, the commencement of the seven times, or* 2520 *years of Levit.* 26*th. was B. C.* 677; *also the captivity of Jehoiakim the*

comnencement of the Great Jubilee, or 2450 *years, was B. C.* 607; *also the decree to rebuild Jerusalem in the seventh of Artaxerxes, the commencement of the* 70 *weeks and* 2500 *days, of Dan.* 8*th and* 9*th, was given B. C.* 457; *and also the taking away of Paganism in Rome, the commencement of the* 1335 *days of Dan.* 12*th. was about A. D.* 308. *Reckoning from those several dates, the respective periods can extend only to about the Jewish Year* 1843. *This being ended, our published time it now past; but as we can find no new dates for the events from which we have reckoned those periods, we cannot extend them beyond the time specified, which has been our only time; and yet our faith is as strong as ever, that at the end of those periods the Lord will surely come; while we can only wait for his coming such time as human chronology may have varied from the exact time,—continually looking for, and momentarily expecting his appearing. This we do in accordance with Habakkuk 2:3*,—"*For the vision is yet for an appointed time but at the end*" [*of the prophetic periods*] "*it shall speak and not lie; though it tarry*," [*beyond their apparent termination*] "*wait for it; because*" [*when they are fulfilled*] "*it will surely come, it will not tarry*,"*HST July 17, 1844, page 188.7*

The Retrospect—State of things

JVHe

Having travelled among the brethren extensively since the close of the Jewish year, 1843, and attended many Conferences and several Camp-meetings, we wish to give a few facts relating to the state of the Advent cause.*HST July 17, 1844, page 188.8*

I. *The position taken, as to the prophetic periods*. They generally hold that our principles of interpretation are correct. If there is any mistake it is only such as all chronologers and historians alike have fallen into, and which can be only a short time, "a little while," during which we are to "wait," while the vision tarries to be "tried," and fitted for the Kingdom. And at the true termination of the prophetic periods, they expect the Advent, and revelation of the Kingdom of God.*HST July 17, 1844, page 188.9*

II. *Their faith, and confidence in the coming of the Lord*. I have

never witnessed a stronger, or more active faith. Indeed, the faith and confidence of the brethren in the prophetic word was never stronger. I find few, if any who ever believed on Bible *evidence*, that are at all shaken in the faith; while others are embracing our views. The hope and the theme of the glorious Advent is becoming more heart cheering every day. It now, more than ever, has all the interest of an eternal reality. They will hold on, till that hope is realized by the coming of its glorious Author.*HST July 17, 1844, page 188.10*

III. *Their practice, and general course as to the business of the world*. On this subject there is some difference of opinion. Some few abandoned their general routine of business performing only so much labor as was necessary for their present wants, and devoting the rest of their time to duties of philanthrophy and religion. Others have continued in their usual employments, curtailing only so much as not to have "the heart overcharged with surfeiting and cares of this life." All have acted for themselves, in the fear of God, in these matters. As a general thing, I have found the Advent believers, consistent, and devoted, "fervent in spirit serving the Lord. That there are some exceptions we do not doubt. Some with us, as among all other classes of professed Christians are indiscreet, and in some cases extravagant. This the faithful and judicious have to bear as a burden and reproach. But no fair, or candid mind will condemn the good with the evil.*HST July 17, 1844, page 188.11*

IV. *Doctrine of Holiness—Its perversion*. The Advent doctrine has had a tendency to awaken the conscience, and lead its real believers to seek the *highest state* of Christian holiness, as a preparation for the advent. Mr. Miller preached the advent doctrine with the most close and strong appeals to the heart,—the tendency of which was to lead to a life of holiness. He does not hold to a *second work*, called by some sanctification; but to the regeneration of the heart, and then the practice of all christian duties, which perfect the faith in a life of *entire consecration*, which embraces all that others call a work of sanctification.*HST July 17, 1844, page 188.12*

Some have taken the Methodist view of sanctification, and yet another class, the Oberlin view.—These views, as held by either

class, and carried out in a holy state of the affections, and the life, have been instrumental in preparing souls for the kingdom of God. This doctrine held and illustrated by Brn. Fitch, Brown, Cox, Eastman, and others, has had a salutary influence. But we find, in several parts of the country, *another view*, a perversion of this holy doctrine. A view that has led to “spiritual pride,” “self-exaltation,” “vainly puffing” up *un*sanctified human nature, bringing forth the fruits of selfishness, division, confusion and every evil work.*HST July 17, 1844, page 188.13*

The germ of this mischief is brought to view in the following extract from a communication received from one, who for a time appeared to be with us, though his present position is extremely doubtful, and who is well known in this vicinity to have been a principal instrument in encouraging these fanatical transactions, under the profession of superior holiness. He says: “With this superior illumination, aided by their past experience, it is not difficult for them to determine, to their *own* satisfaction, in view of what they may see and hear, who are and who are not New Testament Christians; for they have been clearly taught of the Holy Ghost, in connexion with the Swerd of the Spirit, which is the word of God, what are and what are not genuine developements of a heart *altogether right with God, in which is no guile*. They have now, also, no need that other Christians should tell them what is, and what is not their duty, in any case.”*HST July 17, 1844, page 188.14*

Again: “And if any one in the community of such Christians, who has not this experience, regards himself as authorized to guide or direct the course of others, in any respect, there will almost unavoidably be a *continual clashing*, if not an *open rupture*,” etc.*HST July 17, 1844, page 188.15*

Again: He speaks of “indescribable yearnings of solicitude, which suddenly prostrates them on the floor or ground, or nerves them to some peculiar bodily exercises, and to the performance of some peculiar duties and prompts for them inexpressible groans of agony,” as the “making up in their flesh, that which is behind of the sufferings of Christ, for his body’s sake” (!!!)*HST July 17, 1844, page 188.16*

In consequence of receiving, and giving way to the above views and impression, some persons in the vicinity of Boston, also in Connecticut, and elsewhere have gone into excesses, and various ridiculous airs and movements, which violate both the precept and spirit of Christianity. I am happy to find that this spirit has not spread far thorough the country, and that the originators, who, for a time, had all the outward marks of sincerity and piety, have now exposed themselves and their principles, to the rebuke of all who understand their movements. The eyes of the friends of the cause are now open, and we have nothing to fear on this account.*HST July 17, 1844, page 188.17*

The following admonition of our Saviour commends itself, especially at this crisis, to all who are looking for their Lord:—*HST July 17, 1844, page 188.18*

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.*HST July 17, 1844, page 188.19*

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." J. V. HIMES.*HST July 17, 1844, page 188.20*

Boston, July 11, 1844.*HST July 17, 1844, page 188.21*

Men are Prone to Error

JVHe

In every great and good cause there have always been found those, who would fain abandon the great question at issue, that they might draw away disciples after them—men whom God never fitted for the position to which they aspire—who as the apostle says, desire to be teachers of the law, understanding neither what they say, nor whereof they affirm. This was the case not only in the Jewish and primitive Christian church, but in every great movement of the church since.*HST July 17, 1844, page 188.22*

When God had given the law to Israel amid all the thunders of Sinai, it required an absence of Moses in the mount of but forty days, for the whole nation to relapse into idolatry. At the request of the people Aaron was ready to make a golden calf which they worshipped as the god that led them out of Egypt. After Israel had been about two years in the wilderness, Korah and his company, two hundred and fifty princes of the people rebelled against the Lord; “and they gathered themselves together against Moses and against Aaron, and said unto them, ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?” So they all perished. And thus Israel continued to be afflicted by those who would turn away their ears from the truth.*HST July 17, 1844, page 188.23*

Under the Christian dispensation, one of the twelve was found base enough to betray his Lord; and while Peter with oaths and curses denied him, the rest forsook him and fled. And when the Holy Spirit had been poured upon the church, we find Ananias, with Sapphira his wife lying unto God; Simon Magus endeavoring to purchase the gift of the Holy Ghost with money; and also “certain vagabonds of the Jews, exorcists, taking upon them to call over them which had evil spirits, the name of the Lord Jesus,” that they too might work miracles. Again the apostle informs us how false brethren were brought in unawares, “who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection no not for an hour;” “for,” he says, “they who seemed to be somewhat, in conference added nothing to me.” Others of the early church dissembled. so that Barnabas also was carried away with their dissimulation, and Paul withstood Peter to his face, because he was to be blamed. Again we find Hymeneus and Alexander making shipwreck of the faith, whom the apostle delivered unto Satan that they might learn not to blaspheme; Hymeneus and Philetus we find teaching that the resurrection was past already, which overthrew the faith of some; and phigellus and Hermogenes with all Asia turning away from the Apostles doctrines; while Alexander the coppersmith did him much evil, and greatly withstood his words; so that at Paul’s first answer, no man stood with him, but all men forsook him. Demas also forsook him, having loved this present evil world. There was

Diotrephes also “who loved to have the pre-eminenee,” and received not the apostles; and John said, he would remember “his deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. There was also the sect of the Nicolaitanes whose deeds God hated.*HST July 17, 1844, page 188.24*

Paul informs us that he had to contend with many gainsayers and “unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths,” he says, “must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.”*HST July 17, 1844, page 189.1*

Now all those things were written for our admonition, and for ensamples unto us, upon whom the ends of the world have come, that we may be steadfast in the faith, and “be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive.”*HST July 17, 1844, page 189.2*

In the reformation, and in the days of Fletcher and Whitefield, and in every time of special religious interest, the same spirits have manifested themselves as though they had been called in myriads from the vasty deep, to oppose, to distract and to defeat the expected good, by a mixture of error. We therefore need not be at all surprised at having to contend with the same elements in the glorious Advent cause. The devil is too jealous of his interests not to watch with an eagle’s eye, a cause like this; and no means will he leave unused to prevent men from listening to this truth. His object is to drive men to extremes,—bigotry on the one hand, and anarchy and fanaticism on the other. He will fill some with a spirit of bitterness and denunciation that they may denounce and turn away those from the truth, who might otherwise listen to it. Others he will tempt to weak and foolish interpretations of scripture, that all the advent teachings may be dispised. Some will be prompted to new and strange, and startling exercises, and heresies, and errors, that all may be condemned; while others will seek openly or covently to turn away the minds of men from the great question of the advent at the door, to their own narrow and bigoted and sectarian views, that

the coming of the Lord may be forgotten. And all these will fain to believe that God has raised them up to guide the advent ark. “Of this sort” says the apostle, “are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly ahall be manifest unto all men, as theirs also was.”*HST July 17, 1844, page 189.3*

In the hour of temptation, all those who are loving the Lord’s appearing in sincerity, have need of continual watchfulness, that no man turn them aside after fables, and that no man take their crown. To the *law* and the *testimony* let every appeal be made; on the *word of God* let us be steadfastly fixed, and should the rains descend, and the floods come, and the winds blow, and beat upon the house, it will not fall: for it will be founded on a rock.*HST July 17, 1844, page 189.4*

Acts 20:29.—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*HST July 17, 1844, page 189.5*

Statement and Protest

JVHe

*Of Advent believers in Watertown, Ms.**HST July 17, 1844, page 189.6*

It is known to our friends and the public generally around us, that the believers in the Second Advent of our Lord and Savior Jesus Christ at hand, set up a meeting by themselves in this village about a year since; and although we belonged to different sects, and differed in our opinions on other points, there was a general agreement in these particulars:—1. That the renewed earth is to be the final inheritance of the people of God. 2. That the Lord Jesus Christ, who, according to *Hebrews 1:10-12*; *12:25-28*, and *Revelation 20:11*; *21:5*, is to “change” the heavens and the earth

which are now, and “make all things new,” is to reign over the new earth, and be personally present with his saints forever and ever. 3. That this change is to take place at *the second coming of our Lord*, when all who are his, whether they sleep in the dust of the earth, or may be alive and remain unto his coming, will be changed from a state of mortality to immortality, and become equal to the angels; and that the wicked, who are then alive, will be destroyed out of the earth. 4. That all the prophecies which unfold *the time* when this new state of things is to be ushered in, by specifying *the signs* which should indicate the coming of the Lord to be near, or by connecting his coming with *the prophetic history of the world*, have all been fulfilled, so that we have nothing now to look for, according to these prophecies, but the coming of the Lord; and, 5, That the *prophetic periods* which make known the chronology of this great event, terminate “about the year 1843.”*HST July 17, 1844, page 189.7*

In the belief and promulgation of these views of the above Scriptural questions, we were united and prosperous until a few individuals 12The names of these individuals are Elizabeth Stone, and a ‘Miss Thompson. came among us from abroad, who made pretensions to the possession of superior light to that derived from the word of God, whose devotions were characterized by strange, disgusting, and indecent “exercises,” which they ascribed to the “power of God,” while all who could not approve them were denounced as *blind*, spiritually *dead*, and exposed to hell.*HST July 17, 1844, page 189.8*

And as some of our number saw fit to receive these persons as the servants of God, and to countenance their proceedings, while the principal part of the Advent believers could not approve them, as they could give no reason from the word of God for their opinions and practices still, as we were unacquainted with these workings of Satan, though the history of the church shows that they have characterized every remarkable movement of Providence in past ages, we now see that we did not oppose them with the promptness and decision which the case demanded.*HST July 17, 1844, page 189.9*

The result has been, our peace and Christian harmony have been disturbed—the efforts which should have been directed to the good

of our fellowmen generally, have been turned against one another, (for it was deemed of more importance that Christians should be converted to the silly whims of these “praters” about questions that are of no profit, than that men should be converted to the truth as it is in Jesus,) the weak who should have been nourished and strengthened, have been stumbled and trampled upon by these harsh and cruel enemies of the flock, the cause of God has been disgraced, the kindness of Christian hospitality has been returned with outrage and insult, and the peace of the community has been unnecessarily and unrighteously broken while evil and only evil has been the result of their agency.*HST July 17, 1844, page 189.10*

We therefore, as Adventists, protest that the opinions of these persons above referred to, in reference to the *working of miracles*—the attainment of *resurrection bodies*, before death is swallowed up in victory—the relation of those whom God has made “one flesh” by the holy institution of marriage—the gift of intuitive *discernment of spirits, etc., etc*., are no part of the Advent faith; and for the most part are directly opposed to the word of God, while in one case at least, they are condemned as “doctrines of devils.” *1 Timothy 4:1-3*.*HST July 17, 1844, page 189.11*

We can have no sympathy with their opinions, their spirit or practices. And though we are grieved that any of our former number should still adhere to, and sustain them, however sincere they may be, we believe they are deceived, not knowing the Scriptures nor the power of God.*HST July 17, 1844, page 189.12*

We have, therefore, resolved to seperate ourselves from all who walk thus disorderly and unscripturally, and so contrary to the views of all intelligent and consistent Adventists, according to the command of the apostle: “*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned*; and avoid them:” We can hold no fellowship with them in these things.*HST July 17, 1844, page 189.13*

But while we take this course which duty requires, and speak what we believe to be the truth, we do not wish to injure any person. We have repeatedly proposed a separation. We have offered to let them take our place of worship and consented to meet by

ourselves; we have offered to take it entirely ourselves if they would leave, but they have refused all these offers. [13]Since the above was written, those to whom we have referred in this article have agreed to take our former place or worship, on their own responsibility. Those whose names are subscribed to this document, and others friendly to their position, will meet at some other place. We are therefore, compelled to take this course or be partakers of other men's sins, by allowing the truth of God to be blasphemed on their account.*HST July 17, 1844, page 189.14*

We wish to be prepared to give up our account to him who is ready to judge the quick and dead; and we must clear ourselves from all things which are contrary to the requirements of his word. If there may be no more than *eight souls*—the number saved in the ark, or even *two*—the number that entered the land of Canaan of those who came out of Egypt, we wish to know who they are, that we may comfort one another as we travel on the remainder of our pilgrimage, exhorting one another, and so much the more as we see the day approaching.*HST July 17, 1844, page 189.15*

Our views as Adventists remain unchanged. Though the exact time specified by Mr. Miller, in which be supposed the prophetic periods terminated, has past, still we are confident that these periods express the time when the end of all things is to come, and that the apparent delay is only the result of the inaccuracy of historians and chronologers, in reckoning the time from the events at which these periods commenced, and as that inaccuracy cannot amount to any considerable period, we are confident the end must be near.*HST July 17, 1844, page 189.16*

And while we feel unspeakably anxious that our friends and fellow men should seriously consider these things, we do play that they may not be ensnared in this common device of the devil, that of rejecting the truth on account of the faults of its professed friends.*HST July 17, 1844, page 189.17*

As we would not have any man believe the truth simply because we believe, so we entreat them not to reject it because some of its professed disciples have given occasion to speak evil of it. The truth is as important as ever, and its claims should be considered independent of any such questions.*HST July 17, 1844, page 189.18*

Our earnest prayer is that we ourselves, and our fellow men, may be prepared for the hastening judgment.*HST July 17, 1844, page 189.19*

GEO. R. HOLBROOK.
L. T. CUNNINGHAM.
JOHN PERKINS.
WM. C. STONE.
FRANCIS L. SMITH.
REBECAH HOOPER.
SALLY BATES.
Watertown, July 7, 44. MARTHA F. HORN.*HST July 17, 1844, page 189.20*

The “Wiles of the Devil” are various, and we cannot always know on which side to find him. Sometimes he stands arrayed against the doctrine of the Advent as its most bitter enemy. But if he finds that, a less favorable position to injure the cause, he is ready to turn Adventist, and modestly asks that the helm be committed to his care. Bitter enemies do not always make the staunchest friends. Says the apostle, *Ephesians 6:11-12*. “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”*HST July 17, 1844, page 189.21*

Error, always shuns the light; truth, never. Error fears to stand by the side of truth, lest its naked deformity shall be seen. Truth courts investigation, and challenges comparison with an erroneous views, knowing it will suffer nothing by such comparison. While the truth wishes to be presented side by side with the opposite error, that impartial minds may decide its merits; error shrinks from such scrutiny, as embarrassing and unjust restrictions.*HST July 17, 1844, page 189.22*

THE GILMANTON FEAST

JVHe

Our meeting at Gilmanton, N. H., was indeed a feast to the saints, who gathered together to spend a week in tents to contemplate the "promise made to the fathers," and to examine our title to the *heirship*, with them, of the "same promises." Retired from the busy scenes of the world, and the splendor of a worldly and popular worship, we sought and found Him who is to be "worshipped in spirit and in truth," to be very precious to our souls. Though the multitude was made up of those who were recently of almost all sects and creeds, we found ourselves united in "*one faith*," and in one "blessed hope." The bond of union was not artificial, but natural —arising out of our unity of faith and hope, which take hold on heaven, and consequently is of heavenly origin. We felt it to be so. Nothing else could unite and cement us, (with all our varying views on minor matters) in such heavenly bonds of peace and love. In this time of trial, while our minds are struggling for higher attainments, and for all *practical* truth, there is, of necessity, a difference of opinion in relation to faith and duty;—and, seeing the "Judge at the door," we all wish to act promptly and faithfully in what we regard of high practical moment. Yet, on these imperative duties, we have different views, which make it the more difficult to keep the unity of *action*, as well as faith. Yet, in the mighty struggling of the elements, in reference to the present truth and present duty, God has kept us in indissoluble bonds. Our most earnest prayer goes up daily to Him who died for us, that he may thus keep us till the end.*HST July 17, 1844, page 190.1*

Our meeting was held on the old ground, where the brethren met two years since, near the residence of Elder Clark, in Upper Gilmanton. It is an excellent place, in most respects, for a Camp Meeting. The society is good, (and with the exception of a few irresponsible persons, from the neighboring villages, who amused us a little,) we were received in a most christian and hospitable manner. We cannot, in justice, omit to say, that our special gratitude is due to our venerable father in the Gospel, Elder Peter Clark, and his family, for their unremitting attention to us during the meeting. He is now in the forty-fifth year of his ministry,—is in good health,—his mind is vigorous and active, and his faith is clear and strong in the speedy coming of the Lord. May he live to see the Second Advent, as good old "Simeon" did the first.*HST July 17, 1844, page 190.2*

Lectures were given on appropriate subjects, by Brn. Jones, Cole, Eastman, Simpson, Churchill, and others. They seemed to speak from the heart. God was with them. The saints were refreshed, and "built up in the faith." There were nine large tents on the ground, in which *prayer meetings* were held during the intermission of service at the stand. These were powerful. God's presence was manifested, and the "feeble became as David, and the strong as an angel of the Lord." Many were blessed with a full salvation. There was but little impression made upon the wicked for their salvation. The word took hold of them, but seemed not to melt or break the heart as in former times. "The wicked are doing wickedly" at this time, under the strongest moral restraints; while "the righteous are holding on their way, and he that hath clean hands is growing stronger and stronger."*HST July 17, 1844, page 190.3*

The brethren in this section of the country, are stronger in the faith of the speedy advent than ever. I have not seen so great faith, no, not in Israel. They seem to feel a deep consciousness that we are now living in the "little while;" *Hebrews 10:37*—and the "quickly;" *Revelation 11:14*—and the "waiting time" of *Hebrews 2:1, 4*—and the "day," *Hebrews 10:25*—and are endeavoring to *live out* this faith, as consistent believers. Some of them, who have, in times past, been buried up in the world, have determined to perform no more labor than is *necessary* for their good and their ordinary wants; determined not to be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon them unawares; *Luke 21:34, 36*. They have not left *all labor*, nor become *loafers* and "busy bodies" working not at all, (*2 Thessalonians 3:10, 12*,) but are diligent in all necessary duties, "fervent in spirit, serving the Lord."*HST July 17, 1844, page 190.4*

That *some* have taken an extreme ground, we do not deny; but that *many* have taken the extreme ground of the *worldling*, in relation to the affairs of this life, we *cannot* deny. As a general thing, the medium course is taken, and the consistent and devout, who are waiting for the consolation of Israel, are ready and waiting for their Lord, when he shall return from the wedding, and will, no doubt, open to him "immediately."*HST July 17, 1844, page 190.5*

Our meeting continued one week from June 25th, and will be

numbered among the most profitable and interesting of our feasts of Tabernacles on the earth, under the curse. But another feast awaits the faithful. It is all ready, and soon, very soon, we shall be called to participate. Are *we* ready?*HST July 17, 1844, page 190.6*

To-day we commence our Conference in this place, (East Randolph.) It is the 4th of July—memorable for the declaration of the independence of this nation from the British yoke. We shall celebrate it; but not with guns, and trumpets, and drums, or empty parade, and hypocritical pretence, but in contemplating the promise of God, relating to the final independence and triumph of God's people over the powers of earth and hell; the deliverance of the "groaning creation from the bondage of corruption, into the glorious liberty of the children of God." Then we shall sing of eternal freedom.*HST July 17, 1844, page 190.7*

Daughter of Zion! awake from thy sadness,
Awake, for thy foes shall oppress thee no more;
Bright o'er thy hills dawns the day star of gladness;
Arise, for the night of thy sorrows is o'er.*HST July 17, 1844, page 190.8*

Strong were thy foes; but the arm that subdued them,
And scattered their legions, was mightier far;
They fled like the chaff from the scourge that pursued them;
How vain were their steeds and their chariots of war.*HST July 17, 1844, page 190.9*

Daughter of Zion! the power that hath saved thee,
Extolled with the harp and the timbrel shall be;
Shout! for the foe is destroyed that enslaved thee,
The oppressor is vanquished, and Zion is free.*HST July 17, 1844, page 190.10*

J. V. Himes.*HST July 17, 1844, page 190.11*

East Randolph, July 4, 1844.*HST July 17, 1844, page 190.12*

The Apostacy of the Church

JVHe

No candid person can fail to see that, in the principles of interpretation advanced by our opponents against the doctrine of the Advent, the most prominent and conspicuous among them have taken the same arguments which have been heretofore used by Universalists and errorists of various schools. This startling fact has stood out prominently in the writings of those who stand high in the confidence of their various denominations, and in the leading organs of the different sects. Now these men and those presses speak for, and are sustained in their views by the different sects, or they are not. If they are not, it devolves upon those who dissent from them to protest in tones of thunder against such perversions, of the word of God; and wash their hands from the apostacy of the age. But has such a protest been heard? No. A few feeble notes of dissent have been heard in certain quarters; but, as far as the great majority are concerned, there is nothing to show but that the views of Stuart, Chase, and Co., are fully endorsed. And, without some general avowal of dissent, they will be considered as pleading guilty to the charge of sanctioning the views promulgated by those who have presumed to speak for them, and who have been so highly extolled by the religious press. Now those who have thus departed from the simplicity of the gospel, we fully believe are guilty of preaching another gospel. And, says the apostle, *Galatians 1:18*, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." We therefore dare not go after them or follow them, so long as they do not wash their hands of all fellowship for such *etherealizing* of the glorious and sublime gromises of God.*HST July 17, 1844, page 190.13*

We are commanded to contend earnestly for the faith once delivered to the saints; to be not unequally yoked together with unbelievers; and to beware, lest we also being led away with the error of the wicked, fall from our own steadfastness; and also to turn away from those who have the form of godliness, but deny the power thereof. And when God's word is set at nought, the command is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." We are commanded to prove what is acceptable unto the Lord; and have no fellowship with

the unfruitful works of darkness, but rather reprove them. And, says the apostle, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.”*HST July 17, 1844, page 190.14*

According to the scriptures, we have reason to believe that the great body of Christendom would in the last days make sad departures from the truth. Says Paul, *2 Timothy 4:2-5*, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry.” And, says Peter 2 Epistle, *2:1-3*, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord, that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”*HST July 17, 1844, page 190.15*

That the prominent ones, who have written against the Advent, have taught as the false prophets prophesied in the days of the true prophets, none can deny. Those false prophets cried peace and safety, deferred to a distant day the predictions of God’s prophets, and could see no evidences of present evil; or they accused the prophets of speaking parables, and claimed their visions had failed. Thus have those taught at this present time, who have denied the doctrine of the Advent. And those who silently acquiesce in such teachings, will be partakers of their doctrines. We therefore call upon the pulpits and presses to speak out on this question, or stand convicted of endorsing the teachings of those who have spoken for them.*HST July 17, 1844, page 190.16*

The Bible, its own Interpreter

JVHe

When parables, figures of speech, visions, or symbols, used in the Scriptures, are explained and defined by the Scriptures, those explanations, interpretations, or definitions, are to be received in their literal acceptation.*HST July 17, 1844, page 190.17*

This rule is one of the most important to be observed, in the study of the word of God; and on it much of the Second Advent faith depends.—If this is a correct rule, it at once, and forever, puts an end to all spiritual and etherial expositions, of that which God has by his spirit expressly defined; and does away with all the unscriptural hopes of the church. Horne, in speaking of the Scriptures, says:—*HST July 17, 1844, page 190.18*

"The received signification of a word is to be retained. unless weighty and necessary reasons require that it should be abandoned or neglected."*HST July 17, 1844, page 191.1*

"Where the literal meaning of a word is contrary to common sense, to the context or parallel passages, or to the scope of a passage, it is to be given up." Intro., pp. 504, 583.*HST July 17, 1844, page 191.2*

The neology of the church, the transcendentalism, and all the doctrines which have crept into it, the tendency of which are to do away with the personal Advent, the resurrection and future judgement, or to defer those events to the end of 1000 years, are all founded on rules of interpretation which do violence to these.*HST July 17, 1844, page 191.3*

If, when figures and symbols are used in the Scriptures, and are defined by the Scriptures, we reject the literal import of such explanation, we have no more any umpire, or dictionary of terms, to which we can appeal; then, each must be governed by their own fancy. And if, where God has defined his word, we can reject his exposition in one instance, we can in all. If we make the *explanations* of symbols *symbolical* also, we lose the very object for which those explanations were given.*HST July 17, 1844, page 191.4*

The object of this article is to point out a few cases in the Scriptures where God has himself defined his own word, and from which we are not at liberty to depart. The *symbols*, or *figures* defined, are printed in *italics*.*HST July 17, 1844, page 191.5*

Ezekial *chapter 37:11*.: "*These bones* are the whole house of Israel." *Daniel 2:38*: "Thou [Nebuchadnezzar] art this *head of gold*."—*7:17*: "These great *beasts*, which are four, are four kings which shall arise out of the earth." 23 v. "The *fourth beast* shall be the fourth kingdom upon the earth." 24 v. "And the *ten horns* out of this kingdom are ten kings that shall arise." *8:20*: "The *ram* which thou sawest having two horns are the kings of Media and Persia."*HST July 17, 1844, page 191.6*

21—22. vs., "The *rough goat* is the king of Grecia: and the *great horn* that is between his eyes is the first king. Now that being broken, whereas tour [*horns*] stood up for it, four kingdoms shall stand up out of the nation."*HST July 17, 1844, page 191.7*

Matthew 13:19: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. *This is he which receiveth seed by the way side*."*HST July 17, 1844, page 191.8*

37—39 vs.: "*He that soweth the good seed*, is the Son of man; the *field is the world;* the *good seed* are the children of the kingdom; but the *tares* are the children of the wicked one. The *enemy that sowed them is the Devil*. The *harvest* is the end of the world; and the *reapers* are the angels."*HST July 17, 1844, page 191.9*

Romans 2:28: "He is a Jew which is one inwardly; and circumsicion is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."*HST July 17, 1844, page 191.10*

Galatians 3:29—"If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise."*HST July 17, 1844, page 191.11*

Revelation 17:9. "The seven heads are seven mountains on which the woman, sitteth." 12 v.: "The *ten horns* which thou sawest are ten kings, which have received no kingdom as yet" (when John wrote.) 15. v: "*The waters* which thou sawest when the whore sitteth, are

peoples, and multitudes, and nations, and tongues. 18. v.: “And the *woman* which thou sawest is that great city which reigneth over the kings of the earth.”*HST July 17, 1844, page 191.12*

The above are a few of the many instances, where God has expressly defined the *symbols* which he has given us in his word. In all such instances we have no excuse for departing from the explanations which God has given. Now let these principles be carried out, and the doctrine of a millennium in time, with a thousand other vagaries, by which men hope to defer the day of judgement, a long time in the future, would crumble like a rope of sand before the clear testimony of the word of God.*HST July 17, 1844, page 191.13*

Distress of Nations

JVHe

We learn from the Philadelphia, papers that that city is again the sceene of the most-alarming riots, which have resulted in bloodshed and loss of life. Says the correspondent of the New York Tribune:—*HST July 17, 1844, page 191.14*

“We are in the mids: of a civil war! Riot and anarchy are around us! Death and destruction stare us in the face; and for once we behold the strange anomaly in this country, of an open and regular organized rebellion on the part of a certain faction against the constituted authorities of the law. It is a fearful thing to contemplate, and the heart sickens at the thought of the sacrifice of human life that has so far attended an outbreak which in many points far exceeds in its most dreadful features the Kensington riots, and of the terrible realities we may yet expect to witness.”*HST July 17, 1844, page 191.15*

It seems that the brother of a Catholic priest, by the name of Dunn, applied to the state for arms from the arsenal to defend St. Phillips church in Southwark. The plea was, that an *anonymous* letter had been received threatening to burn it. This story was very improbable, as any intending to burn the church would have given no notice. It is therefore concluded to have been a plot of the

catholics to array the citizens and military of that city against each other. In this diabolical plot they have too well succeeded. When the people found that the Irish were arming for the defence of that church, they became excited, and on Saturday, July 6th, collected around the church in great numbers. The military were called out, and ordered to fire upon the citizens, which they did, killing and wounding numbers of them. This only exasperated the citizens who provided themselves with arms and ammunition. The amount of property destroyed is considerable, besides 13 killed and 50 wounded. The correspondent of the N. Y. Tribune, July 9th/says: —*HST July 17, 1844, page 191.16*

"At the present moment there is scarcely a house in the immediate vicinity of the battle-ground occupied by Native citizens, but is well prepared for defence, and from which destruction would be poured into the ranks of the military. There is no mistaking the feelings of the populace—they are maddened to an extent that *you* can little imagine. The Natives, it is now currently reported, have not less than 4000 stand of arms at their service, beside 20 pieces of cannon, and an abundance of ammunition. Even the women are armed, urging bitter retaliation against the military for the wanton and unnecessary destruction of life."*HST July 17, 1844, page 191.17*

Where this will end we know not.*HST July 17, 1844, page 191.18*

Death of Joe Smith and his Brother.—The Prophet and his Council surrendered and arrived at Carthage, Ill., the county seat of Hancock; on the 24ult, at midnight. They were there confined in the debtors' room of the jail, which was guarded by a strong detachment of troops. Subsequently to their surrender, Governor Ford visited Nauvoo, and finding all quiet, left the holy city at five o'clock in the afternoon of the 26th. At about the same time that the Governor left Nauvoo, the Prophet and his brother were killed at Carthage. We copy the following particulars from the Quincy Herald of June 28:—*HST July 17, 1844, page 191.19*

"A Mormon attempted to rush by the guard for the purpose of forcing his way into the jail. He was opposed by the guard, and fired a pistol at one of the guard, giving him a slight wound.*HST July 17,*

1844, page 191.20

A general confusion ensued in the crowd around the jail. Joe and his Mormon fellow prisoners, it seems, had provided themselves with pistols, and commenced firing upon the guard within. He then attempted to escape from the window, when a *hundred balls* entered his body, and he fell a lifeless corpse.*HST July 17, 1844, page 191.21*

His brother Hiram shared the same fate. Richards, a leading Mormon, was badly wounded."*HST July 17, 1844, page 191.22*

Outrage in Canada.—The Montreal Courier mentions an outrageous assault made in that city on the night of the 28th ult. Three gentlemen of the highest respectability, as they were proceeding up the main street of the St. Lawrence Suburbs, were assaulted by a party of French Canadians, between 12 and 20 in number, who knocked them down, and kicked them with most savage brutality; they were rescued at last by some persons who came out of the neighboring houses. One gentleman was taken up senseless, and it is feared will lose the sight of one of his eyes; the others were severely cut and bruised from kicks received about the head and face. Not the slightest provocation was given by these gentlemen, who were all perfectly sober. The Courier says, it would be perfectly useless to apply to the authorities, as for want either of means or inclination, they are powerless in the premises. Yet the same paper frequently prates of the horrible state of society in the "adjoining republic!"*HST July 17, 1844, page 191.23*

FLOOD AT THE WEST

JVHe

The Vicksburg Constitutionalist of Saturday, the 29th ult. says:—The work of devastation, destruction and ruin continues; the water is rising more than one inch every twenty-four hours at this place. On Monday and Tuesday last, nearly one thousand hands were employed on the levee at Miliken's Bend, about twenty miles above us, a crevasse was checked, and, if permanent, thousands of acres will be saved. The loss of stock, particularly cattle, is truly

lamentable. For many days they have been collecting in large numbers on the ridges, near the numerous bayous, where they were enabled to find a little food, those ridges are now generally under water; and a gentleman from Richmond, La. (about twenty miles west of the city) informed us that nearly five hundred cattle could be seen at one view, dead, the water on their last place of refuge being from twelve to twenty four inches deep! and at the same time assured us that the number of cattle lost would not be less than one hundred thousand—in all the submerged country, we cannot possibly form an idea of the extent of the loss. Many, very many planters who have heretofore escaped, and who imagined themselves above an overflow, are now without a single visible acre. This deluge will have a most serious effect on the value of our river lands, and many of our enterprising planters will never again trust their labors to the whims and freaks of the mighty waters."*HST July 17, 1844, page 191.24*

Later From Buenos Ayers and Montevideo.—The Swedish brig Linnea, Captain Olpon, arrived Saturday morning from Buenos Ayers, whence she sailed on the 21st May. The Captain informs us that war at Montevideo was raging fiercer than ever; the blockade was still on and provisions very scarce. No beef whatever was to be had in the city or its neighborhood.*HST July 17, 1844, page 191.25*

FOREIGN NEWS

JVHe

Since our last, the arrival of the Great Western brings intelligence to the 22nd ult., but nothing of much importance. We select the following items:*HST July 17, 1844, page 191.26*

Turkey

JVHe

Accounts from the Turkish frontiers of the 1st of June, bring intelligence that the Montemgrins have again committed great excesses against their Turkish neighbors, attacking a caravan of Turkish merchants from the Herzowina, returning from Rajura; they

murdered part of the merchants, and carried off all their goods. They sent the heads of the murdered persons as trophies to the Vladika, who, however, immediately sent back the heads, and ordered the goods to be restored.*HST July 17, 1844, page 191.27*

Italy

JVHe

Letters from Rome, of May 28th, state that the Russian Minister, M. Boutenieff's, endeavors to arrange the existing differences regarding Church affairs, between the court of St. Petersburgh and that of the Holy See, have hitherto proved unavailing.*HST July 17, 1844, page 191.28*

Private letters from Bologna, of June 10th, state that a number of individuals implicated in the late disturbances had been secretly transported to Algiera, where they were to be draughted into the army or otherwise disposed of, in virtue of an arrangement made with the French government.*HST July 17, 1844, page 191.29*

England.—Incendiary fires in the eastern counties continue to be of frequent occurrence.*HST July 17, 1844, page 192.1*

There are in Ireland 217 parishes without a single Protestant, except the minister.*HST July 17, 1844, page 192.2*

OBITUARY

JVHe

Died, in this place, June 17th, Sister Mary, wife of Br. C. F. Kitridge, aged 26 years. Sister K. has been interested in the doctrine of the speedy coming of the King of Glory, and has been looking for him for more than a year past, but in the providence of God, she has fallen asleep in Jesus, to awake in his likeness. As she drew near the hour of her dissolution, her faith in the soon coming of her Lord increased, and with it (though naturally timid) her confidence increased, so that she could exhort her friends to prepare for that day that she might hail them blest. Our dear brother is left with two

little ones in this dreary world, to sigh for the morning when the earth will cast out her dead. O, may he be preserved blameless. Amen. J. Turner.*HST July 17, 1844, page 192.3*

South Paris. June 25th, 1844.*HST July 17, 1844, page 192.4*

Died, February 21st, 1844, at the residence of his father in Newhampton, Elder John Dow, of Thornton, N. H., aged 28 years. Brother Dow was converted in April 1838, and was baptised in June following, and united to the first Free Will Baptist church in Newhampton. He by his good life sustained a Christian character till the last. He commenced preaching in 1840. He passed through some severe trials, but his trust was in the Lord, and he found support there. He was ordained pastor of the centre church in Thornton, in June 1843. He has left a wife and one child, to mourn his loss, also an aged father, and numerous other relatives. His loss is deeply felt by them, and by the brethren where he has lived. His prayers and exhortations at our family altars, and in our meetings, have been too affecting to be soon forgotten. Yes, we have shared largely in his sypathies and prayers, but they are done, we shall hear them no more. He was a believer in the near approach o his returning Lord.*HST July 17, 1844, page 192.5*

Discourse at the funeral by Eld. Samuel Thompson, to a large and solemn congregation.*HST July 17, 1844, page 192.6*

J. M. S.*HST July 17, 1844, page 192.7*

NOTICE.—AN IMPOSTER

JVHe

An Englishman, under the ordinary size rather gentlemanly in his appearance, about 33 years of age, who visited New York last winter, professing to be an Advent lecturer, and who there called his name James, as he has since in this vicinity, but who was known in Connecticut by the name of Morgan—has acted a very dishonest part here—proved himself a villain and absconded. Our friends in other places are cautioned against him.*HST July 17, 1844, page 192.8*

Troy, N. Y. June 20, 1844. T. M. Preble.*HST July 17, 1844, page 192.9*

J. Litch.*HST July 17, 1844, page 192.10*

To Correspondents.—The letter of G. W. B. is received; the main points have before been presented and replied to, both in the Herald and Cry, and to give it would be but a repetition.*HST July 17, 1844, page 192.11*

Our view of the seven seals does not differ materially from that of Mr. Miller's, as given in his published lectures. The sixth seal, we begin with the earthquake of 1745; the sun was darkened, May 19th, 1780, and the moon became as blood the night following. On the night of May 13th, 1833, the stars of heaven fell as a fig tree casteth its untimely figs, when shaken by a mighty wind. The other events in that chapter are future. In the other particulars we adopt Mr. Miller's view.*HST July 17, 1844, page 192.12*

Extremes

JVHe

Men are naturally prone to run to extremes; and when they would escape from one error, they too often run into its opposite. Truth, however, is usually found in neither extremes, but in the middle ground.*HST July 17, 1844, page 192.13*

To avoid tyranny, men have run into anarchy; and, to avoid anarchy, have sought security under the wing of tyranny; and so with moral and religious truths, men have sought the same extremes. This has been one great cause of the various and multiplied sects; men have embraced the opposite of great truths, and arrayed themselves against each other, when, had they assumed the plain middle ground, much bitterness might have been spared, and opposite theories harmonised. As a general rule, truth lies in neither extreme.*HST July 17, 1844, page 192.14*

The "Gospel Standard."

JVHe

We have received the first number of this paper, which is devoted to the advocacy of the “personal” reign of Christ on earth,” “Holiness,” “Anti-Slavery,” “Moral Reform,” “Temperance,” and “select items of general intelligence and passing news.” It is edited by [original illegible] jr., and D. Plumb, and is published at Cabotville, Mass.*HST July 17, 1844, page 192.15*

We acknowledge the receipt, from England, of M. Habershon’s New Work on the Revelations, 2 vols., 12 mo. And also a package of English Advent papers.*HST July 17, 1844, page 192.16*

Conferences & Campmeetings

JVHe

THE CAMPAIGN

July 16—21, Near Arbany, N Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Brn. Miller and Himes will attend.)*HST July 17, 1844, page 192.17*

July 24—29, Rochester, N.Y. Campmeeting or Conference, as the brethren may appoint.*HST July 17, 1844, page 192.18*

July 30 to Aug. 1, Buffalo, N. Y. Conference.*HST July 17, 1844, page 192.19*

Aug. 3rd and 4th, Toronto, Canada West. Conference.*HST July 17, 1844, page 192.20*

Aug. 10 and 11, Cleaveland, Ohio. Conference.*HST July 17, 1844, page 192.21*

Aug. 18, and onward, Cincinnati, Ohio. Conference.*HST July 17, 1844, page 192.22*

Remarks. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St.

Louis, if practicable.*HST July 17, 1844, page 192.23*

J. V. HIMES.*HST July 17, 1844, page 192.24*

Boston, June 22, 1844.*HST July 17, 1844, page 192.25*

A Second Advent Campmeeting will be held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford. Ct. on land of Oliver Richards, commencing on Wednesday. Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.*HST July 17, 1844, page 192.26*

Com—W. D. Tuller, H. A. Parsons, A Beldea, C. Bald win, A. Mix, H. Munger, John Sutgliff, E Parker, E.L.H. Chamberlan., Wm. Rogers.*HST July 17, 1844, page 192.27*

A Campmeeting will be held in Brooklyn, Ct. commencing the 20th of Aug next, and continue over the Sabbath. We give this early notice that other meetings of a similar kind may not be appointed at the same time.*HST July 17, 1844, page 192.28*

Yours in the Advent faith,*HST July 17, 1844, page 192.29*

Thomas Huntington,*HST July 17, 1844, page 192.30*

Thomas Farnum,*HST July 17, 1844, page 192.31*

Wm. Wheeler,*HST July 17, 1844, page 192.32*

Com.*HST July 17, 1844, page 192.33*

Brooklyn, Ct. June 17, 1844.*HST July 17, 1844, page 192.34*

A Second Advent Conference at Cooperstown, Otsego County, N Y, (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.*HST July 17, 1844, page 192.35*

Also—Second Advent Conference at Esperance, Schoharie county, N Y (26 miles west of Albany) will commence if time continues, on

Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday,) in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lecturers who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.*HST July 17, 1844, page 192.36*

H. H. Gross, of Albany,*HST July 17, 1844, page 192.37*

Wm. Ingmire, of Cooperstown.*HST July 17, 1844, page 192.38*

Campmeeting in the vicinity of Albany and Troy, N. Y. The committee have decided to hold the campmeeting proposed in this vicinity, at Sand Lake, about 10 miles east of Troy and Albany, to commence Tuesday, July 16th, and continue over the Sabbath; the meeting is to be on ground owned by Henry Moul; the place where the Methodists hold their camp-meeting annually. Arrangements will be made for board, by the day or week, on reasonable terms, for those who may desire it. All who come from neighboring towns had better provide themselves with tents, provisions, etc; and the tents erected the day previous to the meeting.*HST July 17, 1844, page 192.39*

Those who may arrive in Troy by any public conveyance, will please call at the National Temperance House, on the corner of River and Ferry Streets, near the Steamboat Landing, where carriages may be found to convey persons to the camp-ground on reasonable terms.*HST July 17, 1844, page 192.40*

Brethren Miller and Himes will be present, as will be seen by notices in the Cry of last week. All who are interested in the speedy coming of Christ are invited to attend.*HST July 17, 1844, page 192.41*

Com.—T. Wrightson, F. Platta, Wm Rowarth, Albany. Wm Harmon, Br. Rogers, H Wilbur, West Troy-William Briggs, A. Wager, I

Gardner, Troy,—I. G. McMurray, Lansingburg—Br. Vandercook, Waterford—Lewis Mills, Middletown.*HST July 17, 1844, page 192.42*

Troy, June 29, 1844.*HST July 17, 1844, page 192.43*

A Campmeeting will be held, if time continue, in Hillsboro, N. H. on land of G. W. Barns, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents: and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.*HST July 17, 1844, page 192.44*

Com—F. Wheeler, G. W. Barns, N. Smith*HST July 17, 1844, page 192.45*

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. *The sole object of this meeting is to advance vital godliness in the soul*. Mid. Cry will please copy. H. MUNGER.*HST July 17, 1844, page 192.46*

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, etc on reasonable terms.*HST July 17, 1844, page 192.47*

Brethren are requested to attend, and bring their tents, provisions, etc.*HST July 17, 1844, page 192.48*

Advent Conference, will commence at Hamilton, *Canada West*, at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—they need help. The Cry will please copy.*HST July 17, 1844, page 192.49*

An Advent Campmeeting will commence at Stanstead, L. C. July 26, at 10 o'clock, A. M. and continue over the Sabbath. L. Kimball and I. H. Shipman will attend.*HST July 17, 1844, page 192.50*

I. H. Shipman will preach at the French Meeting House, in Hardwick. Vt. on Wednesday, July 24, at 1 o'clock, P M.*HST July 17, 1844, page 192.51*

Campmeeting at Cabot, Vt., to commence Aug. 20—Particulars hereafter.*HST July 17, 1844, page 192.52*

I. H. SHIPMAN.*HST July 17, 1844, page 192.53*

There will be an Advent Campmeeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Br. T. M. Preble, and as many others as feel in duty bound, are invited to attend.*HST July 17, 1844, page 192.54*

Com.—Thos. W. Titus, E. G. Scott, A. Gague, S. Titus.*HST July 17, 1844, page 192.55*

Brn. Himes and Hale left here on Friday last, the former on a tour of labor, to Philadelphia, then, to the Albany campmeeting, and thence west; Bro. Hale has gone to Portsmouth and vicinity, to get a little sea air for his health.*HST July 17, 1844, page 192.56*

The Fulness of Christ.—The more the believer lives on Christ, the more is God glorified.*HST July 17, 1844, page 192.57*

The real Christian hides all his graces under a cover, he throws a veil over them, and but rarely reveals them; and when he does, he prays that God would keep him humble, and that it may be to his glory*HST July 17, 1844, page 192.58*

Letters received to July 13, 1844. **14Notices.—Will H W Ballard, E Kenney, D Claflin, and C E Sprague give us their true address. We have a letter for A A Sawin, where shall it be sent.**

JVHe

G F Cox; E Burnham; B Wheelock by pm $1; F Washburn by pm $1; C S Sprague by pm $1; E C Clemons; J V Himes; J Turner $1; J Damon and others; D Young; C P Whittaker $3; L Kimball; T Sheldon $1; A C Wetherby $1; T N Keyes $2; P Hardy $1; S Hastings $1; J H Stevens $1; J W Dimick $1; D C Bean $2; G Bates $1; J English $1; E Martin $2; H March $2; T Atwater and N Tuttle by pm $3: Mrs Beekley $1; pm Williamantic Ct.; O Henrick $1; Dolly Pearsall by pm $1; J King by pm $1; Capt Wilcox by pm $1; J Bates; pm Palmer Depot Ms; pm Ohio City O; pm Elsworth Me; G L Cook by pm $1; J H Shipman; T W Titus, E. G Scott, A Gague, S Titus, J S White; J Talt by pm $1; pm Hartford Ct.; D Guild by pm $1; S B Howland by pm $1; E Macomber; pm St Louis Mo; Asa Winch, the paper has been mailed regularly according to our book. Mr York is not on Marshhield list, will bro W explain. The following by bro Himes, viz; John Wright 50c; A M Billings $1; M Mann $1; D Parish $2; D Holton $2.50: G Hentley Waterbury Vt $1; S G Summer $1; D Claflin $1 50; J S Green; $2; N R Kidder $1; J A Smith $2; J Warden $1; J G Bennet $1; E G Colsen $1; Eld. Dexter $1; A Williams $1; E Kenney $2; Dr Thompson $1; F A Collier by pm $1; Israel Rice, paper sent; J Durgin by pm $1 25; Wm S Stillwell; pm Londonderry Vt; pm Princeton Ms; L Tompkins; H. Merry by pm $2; pm Great Falls N H; S Sissons by pm $1; pm Mattapoisette Ms; pm Alexandria, O; pm Marhall N Y; C Farnsworth by pm $1; pm Cincinnati O; J Wadsworth by pm $2; pm West Scituate Ms; I Bliss by pm $1; E Hamlin by pm $1; E Root by pm $1 75; S O Moon; pm Bristol Ct. pm Grafton, Vt *HST July 17, 1844, page 192.59*

July 24, 1844

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Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

NEW SERIES VOL. VII. NO. 25. Boston, Wednesday, July 24, 1844. WHOLE NO. 169.*HST July 24, 1844, page 193.1*

THE ADVENT HERALD

JVHe

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*Post Offices in the same town.*HST July 24, 1844, page 193.6

Dow & Jackson, Printers.

*Yet a little while and he that shall come will come and will not tarry.*HST July 24, 1844, page 193.7

A little while and Thou wilt come
With all thy saints, again
To bring the ransomed nations home—
To break the captive's chain.
And now, methinks, the angel throng
Their joyful anthem's sing;
The harpings swell heaven's height along,
To thee, Redeemer, King!HST July 24, 1844, page 193.8

Now interceding, thou wilt give
Remission full and free;
The souls that turn to thee shall live,
Their portion thou wilt be.
More precious far than aught below,
Thy priceless treasures are;
From thee the living waters flow,
Thou "bright and morning star!"HST July 24, 1844, page 193.9

Thou hast for all the weary, rest—
Whose hope is stayed on thee;
Thou hast prepared a mansion blest,
From earthly sorrows free;
And thou wilt wipe the burning tear
From out the grief-worn eye;
And pain and woe, and every fear,
And "death itself shall die!"HST July 24, 1844, page 193.10

Thou blessed Word, we praise thee still,
That thou wilt soon return;
We'll patient wait thy holy will,
And all thy teachings learn.
So gird us in the tarrying hour—
We faint not by the way;
Endue us from on high with power,

That we may watch and pray. E. C. C.*HST July 24, 1844, page 193.11*

Prof. Gausisen on Papacy

JVHe

The following is the Preface by Mr. Bickersteth, which is prefixed to the English edition of Prof. Gaussen's discourse, which we published a few weeks since in the Herald, and which we have now in a pamphlet form.*HST July 24, 1844, page 193.12*

"Never did the Church of Christ more need all the armor which God has provided for it against the apostacy of Rome, than it does at this time. There is a great revival of the mystery of iniquity. This might justly have been anticipated. Its fall is to be with violence, suddenness, and at once. We may expect that as Jezebel of old, just before her destruction, *painted her face, and tired her head, and looked out of her window*, hoping to win her enemies by her deceitful charms, so her true antitype, Popery, will now put on all its show and attractions. It does so everywhere. It is bringing forth all its fictions with more than wonted zeal and earnestness. It cannot indeed conceal its tyranny; the decree against the Jews at Ancona; the imprisonment of Dr. Kalley at Madeira; the efforts now making in France, still help to prove its identity with the apostacy that has *a mouth that speaks great things, and wears out the saints of the Most High*.*HST July 24, 1844, page 193.13*

The most remarkable feature in popery at present, is the working out of those false principles to which it has adhered, and the shameless profession of them in the face of Europe. The worship of the Virgin is gloried in from the Pope to the humblest priest. The cruel atrocities of past ages are sanctioned and perpetuated in the medals to this hour re-struck and sold from the mint of Rome. The ultra-montanism of popery, its extreme principles, are now the prevailing principles in all papal kingdoms. It shrinks not from the avowal of its past abominations. Recovering from the wasting effects of the vials that have hitherto marked the divine displeasure, Babylon rebuilds her towers, that the last vial of wrath may show the nations of the earth, by the greatness of her fall, *that great*

*Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*HST July 24, 1844, page 193.14

The destruction of the papal clergy in France wonderfully prepared the way for the triumph of the Jesuits. The clergy stood by their king against the Pope. Professor Ranke observes, speaking of the time of Louis XIV and Innocent XI., 'It has ever been a maxim of the French court to control the papal power by means of the national clergy, and the national clergy by means of the papal power.' But the following extracts from Professor Michelet's address, given in the Protestant Magazine for March, will show the fallen state of the Gallican clergy, and the towering ambition of the Jesuits, those devoted adherents of the Pope, and bitter enemies of the truth as it is in Jesus.HST July 24, 1844, page 193.15

'Where, then, are the clergy of France? Where all those parties who were the life of society under the Restoration? Extinguished, dead, annihilated! What is become of that little Janseuism—little, but so vigorous? I search, and I find it only in the tomb of Lanjuinais. Where is M. de Montlosier? Where are our loyal Gallicans who desired the harmony of Church and State? Disappeared. They have abandoned the State which forsook them. Who shall dare, in the present day, to say he is Gallican, to call himself by the name of the Church of France!HST July 24, 1844, page 193.16

The timid Sulpician opposition (little Gallican) however, is itself destroyed, with M. Frayssinous. St. Sulpice is comprised in the little teaching of the priests, in the routine of the seminary, leaving the world to the Jesuits. It is for their pleasure, St. Sulpice seems to have been created, as long as the priests are educated there, *they* have nothing to fear. What could they desire better than a school which does not teach, and which has no desire to teach? The Jesuits and St. Sulpice exists now very well together; the compact is tacitly made between death and the grave.HST July 24, 1844, page 193.17

That which they do in these seminaries, which are quite closed to the law, is only known by the nullity of its results. Their books of tuition are superannuated books, trash, abandoned everywhere

else, and inflicted only on the unfortunate young priests. It is astonishing that they go forth from thence strangers to knowledge and to the world! They know from the first step that they carry forth nothing that they should; the most judicious are silent; an opportunity of shining prominently presents itself, the Jesuit arrives; as the envoy of the Jesuits, he takes possession of the pulpit; the priest retires. And it is not, however, the talent which is wanting, nor the heart; but all is at present against them (the priests). They only know it too well; and this feeling contributes also to lower them in their own estimation. Thought ill of by the world, ill-treated by his own party, the parish priest (behold him walking in the street) goes dejectedly, often with a timid and more than modest air, taking willingly the edge of the pavement. But would you see a man? Behold the Jesuit pass! Do I say one man? Many in one alone! The voice is soft, but the step is firm. His step proclaims, without his speaking, I am called *legion*. Courage is an easy thing to him who feels within himself an army to sustain it, who, if compelled, looks to himself to defend it, and to that great body of Jesuits, and through a whole world of titled persons, and of fine ladies, who, in case of need, would move the world for him. He has made the vow of obedience—to rule, to be Pope with the Pope, to have his part in the great kingdom of Jesuits spread out into every kingdom. He attends to its interest by secret correspondence in Belgium, in Italy, in Bavaria, in Savoy. The Jesuit lives in Europe, today at Fribourg, to-morrow at Paris; the priest lives in a parish, in a little damp street as long as the wall of the church; he resembles only a miserable, sickly plant which is placed in a window. Behold these two men at work. And first let us observe on which side this pensive person will turn who arrives on the *grand place*, and who appears to hesitate. To the left, that is the parish church; to the right is the house of the Jesuits. On the one side what shall we find? An honest man, a man with a heart perhaps under that rough and awkward exterior. The priest carries the law and the decalogue as a weight of lead; he is slow, full of objections and difficulties. You speak to him of your scruples, he adds to them still more; your affair appears to you bad, he finds it very bad. But go into that adorned Italian chapel; though it will be a little sombre, fear not; enter, you will be very quickly reassured and relieved. The Jesuit priest will assure you your case is trifling: you find there a man of spirit. Do you speak to him of the law?*HST July 24, 1844, page 193.18*

The law may reign there below, (with the priest), but here,' he would say, 'reigns grace, here the sacred heart of Jesus and of Mary. The Virgin is so good. [15]"The Jesuit in not only confessor, he is *director*, and, as such, consulted in all cases: and twenty such directors, by previous arrangement may exercise an entire control over the actions of the thousands of persons, whose most secret thoughts are revealed, to them. Marriage, testaments, and all the other sets of their [original illegible], are discussed in such councils."*HST July 24, 1844, page 193.19*

There is, [original illegible], a great difference between the two men. The priest is bound to maintain a proper deportment, by his Church, by the local authority who is under authority, and in the situation of a minor. The priest fears the cure, and the cure the bishop. The Jesuit fears nothing. His order demands only the advancement of the order. The bishop has nothing to say to him. And where, in the present day, will be the bishop over-bold enough to doubt that the Jesuit may not be himself the rule and the law? The bishop offends him not; on the contrary, he obliges him. It is by the bishop that the Jesuits hold the priests in subjection. The Jesuit may now say to the priest, "Take care, priest. Wo be to you, if you stir. Preach little, never write. If you write a line, without any form, we can suspend you, interdict you, without giving any explanation; if you have the impudence to demand it, we shall say, 'An affair of laws.'" It is thus with the priests as if they were drowned with a stone about their necks.*HST July 24, 1844, page 194.1*

The progress of these men of death will, we hope, be stopped. With them the day is entombed. They go about like spirits of the night and of darkness. Why, while we sleep, they have, with stealthy step, surprised the people in a defenceless state, the priests, the women, and the religious houses. It is hardly conceivable how many simple-minded people, how many humble brothers, charitable sisters, have been thus abused; how many convents have opened their doors to them, deceived by their soft tones; and now, having gained admission, these men speak decided, and keep the inmates in fear, who smile tremblingly, and do all that they are told. We find they have organized a great body, over which they exercise complete control. Every poor corporation (missionaries, lazaristes, and benedictines also,) has been obliged to take the name of the order. And now all these are as a great army that the Jesuits boldly

lead forth to the conquest of the age. What an astonishing thing, that in so short a time they have united such forces! However high an opinion we may have of the ability of the Jesuits, we could not have foreseen such a result.'*HST July 24, 1844, page 194.2*

The learned professor thus replies to the objection that the cry of alarm was raised too soon. 'Was it too soon when, renewing that which had not been witnessed for 300 years, they employed the sacred pulpit to defame persons, and calumniate them before the altar? Was it too soon, when, in the province where there are most Protestants, they struck Protestants to death? Was it too soon, when they formed immense associations, one of which alone in Paris numbers fifteen thousand persons? You speak of liberty? (Addressing the Jesuits.) Speak then of equality. Is there equality between you and us? You (the Jesuits) are *the leaders of formidable associations*. We (the professors) are isolated men. You have 40,000 pulpits from which you can make the priests speak willingly, or against their will; you have many thousand confessionals from whence you move families: you hold in the hand that which is the base of the family, and of the world. You hold the MOTHER: the child is only an accessory. Ah! what will the father do when she rushes in distracted, and throws herself into his arms, crying: 'I am lost!' You are sure that on the morrow he will give up his son. 20,000 children in your smaller seminaries? 200,000 immediately in the schools that you govern! Millions of females who act only for you! And we, what are we, in the presence of such mighty forces as you can command? A voice, and nothing more, a voice to cry to France. It is warned now, that it may do that which it wishes. It is warned now, that it may see the net-work with which they have thought to seize it sleeping.'*HST July 24, 1844, page 194.3*

It has been sarcastically said by one whose labors have unhappily tended to remove the bulwarks of our Protestant faith (though we are sure from his own writings that he meant not so), that 'some of the Reformers, with more zeal than knowledge, determined that the Pope must be Antichrist; and as the Pope did not suit the terms of the prophecy, they resolved that the terms of the prophecy should be so interpreted as to suit the Pope.' I am persuaded a deeper knowledge (and such a work as Elliot's Hora Apocalyptica, in three

volumes, just published, is well calculated to help in attaining deeper knowledge) will assuredly prove that the Pope is the Antichrist so largely predicted both in the Old and the New Testament, and that our Reformers in this respect had more knowledge than their reprover.*HST July 24, 1844, page 194.4*

I rejoice, therefore, to introduce to the reader, Mr. Gaussen's vivid and lively description of the character of popery, as exactly corresponding to the great features given us by the prophet Daniel, between two and three thousand years since. Fresh illustrations of the prophecies bearing on this subject, are greatly needed, to meet the inroads upon the Protestant faith, which rashness of exposition and multiplied differences had occasioned, and to give the Church of Christ a firm hold of the sure lamp of prophecy. It gives me much pleasure to say, that my dear friend, the Rev. T. R. Birks, has prepared a larger and more comprehensive exposition of this prophecy, in a work to be entitled. "The Four Prophetic Empires and the kingdom of Christ," and that it will be published about the time that this appears.*HST July 24, 1844, page 194.5*

Thanks be to God, that the attention of the Protestant Church is thus calling to that part of the Divine armory, which is especially strengthening to us in resisting the mighty enemies who oppose the Gospel of our Lord Jesus Christ, and calculated also to awaken those enemies themselves to the fearful perils to which they are exposed! Let us hate Popery more and more; let us love, and pity, and pray for, and seek to enlighten Papists more and more. Let our zeal be the zeal of love, and not of bitterness; of patient labor and not of angry strife; of bold and faithful testimony to the truth, in the spirit of real kindness, and not of eager contention for the triumph of party, or of any private opinions. Our cause is the cause of truth and love; it promotes the glory of God and the true welfare of all men. Let us then, according to the very spirit of our holy religion, *overcome evil with good*; and in all our contentions, let us remember the threefold means to which Mr. Gaussen alludes, by which we gain the victory over our great enemy Satan: *they overcame him by the blood of the Lamb—and by the word of their testimony—and they loved not their lives unto death*.*HST July 24, 1844, page 194.6*

Using these means, and waiting for the coming and kingdom of our Lord Jesus Christ, our final victory is sure. His eternal glory will soon and abundantly recompense all the trials which the faithful witnesses of Christ may shortly be called to endure."*HST July 24, 1844, page 194.7*

Edward Bickersteth.
Walton Rectory,
Herls, March 30, 1844.

Letter from Bro. J. Pearson

JVHe

Dear Bro. Himes—It becomes my duty to inform you of the death of our dearly beloved Bro. Stockman, which took place on Tuesday, the 25th of June, about 5 o'clock P. M., leaving a widow and three children, with a large circle of relatives and friends, who sorrow not as others which have no hope, believing that when Jesus comes He will bring him with him.*HST July 24, 1844, page 194.8*

About a year and a half ago he received an invitation from the Second Advent brethren to move his family to Portland, and labor more particularly with them, when his hearth would admit. He accepted the invitation, and consequently made Portland his home, although at times he labored in some of the surrounding towns. His faith in the glorious and animating hope of the immediate coming of Christ gave him great consolation through his sickness, and was strong to the last. He said, just before he died, that time looked so short to him, that there seemed to be no time between him and the resurrection.*HST July 24, 1844, page 194.9*

Our Hall not being convenient, the funeral services were performed in the Park street meeting house, which was offered by the 2nd Unitarian Society, and to whom we wish to express our gratitude for their kindness. Bro. Richmond preached the sermon, after which, Bro. Martin made some very appropriate remarks. We firmly believe that this year his sleeping dust will arise to the resurrection of life, and from the hand of Jesus receive that crown that fadeth not away: the crown which the Lord, the Righteous Judge, will give at that day

to all that love his appearing.*HST July 24, 1844, page 194.10*

Yours in glorious hope,
John Pearson.
Portland, July 5th 1844.

Letter from Bro. C. P. Whitten

JVHe

Dear Brethren—We have gained an interesting crisis' Of all the periods in the history of God's true church; *this* period to me is the most solemn and interesting. We have been of all others the most *favored*, and yet the most disappointed generation of any preceding. I say *favored*, because God has permitted us to "*know*," from his unerring *word*, that we are the "generation" that shall behold the fulfillment of the *last* of the cluster of *prophetic wonders*' Favored, in that God in his mercy has so ordered that almost the entire civilized world have been strewed with Bibles, that we might "search" into "these things" for ourselves. Favored in that God has permitted us to live in that period of the world when "*knowledge is increased*," that we might be endued with capacity to "understand," and apply "these things" according to *truth*: that we ourselves might be prepared for the glorious day, and also be the humble instruments in the hand of our Father, of bringing *others* to the Light, that they, too, might be prepared with *pleasure* to meet the Coming One. *Favored*, because we have the best of reasons to expect that "we shall not all *sleep*;" but, by *perseverance*, a "little while," we shall be "changed," (translated,) in the twinkling of an eye, and who, oh, who, like Elisha, as he saw Elijah "going up," cried, my Father, My Father! I say, who, as the saints "go up," in heavenly triumph, "with the band of music" filling the air with its angelic hallelujahs: as the saints are wafted to the arms of Jesus, who will cry, then, my Father, my Father! The chariots of the Lord, and the horsemen thereof. Oh! the trumpet has sounded, and the saints are "gone up!" "Lord, Lord! open unto us!" Oh! that I could *now* find Him!—But the arrow is flown; and the saints are gone, the saints are gone! we are left!!*HST July 24, 1844, page 194.11*

We have been a *disappointed* generation, in nearly the same way

that Moses was, when he *went* to his brethren, the Children of Israel, supposing that they *knew* that God by *his* hand would bring them out with a *mighty hand*. But he met with a *disappointment*, for he had hard work, after all his miracles, to make them understand anything about what God was going to do for them, and in consequence of unbelief, they could not see the Land!—So with us, after having seen the "signs in heaven above," and in the "earth beneath;" those unaccountable and miraculous displays of the Divine Power, according to the prediction of "our Prophet," which bids defiance to all "vain" or human philosophy; we, like Moses, have gone forth to our brethren, with all confidence that they *would know*, or *believe*, that after the complete fulfillment of "these things," all of which have been seen; how that, at the "voice of the Son of God," a glorious deliverance would be effected. *1 Thessalonians 4:13-17*.—They knew little, and cared less, about it! We were *disappointed*, even many times unto tears.—Some of our brethren would not hear it! We were *disappointed* at this! for we began to fear that they did not *love* the Master, or the "*Land*." They would close their synagogues against us; we were *disappointed*, for we knew, if they loved Jesus, that they would want to *see him*. They would try to *force us to believe* at [original illegible] and tares" shall *not* grow together till the harvest, or end of the world! At this, also, we were *disappointed*, for we did not suppose they could *wish* or *dare* "to take away from the words of this Book." Again very many who appeared to love the coming of the Lord quickly, when a point of time had passed, became our enemies, and we were *disappointed* for we thought they were going well towards the kingdom, but it proved to be a fear that the Lord would come. They left us, and thank the Lord, they left the truth with us too. Could not "live by their *faith*" or "watch *one hour*." But, did God carry Moses through? He did. Will he carry us through? Yes, if we *continue firm* to the *end*, and not lose sight of our *Hope*. They shall not be ashamed that "*wait*" for the Lord. How important, then, that we should hold fast our *hope* for yet a "little while." But what is our *hope? Titus 2:13*. "Glorious appearing of the Great God, and our Savior Jesus Christ!" Then "will He judge the quick and the dead!" Then "He will gather in one (kingdom) all the saints in heaven and earth," and have a glorious introduction to the *purchased* possession. Now this *hope* is a good one. It is worth waiting for a "little while," for it is only a "little while and He that *shall* come, *will*

come." *Habakkuk 2:3-4*: *Hebrews 10:37*. O, that we may obtain it. It draws nearer and nearer; it is just behind the scene, the curtain ready to drop; and the heavenly "*land*" is here in all its celestial sublimity and glory." "*His train will fill the temple, and the whole earth full of his glory*. O, glorious thought, our blessed Lord will come;*HST July 24, 1844, page 194.12*

"The prayer is heard. A light is faintly gleaming,
Through clouds that long have brooded o'er
Benighted earth—and soon on us shall pour
Diviner radiance, from the heavens streaming!
That *herald light* shall brighten to the morning
Of Millennial Day—and in its dawning
Murder shall die, the reign of rapine cease!
Then to the winds shall God unfurl his banner,
And earth, through all her borders, shout Hosanna,
And bless thy sway, Incarnate Prince of Peace!
Oh! let the auspicious day salute *our* eyes,
When men *shall live* in holiest fellowship,
And hallelujahs *dwell* on every lip,
And mingled praises greet the skies."*HST July 24, 1844, page 195.1*

Now while *we believe* in no "*new revelation*" but *all* of the *old ones;* and while, according to this Pilot, we are sent to "*spy* out the land, "although those that now inhabit it are "as grasshoppers for multitude;" yet we must not be *faint-hearted*, we must look up; our king will come according to agreement, and bring the faithful with shoutings to the "promised land." We must not let down our watch, *must keep on our ermer*.*HST July 24, 1844, page 195.2*

Templeton, July 8, 1844.*HST July 24, 1844, page 195.3*

Letter from Rro. E Jacobs

JVHe

Dear. Bro Himes—We commenced our meetings at Madison, Ind., on Sabbath last. The day was fine, and the Great Tent was filled throughout the day. I have never seen so deep an interest

awakened in the great truths of the Bible in so short a time. We went to that place friend less, unsolicited, and without the knowledge of there being a single Second Advent believer in the place; but we are now surrounded with both friends and believers.*HST July 24, 1844, page 195.4*

Bro. Brown and wife are with me, rendering very efficient aid. We have a Bible class each morning at 10 o'clock, and lectures each afternoon and evening. Up to the time I left (Tuesday p. m.) the interest was increasing, and some cases of powerful awakenings had come to our knowledge. One of the most flourishing Methodist societies in the place, including their pastor, are almost unanimous in investigating the subject, and some of them have already declared their faith in the speedy coming of the Savior.*HST July 24, 1844, page 195.5*

One aged man, for some years a preacher of the Gospel, said to us, with tears of joy streaming from his eyes, "This is the day which I have prayed to see for the last seventeen year." The following incident will illustrate the prevailing ignorance of our views throughout this section. An intelligent looking man came to us, and remarked, that we seemed to be happy in having a Bible that harmonized so well, and added, "As I live some miles back I think I will take with me *one of your Bibles*,"—actually supposing that we had some new kind of Bible. Indeed, this has been a common report in this section, and, in one instance, a preacher has aided in spreading it.*HST July 24, 1844, page 195.6*

Many are beginning to fell, that proclamation is recognised in the word of God, as they cry, "Behold He cometh!" The Presbyterian preacher has advertised that, on Sabbath next, he will preach on the Second Coming of Christ, and prove that Christianity must first prevail universally; and as he is a talented man, we shall of course, from this effort, receive efficient aid in bringing truth to bear upon the minds of the people. Were it not for the very close and able manner in which the doctrine of the Speedy Advent is scrutinised, we should not be able to realise how invulnerable is the rock upon which our principles are founded.*HST July 24, 1844, page 195.7*

I shall probably await your advice, as to the next move to be made

with the Great Tent. I believe it ought to be used along the Ohio and its tributaries, till the Lord comes.*HST July 24, 1844, page 195.8*

Yours in the blessed hope,
E. Jacobs.
Cincinnati, July 11, 1844.

The Sailor and his Minister

JVHe

a short dialogue

Sailor. Good morning, sir. I have called to beg of you the favor that you would explain to me a few points which I find laid down in the Bible, and about which there has been some dispute of late.*HST July 24, 1844, page 195.9*

Min. O, yes; I shall be happy to give you any information in my power. I am always forward to encourage the study of the Scriptures, they are the only guide, and should be taken as the mau of our counsel daily. And, it is an article in our confession of faith, that the Scriptures of the Old and New Testaments were written by the inspiration of God, that they contain a system of truth, complete and harmonious, and form the only perfect rule of religion, faith and practice. But, pray, what is your difficulty?*HST July 24, 1844, page 195.10*

Sailor. It is concerning the 2300 days of *Daniel 8th chapter, 14th verse*, which, some contend, reach down to the end of the world, and that they run out somewhere about this time. Not having a perfect knowledge of the Bible myself, and you having been my spiritual guide, for some time past, I thought it proper to apply to you for information, on this point, as you have frequently invited me to come to you in my difficulties.*HST July 24, 1844, page 195.11*

Min. Yes, yes; perfectly right; and I am glad to see that my former instructions have not been lost, and that you still place so much confidence in your minister. In these days of disorganization and misrule, when the common people pretend to understand the Bible

themselves, it is truly gratifying to me, to see even one that is determined to keep in the old track, and to look to his minister for instruction. And in regard to this *Miller doctrine*, I can set your mind at rest on that point at once; but it is well that you came here before those *fanatics* turned your head. One text of Scripture will forever set that question at rest: “of that day and hour no man ever shall know; no, not even the angels of heaven, but my Father only.” You have never noticed that text, have you?*HST July 24, 1844, page 195.12*

Sail. O, yes, sir; some of our neighbors have worn it almost thread-bare—quoting it from morning ‘till night—but I beg leave to correct you, and read it as it stands recorded: “But of that day and hour *knoweth* no man, no, not the angels of heaven, but my Father only.”*HST July 24, 1844, page 195.13*

Min. Yes, yes; it amounts to the same thing, and signifies that no man will ever know anything about it until it comes, and then it will come as a thief in the night.*HST July 24, 1844, page 195.14*

Sail. I can hardly see through it yet, notwithstanding your clear and learned exposition; for a few verses preceding this, he speaks of certain signs that shall precede his coming, and tells us that when we “see them come to pass, we may know that it is *near, even at the deors*;” and I can hardly think that the Savior meant to contradict himself, and after telling them how they might know when it is *near, even at the doors*, turn right around and tell them that “*no man ever should know anything about it*.” And again in the following verse he says: “But as the days of Noah were, so shall also the coming of the Son of man be.” I find by turning to the 7th chap. of *Genesis 4th verse*, that Noah did know near the time when the flood would come upon the earth, and the Lord says, that “as it was then, so shall it be at the coming of the Son of man;” therefore, I dare not say that no man is ever to know anything about the time of the Lord’s coming.*HST July 24, 1844, page 195.15*

Min. Well, well; it may not be profitable to take up the time in talking about this, as there are different views of the subject, and it is enough for us to prepare to die. Besides those prophecies, of which you speak, can never be understood until they are fulfilled. But,

pray, tell us how you prospered during your absence on the last voyage? I suppose you understand all about the country, with such an able captain, the length and character of the voyage, with every light, landmard, rock and shoal on the whole coast?*HST July 24, 1844, page 195.16*

Sail. Not quite, sir; the first part of the voyage was very pleasant, and I took great pleasure in tracing the various lights and landmarks, laid down upon my chart, and learning their bearing and distance, one from another; but one day we happened to fall in with a difficult point, that I did not fully understand, and I took it to the captain and requested him to explain it to me, as he had invited me to come to him in all my difficulties; but to my great surprise, he told me that I never could understand the chart until we got into the harbor.—This surprised me the more, as in the first of the voyage he had strongly recommended me to study the chart carefully, as it was a complete and safe chart to sail by, being got up by one of the most experienced navigators.*HST July 24, 1844, page 195.17*

Min. Indeed. I wonder at his pursuing such a course, neither can I see the utility of a chart that can never be understood until the ship is safe in the harbor. I should think that it was intended to point out danger before-hand, and to give directions how that danger may be avoided. Really, I think he must have been beside himself.*HST July 24, 1844, page 195.18*

Sail. And yet, sir, I perceive that you occupy the same position. In the first of our conversation, you remarked that you was always forward to encourage the study of the Scriptures, and also, that it was an article in your confession of faith, that it was a complete system, and the only perfect rule of religious faith and practice; thus acknowledging that it was the only chart by which we were to be guided safely to the heavenly port. But after getting out on the stormy ocean of time, when you are enquired of what these things mean, you tell us that those prophecies cannot be understood until they are fulfilled. If I recollect right, Peter says: “we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart:” showing plainly that we are to take these prophecies as a guide, until we make the heavenly port. And

furthermore, he says, that “no prophecy of the Scripture is of any private interpretation;” and I must confess, I cannot see the use of the prophecies if they cannot be understood until they are fulfilled, any more than you could see the use of a chart that could not be understood until the ship is safe in port.*HST July 24, 1844, page 195.19*

Min. Your captain, doubtless, understood the chart himself, and simply meant that you could not understand it unless you got a knowledge of navigation, and, therefore, you would be entirely dependent upon him to bring you safe into port. And this is the fact in regard to Scripture. In order to understand it properly it is necessary that you should have a thorough knowledge of the original language from which the Bible was translated, therefore, it may be truly said, that the common people can never understand it until it is fulfilled, and of course, they will be entirely dependent upon learned men for an exposition of these things.*HST July 24, 1844, page 195.20*

Sail. Your illustration is very apt, indeed, sir; but still, rather unfortunate in one respect, for this same captain, who had a thorough knowledge of navigation, like to have run his ship on a reefe of rocks, and thus to have lost not only the ship, but the whole crew; but it so happened, that one of the men before the mast having examined the chart, noticed this reefe laid down, and gave timely warning to the captain, who was very hardly prevailed upon to take some precaution to save the ship. And perhaps this may be the case with the Gospel ship, although she has learned captains on board, yet it may not be safe to trust altogether to them; and, indeed, I think there is a caution given to that effect, where it says: “Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord,” *Jeremiah 17:5*.*HST July 24, 1844, page 196.1*

Advent Herald & Reporter

No Authorcode

“The Lord is at Hand.”

BOSTON, JULY 24, 1844.

Renewal of War

JVHe

The "Christian Freeman" following in the foot-steps of its illustrious predecessor, the Trumpet—Mr. Cobb, an old adversary in the field again—his candor, charity, public spirit, etc. etc. etc.*HST July 24, 1844, page 196.2*

Some years ago, before the horses, dogs and bulls of our country had become familiar with rail-roads, we were passing over a section of meadow land on one of those conveyances, where some persons were engaged in work, having with them the very common appendage of a farmers field-company, a little dog. The cars were evidently as much an object of interest to the quadruped, as to any member of the company; and the train had no sooner come up with them than his spirit was fully aroused to show the regard of dogs for such strange visitors as rail-road cars. And so far as his ability would permit, no dog of his class and dimensions could have done better. As barking and snarling availed but little, he saw that the train must be *run down*, and so intent was he upon his purpose, that the chase was pursued without any apparent regard to fence, ditch or hassock, until at last the poor little fellow went topsy-turvy into a ditch that lay in his way, but which he had no time to consider under the pressing circumstances of the case until it was too late.*HST July 24, 1844, page 196.3*

We have often been reminded of the spirit and success of this unfortunate adventurer by the history of the assailants of the Advent cause.*HST July 24, 1844, page 196.4*

It has been, the almost invariable misfortune of our adversaries, as it has of the poor brutes who have encountered or given chace to our locomotives, that they *did not know what they were about*. The number of them who have been left *in the ditch*, as the result of their own temerity, we have not time now to enumerate, but this we know that those of them who were the earliest and most eager to distinguish themselves, appear to find it very hard to submit to the

disappointment they have experienced.*HST July 24, 1844, page 196.5*

There was certainly no want of spirit on their part, and they have congratulated themselves, with not a few to join in with them, that they had “used up,” “exploded,” and, “overthrown Miller” and “Millerism;” and still, they assert, it is doing “a great business.” And is not “this more than poor human nature can endure?” We would suggest to them, in passing, that they remember the [original illegible] maxims, “*Take time to consider*.” “*Look before you leap*.”*HST July 24, 1844, page 196.6*

Two of these early adversaries of the cause have resumed the work which they had so long ago completed,—one at New York, and the other at Boston. Mr. Dowling, who stands charged with the most glaring mistatements in his “Reply to Miller,” and has made no public confession of his sin, has recently had his indignation aroused by finding the Advent cause still living, and has made a most bigoted attack upon the “publisher of the Midnight Cry,” through the colums of the “Baptist Advocate,” of New York. The subject of particular notice in this article, is Mr. Cobb, a Universalist preacher, and editor of the “Christian Freeman and Family Visitor,” of this city.*HST July 24, 1844, page 196.7*

It has been a matter of great consolation to us, that our enemies have had so little to speak against us which has not been positively and unqualifiedly false. Indeed, they seem to have acted on the supposition that *our faults* were their only basis of hope, and of course what was wanting in our admitted mistakes, they have made up by inventing and circulating reports of fanatical and villainous transactions on the part of the Millerites generally, but of Miller and Himes in particular. We think it not unlikely that there are hundreds of professed Christians in this city, who rest perfectly secure, as to the doom that awaits them and the world, because they have heard, and believe that *Mr. Himes is an unprincipled “speculator*.” And Mr. Cobb, it seems, is ready to devote his sheet, and thus to demean himself, by giving currency to the infamous slander.*HST July 24, 1844, page 196.8*

It was understood by the public generally, we believe, that the

"*Christian Freeman*" came into existence on account of the indecency of the old organ of Universalism in New England, the "Trumpet," and we had congratulated the believers in that "theory," unscriptural as we are sure it is, that Mr. Cobb would give them a respectable medium through which they might speak to the public; but we are compelled to believe, that in spite of the better, though faulty, creed to which Mr. Cobb is indebted for the good traits in his reputation, the bad seed is producing its appropriate fruit, and that he is likely to have the complaint made against him, which has been made against his "Brother Whittemore," by the editor of the Universalist *Banner*, viz:—"*We have for a* long time *been aware, as have* most of our brother editors and preachers, *that Brother Whittemore, when his mind has become warped by prejudice against friends as well as foes, is one of the most unfair and twistical writers connected with our cause We will just say, that in only fifty lines of his editorial remarks embracing the close of the first column on his third page, we counted and marked no less than* thirteen errors, *which if intended, are* (*to speak plainly,*) falsehoods."*HST July 24, 1844, page 196.9*

We have one serious complaint to make against the editor of the Freeman. It is that of having borne false witness against his "neighbor," without giving him the ordinary means of knowing the injury which had been inflicted on him. His paper containing the libelous article should have been sent to the criminated individual. Did Mr. Cobb mean to act the part of the savage—to work the plot for the destruction of his victim in *ambush*? None but those who cherish the spirit of the savage would tolerate such a deed.*HST July 24, 1844, page 196.10*

We shall now give our readers the entire article from the Freeman, with notes appended to its several paragraphs.*HST July 24, 1844, page 196.11*

Paragraph No. 1

JVHe

"*Millerism and its Fruits*.—The Miller mania, it is true has to a great extent subsided since the event has proved the falsity of the

impostor's theory. But this mania had become a disease in many feeble minds, which leaves them poor wrecks of misery, now that the prophet has wept for the exposure of their madness and folly."*HST July 24, 1844, page 196.12*

"Since the event has proved the falsity, etc." Pray what "event" has furnished the proof spoken of? And is it not astonishing that although Mr. C. has "been conversant with Millerism from its beginning." and has "reviewed it, lectured upon it, published an expose of it, met Mr. Miller through the press, and in *propria personi* upon it; and held a public discussion with one of his ministers, a Mr. Bliss," that it should be left to an "event," which appears to be known only to himself, to prove its "falsity!"*HST July 24, 1844, page 196.13*

"The impostor." We are a little acquainted with the circles in which Mr. Cobb and Mr. Miller are well known, and their respective "theories," the most highly esteemed. We drew our first breath in Gloucester, the cradle of American Universalism, "we know something of" its character, fruits, and history; its alphabet, logic, text books and commentaries. "We know something of" Mr. Cobb, having enjoyed the hospitalities of his family, read his writings and heard him in public. We also know something of Mr. Miller, of the esteem in which he is held by his friends, and the opinion entertained generally by those who know him, whether they believe as he does or not; and though we consider Mr. C. one of the very best of men of his class, and regret that duty requires us to allude to him in this manner, we seriously assert, that, as to the chance of standing or falling under the charge of *imposture*, by heaven or earth, by the believers or unbelievers of the theories in question, we should as much prefer Mr. Miller's position to that of his accuser, as we should prefer the position of Gabriel to that of the father of lies himself.*HST July 24, 1844, page 196.14*

"Now that the prophet has wept, etc." No honest intelligent man will denominate Mr. Miller a "prophet," in any sense, true or false. Mr. Cobb has no authority to say that Mr. Miller "has wept for the exposure of his madness and folly;" and if his personal enmity or sectarian bigotry had not stifled "his generous nature," in this case, he never would have penned that sentence.*HST July 24, 1844,*

page 196.15

No. 2

JVHe

"We learn that, at Watertown, where there was gathered quite a congregation of Miller's victims, numbers have been recently holding meetings at private houses, from night to night, hallooing and wailing until midnight and past, becoming not only objects of deep and painful commiseration to their neighbors, but nuisances in the neighborhood. As a specimen of their wild delirium, a friend informs us that on one evening, we think it was last week, a lady took down, in the room where they met, a picture, the frame of which was probably worth five dollars, and broke it into pieces, saying that the Lord commanded her to do it; the owner, a man of wealth, deep in the same delirium, looking cooly on, and consenting to the waste and havoc."*HST July 24, 1844, page 196.16*

"We learn that at Watertown, etc." Mr. C. has friends enough at Watertown, Universalists though they be, who will testify what we now assert is the truth. The transactions, to which the foregoing quotation refers, can be attributed to "Millerism," truly and properly, no more than "the deeds of the Nicolaitans," which God declared that he *hated*, could be ascribed to Christianity. The great body of the "Millerites" at Watertown have from the first appearance in the place, of the individuals with whom these scandalous doings have originated, considered them "a nuisance," and finally have separated from them, and all who sympathize with them, regretting only that this step was not taken long ago.*HST July 24, 1844, page 196.17*

These individuals are known to have believed the errors by which they are distinguished before they or Mr. C. knew any thing of "Millerism," which, if they ever believed, has only been a secondary thing with them. They have cursed and denounced the "Millerites," as they have every body else who has differed from them. The writer of this article was declared by a leading one of them, months ago, to be "*as black as hell*!" for daring to oppose them in the house of this "man of wealth," by whom he had been invited home to

tea.*HST July 24, 1844, page 197.1*

We pity the man who can knowingly charge those with having willingly and designedly aided errors and practices which they have always considered “a nuisance,” and for opposing which they have been cursed and belied as the enemies of “*holiness*,” the opposers of “the power,” and “spirit” of God. And if Mr. Cobb had not felt that his “Review,” “lectures,” “expose,” “public discussion,” etc., etc., of “Millerism,” were more a matter of mortification than of pride, he never would have dragged forth these “*lady* specimens of wild delirium,” to its prejudice, any more than Mr. Dowling would have given circulation to the silly story of “*ascension robes*,” if he had not been filled with chagrin to find that his “Reply to Miller,” on account of his unfairness, had served to further the cause which he intended to destroy.*HST July 24, 1844, page 197.2*

No. 3

JVHe

“Rev. Mr. Medbury, who was the Baptist minister in that place at the time Millerism was in its spring tide, did not believe in the theory, as he assured an intelligent professional gentleman in that place:—yet he took Miller into his desk: aided, abetted and *used* him; used him as a means of producing an excitement to add members to his church. In answer to a friend of ours who asked him it he believed Miller’s doctrines, he acknowledged that he could not say he did, “but it would do no harm to be prepared for the end, whether it should come in 1843 or not.” Indeed! but he should have known that *trick* and *deceit* played upon the mind, to carry it through a certain process, is harmful. And he has, before this, found it so. He has learned that “he that soweth to the wind must reap the whirlwind.” This unconscionable humbug was a means of distracting and dividing the Baptist church, on which account our friend Medbury was obliged to leave the place; and now there is left entailed upon a number of respectable citizens, that dreadful mental disease, which disqualifies them for the duties and enjoyments of life. It is time that moralists and religionists, as well as business men, should know, that “honesty is the best policy.”*HST July 24, 1844, page 197.3*

If what is here said of Mr. Medbury be true, Mr. C. must be sufficiently familiar with such “tricks and deceit,” in order “to add members to the church,” to know that it is a prominent feature of the age. He may have heard similar complaints in a denomination, who a few years since were avowedly opposed to every thing like Sabbath schools, prayer meetings, inquiry meetings, etc., etc., as “priest craft” and “fanaticism;” but now do not blush to make their boast that they have all these things flourishing among them. And those who ought to know tell us, that they are “used as a means of excitement to add members to the church,” even by those who “do not believe in the theory” with which they originated.*HST July 24, 1844, page 197.4*

“That dreadful mental disease.” If Mr. C. refers to the “delirium of the *lady*,” as the “dreadful disease,” he might as well charge what he considers the “mental disease” of *John Calvin* to Mr. Miller; if he refers to the belief of Mr. Miller’s “theory,” he pays rather a poor compliment to the *Doctors*, who have attempted the *management* of “the disease.” And there certainly has been no lack of numbers or reputed skill on their part. Mr. C., if we remember right, was *practising* in Watertown when this “disease” was first introduced there. The physic he made use of at that time, appears to have produced but little effect, and as he seems to be anxious to repeat his experiments, he can make it in his way to call on some of the “Millerites” at Watertown, of the genuine stamp, and if he should not succed in curing them of their disease, perhaps they may cure him of some of his errors, in reference to them, by showing him, that notwithstanding the injury he has inflicted upon them, they have not forgetten the Christian duty of returning good for evil.*HST July 24, 1844, page 197.5*

No. 4

JVHe

“But what shall we say to our neighbor Himes? Poor Miller has wept over his shame, confessing his miscalculations, and his confusion. But Mr. Himes discovers no penitence at all. He seems as hard as the practised gambler, who pockets the gain, and laughs at the ruin upon the victims of his lawless art. We know this is a hard saying,

and such as we are not wont to utter. But we think there may be circumstances when our duty to humanity requires us to use great plainness of speech; and that this is such a circumstance. We have been conversant with Millerism from its beginning. We have reviewed it, lectured upon it, published an expose of it, met Mr. Miller through the press, and *in propria personi*, upon it; and held a public discussion with one of his ministers, a Mr. Bliss. And we have seen so much of the *management* of the subject by the leading and active ones, that we have been doubtful of their sincerity. As to Mr. Himes, in particular, we know something of the very extensive and lucrative business, in the publication of books and papers, in connection with the "Second Advent" cause. It is a great business. We are aware that there is rarely a case, where the most extensive dealer in spirits and wines, is required to make so great a pecuniary sacrifice to revolutionize and do right, as would Mr. Himes. But should not his present gains suffice him?"*HST July 24, 1844, page 197.6*

"Poor Miller has wept, but Mr. Himes discovers no penitence at all." Yes, according to Mr. Cobb, "poor Miller has wept over the *exposure* of his madness and folly," and with Mr. C. such "penitence," is sublime—admirable—such a penitent must of course be forgiven. But in Mr. Himes the "*exposure*" has produced no such fruits—the pardoning power cannot be exercised towards him, and therefore the honorable and self constituted court, consisting of Mr. C. as plaintiff,—Mr. C. as judge,—Mr. C. as witness,—Mr. C. as interpreter of the law a "*universal love*" in the case, must proceed in its "*management*," as "duty to humanity" may require.*HST July 24, 1844, page 197.7*

The charge against the prisoner, "Mr. Himes," is as follows:—"*He discovers no penitence at all," "he seems as hard as the* practiced gambler, *who pockets the gain, and laughs at the victims of his lawless art." There is rarely a case, where the* most extensive dealer in spirits and wines, *is required to make so great a pecuniary sacrifice, to revolutionize and* do right, *but his present gains will not suffice.HST July 24, 1844, page 197.8*

Testimony. Witness *Cobb* testifies:—"We have been conversant with Millerism from its beginning. We have seen so much of the

management of the subject by the leading and active ones, that we have been doubtful of their sincerity. As to Mr. Himes, in particular, we know something of the very extensive and lucrative business, in the publication of books and papers, in connection with the Second Advent cause. It is a great business."*HST July 24, 1844, page 197.9*

As the presentation of the charge and testimony against the prisoner, produces "no penitence at all," the "humanity" of the court is moved to expostulate with the prisoner as follows:—*HST July 24, 1844, page 197.10*

No. 5

JVHe

"He knows that the time when he had confidently averred the world would end, is past. But he does not, like many others, manifest humility on account of it; but boldly and with assumed confidence urges on his patrons to be *waiting* now, in daily and hourly expectation of the dreadful conflagration. This is more than poor human nature can endure. It is like suspending a person over an abyss upon a thread, in the constant expectancy of falling. The mind becomes strained, and wrecked.*HST July 24, 1844, page 197.11*

Respected neighbor, can you longer choose to bear this dreadful responsibility? O think of the distress of those families, where desolation stalks forth from your voice and your press; and loved members,—wives, mothers, daughters, are borne to the assylum of maniacs! We believe that, aside from your peculiar circumstances, you are possessed of benevolent feelings. We entreat you, by your generous nature, and by the mercies of the gospel, to exercise the moral courage to do right. If you ask why we suggest that you are not now acting in good faith in full confidence of right, we answer, Come and sit down with us in private, or stand up with us in public, or go with us before the public in the journals which you and we conduct, into a review of the arguments which you, or which Miller and company have presented for such an event as you profess to expect about this time, and we will show you why we speak as we

do. And we will show you even more cogent reasons why you should say to your credulous subjects, 'I have been in error; go in peace; go to your Bible, your God, to your friends, and your duty." Amen."*HST July 24, 1844, page 197.12*

As the court postponed pronouncing the sentence, time is afforded for—*HST July 24, 1844, page 197.13*

Remarks by counsel for the prisoner:—No consideration could induce us to appeal before a body, entrusted by "humanity" with such "a great business," in behalf of an offender so notorious, whose crimes are made to appear by evidence of so "plain" and *pointed* a character, unless we were sustained and encouraged by a conviction of the "sincerity" of the court in its high and magnanimous professions. Cherishing as it does, such a sense of "duty to humanity," resolved as it is to perform all which it "requires," especially so far as to "use great plainness of speech," its records, without doubt, would be cherished up for use, in case the world should ever be favored with an improved edition of the celebrated work of Mrs. Opie.*HST July 24, 1844, page 197.14*

Illustrious and worthy offspring of the ancient and honorable dignitaries of the Trumpet—associates of the peaceful Olive Branch,—fully assured of the "sincerity" of your faith in the power of "universal love," and your strong regard for humanity, plain and exclusive as the testimony may be against the prisoner, he may indulge some hope of clemency. Permit us now to call attention to the evidence presented by the court.*HST July 24, 1844, page 197.15*

The testimony goes to assure us, and "humanity," that witness has *seen* and *knows*: "We have seen, we know."*HST July 24, 1844, page 197.16*

What a man has seen and knows, it is useless to deny, or to argue against. So far, therefore, the testimony must stand unimpeached. But, further, witness has "*seen so much*" he "knows *something*." The court cannot fail of being struck with this fact, that the testimony rises in importance as we advance. Witness is not one of those who see *much* and know *nothing*; he knows *something*. And we hope no one will offend the court by suggesting that he may be one of those

who know nothing, yet as they ought to know. We are constrained, therefore to admit, that he knows *something*.*HST July 24, 1844, page 197.17*

Again, witness has "seen so much of the *management* of the subject, by the leading and active ones, that he has been doubtful of their sincerity." And as to the prisoner "in particular, he knows something of the very extensive and lucrative business, in the publication of books and papers, in connection with the Second Advent cause. It is a *great* business."*HST July 24, 1844, page 197.18*

The *humane* and *honorable* court, will pardon any emotion we may exhibit, as it cannot fail to perceive the "great plainness of speech," by which the testimony is brought to bear upon the point to be proved, must alike be overwhelming to the prisoner and "humanity." The honorable court of course, is "practised" in "the management" of such cases, and can have no doubt that this testimony proves the charge, or charges, against the prisoner, that he will not "*revolutionize and do right*,—that he is like the *practised gambler*—and discovers no penitence at all for the *exposure* of his madness and folly."*HST July 24, 1844, page 197.19*

But we beg permission to "suggest" that all which is alleged to have been "seen" and "known," might have been seen and known, and it may also be *possible* that the prisoner is not guilty; unless it is apparent to the court that the witness possesses plenary power to discover the connection between what he has seen and knows, and the guilt of the prisoner. It requires the generous and noble sagacity of such highminded men, as the editors of the Trumpet and Olive Branch, to discover *infallibly* the connection between "the management" of "a great business," and "the hardness of the gambler," or the selfishness "of the most extensive dealer in spirits and wines," in their determination not to "do right." And unless the court is satisfied that the *full* measure of their spirit—their *entire* mantle, in its length and breadth, has fallen upon the editor of the Christian Freeman, its "duty to humanity requires" that his testimony as to such a connection should be received with caution.*HST July 24, 1844, page 198.1*

True, the editor of that sheet has exhibited no small degree of their spirit. He has "seen so much of the *management* of the subject of Millerism, he knows something of the very extensive and the lucrative business, in the publication of books and papers, in connection with the Second Advent cause," and to him "Mr. Himes seems as hard as the practised gambler who pockets the gain." Now, we ask, is not *such* an inference, from *such* premises, with *such* a mind, perfectly *natural*? Can any man on earth give a reason from his past history, or from the genius of the institutions with which he has been associated, for supposing that he would *manage* "a great business" and not "pocket the gain" with as good a relish as the "practised gambler," or the most extensive dealer in spirits and wines?*HST July 24, 1844, page 198.2*

If "a great business" is done, somebody must *manage* it. If it is done fairly, openly, publicly, it is not surprising that "much of its management" should be "seen"—something of its extensiveness and its lucrativeness even "known."*HST July 24, 1844, page 198.3*

If it be a crime to *manage* "a great business," to manage it openly and publicly, Mr. Himes is guilty. And here, we suspect, is his crime. He has been honored by every true-hearted Adventist in our own land, and in other lands, by being entrusted, to a great extent, with the *management* of the great business of the Second Advent cause. Here is his office, and book room, in Boston. There is another in New York, another in Cincinnati, and others, less extensive, in different parts of the country, with which he has more or less to do. Almost every express agent and stage-driver connected with these cities are acquainted with his places of "business." His books are all kept by faithful and tried men, and have been, and still are, open to the inspection of all who see fit to call. The Second Advent papers publish the weekly receipts of letters and money, and of packages sent. Mr. Himes' "business" has attracted the attention, and called forth the ablest minds in all branches of the Church, throughout the land—every paper has spoken of it—it has been the theme of every pulpit—every bigot in the ministry and membership has denounced it—the mob have cursed it—and Mr. C. has exposed it, and has all this "humanity" on his side, beyond dispute, with the "*lady* at Watertown." It has survived a hundred deaths by being exploded—overthrown—used

up—exposed—reviewed—preached against, and in all these ways belied by its avowed enemies, and has been scandalized by its false friends, not one of whom, though they have watched with sleepless interest, have been able to speak evil “of the subject,” or of “the leading and active ones” who have managed it, without speaking falsely. No man can produce anything better than the contemptible insinuations of bigotry and malice, in their attempts to show that the trust reposed in Mr. Himes has been dishonored.*HST July 24, 1844, page 198.4*

And is it not marvellous, that Mr. Cobb should “have seen much” and “known something” of such “a great business?” How important and valuable is such testimony. How true it is that “a wise man’s eyes are in his head,” and of one who has “seen so much,” and “knows something,” it can never be said he has eyes but they see not, or that he cannot understand.*HST July 24, 1844, page 198.5*

The logical process by which such highly intelligent and respectable personages arrive at their conclusions is a permanent attribute and law of their being. It goes about with them like a man’s image in a room that is walled with mirrors—they see as they are seen *by themselves*, they know as they are known *by themselves*, or to “use *great* plainness of speech,” they “judge others by themselves.”*HST July 24, 1844, page 198.6*

What a merciful provision it is, that there are some of those still left in the world for the protection of “humanity”! Angels of light, they are ever seen breasting the storm of popular fury, rebuking the persecutor, and guarding the defenceless! But alas that these angels should be *fallen* angels—that the popular fury should only be *enraged* by their agency—that the persecutor is rebuked only because *the flames he has kindled are dying*! The manifestation of their interest is as welcome to the victims of popular hatred as the echoes of the forest which assure the hunted game that*HST July 24, 1844, page 198.7*

“the *hounds* are out!”*HST July 24, 1844, page 198.8*

With the words of “*universal love*” upon their lips, they attempt to disguise the most infernal malignity at heart. “Love”—“humanity”—“duty,” “right,” with them are ideas as pure,

and holy and divine as the love of “the gambler” for his “victims”—as the humanity of the bigot for the heretics he has doomed to the burning pile. (It has actually been a subject of lamentation that there might be no peculiar hell, “*red with uncommon wrath* for such fellows as Himes”) Duty is to disguise the venom of serpents and vipers, which rankles within them beyond the possibility of concealment towards every being who occupies a position above the level of their own conscious degradation, and right is the art of gratifying their selfishness and malice in the manner that is most likely to escape detection!*HST July 24, 1844, page 198.9*

May we not also be permitted to refer to the *expostulation*? That expostulation is worthy of the reporter of affairs “at Watertown,” and of the author of the charge and testimony, and especially of the argument founded upon that testimony, against a “respected neighbor!” It would be difficult, however, to tell whether the expostulation indicated a return of its author to a consciousness of his own infamy, or that he had passed into a more positive state of “delirium.” Has he been reminded of the maxim he had before repeated: “Honesty is the best policy,” and does he wish the base slander which he had conscience or prudence enough only to *insinuate*, to be considered mere “suggestions?” or has he become so delirious as to forget himself, and to invite the man he has branded “as the practised and lawless gambler, who laughs at the ruin of his victims,” to “sit down with him in private, or stand up with him in public? Does he hope to atone for the sin of the calumniator by his hypocritical blarney? or is he so delirious as to suppose that his “respected neighbor” can be induced to “exercise the moral courage to do right,” even if he were not doing so, by one who only wants “courage” to do the *wrong* which he has too plainly confessed, he wishes to have done?*HST July 24, 1844, page 198.10*

No, no. The accused—the hated—the injured victim of all this bigotry and malice, knows too well his position, and the position and spirit of his accuser, to place himself on the same footing with him, unless some other atonement for the injury, is made, or to insult the readers of his “journals” by a “review” of *any* “arguments” from such a hand. And while we challenge the accuser to show that any individual—“wife—mother—daughter”—or anything else, has been

“borne to the asylum of maniacs,” on account of anything from the “voice” or “press” of the accused, we hope the afflicting case of Mr. C., who exhibits evident signs of “delirium” or “something” worse, in fancying that his “duty in humanity requires” him to come forward with a catalogue of scandulous reports against a hated, and persecuted company of christians in opposition to whom the united learning, philosophy, divinity, bigotry, pride, fanaticism and infidelity of the land have been arrayed in vain, to point out a material error in their faith, or to prove ought against, them in their life; whose opposers have been repelled, by *the word of God*, with a power that has waked up their depravity to the invention of calumny and lies, of which we have specimens before us in the Christian Freeman,—calumnies, which bear upon their face the contrivance of a fiend, by presenting what there is of truth in them, in a form that in intended to give currency to a falshhood as atrocious as that which charged the Savior with being connected with the devil, while he was casting out devils, and by presenting that which had no foundation in truth so as to produce the greatest possible injury upon “a respected neighbor,” professing to “use great plainness of speech” while nothing is stated but the most unworthy comparisons, conveying the most artful and deadly insinuations,—this afflicting case of Mr. C., or any one like it, we hope may never justly be attributed to “Millerism.”*HST July 24, 1844, page 198.11*

In treating such determined offenders, who “discover no penitence at all, duty to humanity requires us to use great plainness of speech.”*HST July 24, 1844, page 198.12*

As to the accused, together with “the leading and active ones, in the Advent cause,” with all for whom and with whom they act, we trust their “gains will not suffice” until they shall have gained the better country, where the *wicked* cease from troubling, and the weary are at test.*HST July 24, 1844, page 198.13*

The further consideration of the case will be determined by the honorable court. H—k.*HST July 24, 1844, page 198.14*

Conference at East Randolph, Vt

JVHe

Commenced on the 4th of July, and continued over the Sabbath. On the fourth we gave three lectures relating to the prospects of the independence of the church, on the hope of a temporal millenium, or conversion of the world!*HST July 24, 1844, page 198.15*

It was shown, 1. That if we would look for the triumph of the church over the world, she must *separate herself from the world*. She could never conquer, or subdue the kingdoms of this world while she was giving them her support, Christ's kingdom is not of this world: in principles, policy, or object. The one is "earthly, sensual, devilish," the other is heavenly, holy, immortal. In the second, it was contended that if any Ecclesiastical power became dominant in this world before the coming of Christ, it must be the *Catholic*, and not the *Protestant*. (1.) Because this power is to be the *prevailing* one, till the "Ancient of days comes, and judgment is given to the saints of the Most High, and the *time* comes for the saints to possess the Kingdom, *Daniel 7:21, 22*. (2.) because it is to be in existence when Christ shall make his second Advent, and is to be "destroyed by the brightness of Christ's coming," (3.) all the signs of this time show that this is the correct view of the matter. The Catholics are girdling the globe, and prevailing everywhere, while the Protestants are doing comparatively nothing: diminishing!!*HST July 24, 1844, page 198.16*

The only hope of the church, or that of the people of God scattered abroad, rests on the second general appearing of Christ to receive the Kingdom of his father David. Our hope is in the "coming One." When the "Lord himself shall descend from heaven with the voice of the Archangel and the trump of God, the sleeping saints shall arise, and the living ones be changed," thence comes her independence. Then the "times of the Gentiles," will have been accomplished, and the people of God will keep one eternal jubilee.*HST July 24, 1844, page 199.1*

In the *third* lecture, this event was shown to be nigh at hand. We were living in the *waiting time*, the "little while," when, "He that shall come will come, and will not tarry." We are now to "lift up our heads, and look up, for our redemption is nigh."*HST July 24, 1844, page 199.2*

The meetings were continued over the Sabbath. Two, and three lectures were given on important subjects, each day, with meetings of Conference and prayer in the intermission. The house was well filled during the week, but on the Sabbath, the assemblage was very large. The people thronged from all quarters. Seats were prepared in the yard of the house for the accommodation of the anxious multitudes. Notwithstanding the predictions of our opponents that the people *would* lose, and even now had lost all confidence in our expositions; the people still flock in crowds to hear, and never were we listened to with more candid and profound attention. Our hearers, too, are among the most serious and reflecting portion of the community, who like the “noble Bereans, search the Scriptures for the reasons of their faith.*HST July 24, 1844, page 199.3*

We had several faithful brethren to assist in the meeting, among whom was Bro. J. G. Bennet, of Claremont, N. H. He was formerly a distinguished member of the Methodist Conference, and though always brought up, and educated in that society, and highly esteemed among them, yet, when he saw this mighty truth, of our coming King at the door, he laid all upon the altar, and went forth to proclaim, “Behold the Bridegroom cometh.” He is associated with Bro. A. M. Billings, formerly a sheriff, and an infidel, in Claremont, but now a Christian and minister of Christ. *They are a part only of the fruits of the Claremont Tent Meetings*. They are now holding Conferences and Camp-meetings continually, and with many others in that region, are doing all they can for *the cause*.*HST July 24, 1844, page 199.4*

We were happy also to see brethren Marsh, Knight, Green, and many others whose names we do not recollect, who took part in the exercises. The meeting was characterized by a deep spirit of devotion, and consecration to the Lord.*HST July 24, 1844, page 199.5*

Boston, July 10, 1844. J. V. Himes.*HST July 24, 1844, page 199.6*

Why continue to hold separate Meetings?

JVHe

Bro. Litch, in a letter published in the Midnight Cry, after giving an account of his labors in Albany, Rochester, and Buffalo, where he has been laboring, says:—*HST July 24, 1844, page 199.7*

"But why not give up your meetings, now that the time has gone by?" "There is now no difference between you and us, for we are all looking for the Lord." The plain answer is, because we never can, and the Lord helping us, we never will, sit down under the lullaby song of this world's conversion, and the return of the Jews from Palestine. They are, both of them, in our estimation, snares of the devil, and are putting both the church and world asleep, while the Judge is at the door. If the churches or ministers think to draw the Advent believers back to their fold with such a doctrine, they are sadly mistaken. Not only so, but they must make up their minds to be more and more troubled as time rolls on, if they do not repent, and cease that cry of peace and safety. We must cry aloud and spare not while we believe the Judge is at the door. It is the fault of the ministry that one church has ever been divided on this question. The whole body of the ministry should have preached the doctrine, and then all necessity for special effort would have been superseded. But no, they refused to do it; and forced *the few* either to do it, or let the work sink, and the world go unwarned. Do they plead ignorance on the subject? Is it possible that any Christian minister can be found worthy of the name of a minister, who is so ignorant of the great Protestant principles of interpretation, as not to know that the great image in *Daniel 2nd chapter*, and the four beasts of *Daniel 7th chapter*, which symbolize four great monarchies, end with Rome, and reach to the time of the setting up of God's everlasting kingdom? They must, they do know it. Why do they not preach it then? Do they not see that Rome is now going to ruin? Why then not sound the alarm? I deeply deplore the fact, that any such cause for forsaking the churches exist. But when asked by those dear brethren, "What shall we do? If we go and hear the cry of peace, week after week, we cannot live. What shall we do?" I cannot tell them to go and hear it. The truth must be kept before the people,—that the Lord is at hand. For yet a little while, and he that shall come, will come, and will not tarry. Brethren here are determined to hold fast to the end. I leave on Monday, for Akron and Cincinnati, where I intend to be Sabbath after next.*HST July 24, 1844, page 199.8*

Yours in the blessed hope, J. Litch.*HST July 24, 1844, page 199.9*

Facts, such as Unbelievers do not learn

JVHe

Under this head it matters not where we begin.—There is no necessity that we should quit the *record* already before us. If you will go to that opposer of Christianity, who appeals loudly to the part of Chinese Chronology already discussed, and ask him a few questions, you will find that part of Asiatic history with which he is utterly unacquainted. Ask him what he thinks, when the Chinese history speaks of Yao, their king, declaring, that in his reign, the sun stood so long above the horizon that it was feared the world would have been set on fire; and fixes the reign of Yao at a given date, which corresponds with the age of Joshua, the son of Nun? (*See Stackhouse*.) You will find, in nine cases out of ten, the objector knows nothing of that part of the Chinese record. Out of the countless items of this character, which, if compiled, would fill so many cumbrous volumes, he has treasured scarcely one: his taste has not craved them with avidity, or he remembers not. We are not now speaking merely of the unlettered and feeble minded. This is true of the senator in legislative halls—of the minister plenipotentiary to foreign courts—of the man whose information seems to extend almost every where. Of the Bible, and of ancient literature connected with the Bible, he is uninformed: the cause is his appetite for darkness rather than light. The Latin poet (Ovid) amuses the school-boy greatly in his fanciful narrative of Phaton's chariot. This heathen author tells us, that a day was once lost, and that the earth was in great danger from the intense heat of an unusual sun. It is true, that in attempting to account for this incident of peril and of wonder, the writer, as was his custom at all times, consulted only his imagination, and clothed it all with an active fancy. But our notice is somewhat attracted, when we find him mention Phaton, (who was a Canaanitish prince,) and learn that the fable originated with the Phonecians, the same people whom Joshua fought. If you ask an unbeliever of these incidents, or of the common tradition with early nations, that a day was lost about the time when the volume of truth informs us that the sun hasted not to go down for the space of a whole day, you will find that he had

never thought on these points: they are not of the character which he is inclined to notice.*HST July 24, 1844, page 199.10*

Let not the young reader suppose for one moment, that if the many octavo volumes which might be made, were really filled by the compilation of such items, and placed in his hands, this would constitute the evidences of Christianity. Far from it. These books would scarcely form an introduction to that entire subject. Such corroborative history or traditional fragments are mentioned here because they serve to exhibit the [original illegible] is inclined to the side of error, (without knowing it,) in matters of religion. The way in which things have been and are received, exhibits our disposition unequivocally; and it is important that we know plainly whether men, by nature, do or do not turn away from holy light, that we will pursue this branch of the subject a little farther. The cases to be cited are merely referred to as examples, out of a multitude almost endless, which any one may notice who is much in the habit of exchanging sentiments with his fellow men.*HST July 24, 1844, page 199.11*

Dr. Nelson.

FOREIGN NEWS

JVHe

By the arrival of the Hibernia the 17th instant, we have received intelligence from Liverpool to the 4th inst., from which we select the following items:*HST July 24, 1844, page 199.12*

France.—An extraordinary, courier who left Perpignan on the 29th of June, brings the following important intelligence:—*HST July 24, 1844, page 199.13*

“The Emperor of Morrocco has just rejected the ultimatum of the Spanish Government.*HST July 24, 1844, page 199.14*

“The Emperor has equally rejected the proferred mediation of England*HST July 24, 1844, page 199.15*

“The four Spanish Ministers now at Barcelona will return to Madrid at the end of this present week.”*HST July 24, 1844, page 199.16*

Our Paris correspondent, writing at two o'clock p. m., says, that the impression produced by the news of the Emperor's obstinacy, in the best political circles, is, that France must have recourse to most decisive measures. France and Spain, it is concluded, are equally set at defiance, and England barred from interference.*HST July 24, 1844, page 199.17*

Spain.—Much interest has been excited at Madrid by a conference of Ministers at Barcelona, respecting which speculation is rife. The proposal of Don Carlos, and the dissolution of the Cortes, are assigned as likely to be prominent topics.*HST July 24, 1844, page 199.18*

Rumors are plentiful enough of various conspiracies being in course of concoetion, but none of them, with the exception of a trifling plot at Saville, appear based upon anything like probability. The four ministers who remained at Madrid after the departure of the court have set off for Barcelona.*HST July 24, 1844, page 199.19*

Italy.—The *Gazette d' Augsburg*, of the 26th of June, says, that the Papal Government has addressed a note to the cabinet of London, Paris, and Vienna, contradicting the assertion that the late troubles in the legations were caused by a vicious system of administration.*HST July 24, 1844, page 199.20*

Turkey.—Letters from Constantinople, of the the 17th of June, announce that the Sultan had returned to that capital on the 10th, after a tour made under the most favorable auspices. His Highness had successfully visited Ismith, Mondania, Brousa, the Dardanelles, and Mytelene.*HST July 24, 1844, page 199.21*

The principal actors in the riots at Lattakia have been transported to the hulks at St. Jean d' Acre.*HST July 24, 1844, page 199.22*

India.—The following extract is taken from the *Bombay Monthly Times* of the 20th of May:—*HST July 24, 1844, page 199.23*

"Considerable alarm prevailed at Shikarpore, in consequence of the return of Captain Tait and Lieutenant Fitzgerald, with a force of 300 men, which had been repulsed at Poolajee, and were followed by the enemy back to the camp.*HST July 24, 1844, page 199.24*

Sinde—"The Beloochees having come down to plunder the country round Shikarpore, had destroyed several villages within a few miles of our camp. Captain Tait, with 600 irregular horse, and Lieutenant Fitzgerald, with 200 of the camel corps, had gone out in quest of them, and having crossed the desert proceeded till very near the entrance of the Murree hills—the scene of so many misadventures in 1840. The enemy were here in considerable force in the strong fort of Poolagee. An attempt was made by Lieutenant Fitzgerald to blow open the gate with powder-bags and storm the town. The first operation was unsuccessful, the leading man carrying the gunpowder having been killed on his way toward the gate. The fire from the walls were found so hot that our troops were compelled to retire—the enemy following them the whole way back to the camp, a distance of seventy miles. The coast being thus clear, the Beloochees proceeded with fresh alacrity to renew their forays, and to strip the unprotected country round Shikarpore of everything that could be carried away."*HST July 24, 1844, page 199.25*

Important from Mexico.—Santa Anna has closed the armstice with Texas, and is about to recommence hostilities with vigor, and for this purpose has called on Congress for 30,000 men, and $4,000,000. He appears to be determined to subjugate Texas if possible.*HST July 24, 1844, page 200.1*

THE ADVENT HERALD

No Authorcode

BOSTON, JULY 24, 1844.

TO OUR SUBSCRIBERS

JVHe

As we are near the close of the present volume, we hope that those of our subscribers who are in arrears, will remit to us the little sums which they may be respectively owing, as those little dues are what we depend on from week to week to meet the expenses of this office. Most of our subscribers have been very good in anticipating our wants; yet there are quite a number in arrears for the present

volume, and others for several volumes. In a few weeks we expect to send bills to those who have not paid; and we hope that in the mean time our readers will make returns, so that we may send as few as possible. A word to the wise is sufficient.*HST July 24, 1844, page 200.2*

Camp-Ground, Sand Lake, N. Y. July 17, '44.*HST July 24, 1844, page 200.3*

Bro. Himes writes:—"Our meeting has commenced under very encouraging circumstances. Brn. Miller, Whiting, Preble, Matthias, and many other lecturers are present. The cause is strong, and on the increase in this part of the country. More soon.*HST July 24, 1844, page 200.4*

EDITORIAL CORRESPONDENCE

JVHe

Dear Brother:—I arrived in this City on Saturday afternoon. As to the state of the City, I can say nothing in addition to what you get in the public prints. The City is filled with soldiers, and a murmuring and exasperated population. There is no peace to the now "bloody city." The American or Native party, as it is called, is *formidable*. Recent events will make it more so. While the government seems to favor the Catholics, the *Natives* are the more goaded on to the achievement of their designs. The *real question* after all, is, whether *Catholicism* or *Protestantism*, shall be dominant—whether the Protestant Bible and religion shall be tolerated, or exist independent of Popish insult and interference. *This is the question*. And it assumes a more formidable aspect every hour, not only here, but in every part of the land. It will soon be general. The elements are at work. It only wants the occasion to bring them out!*HST July 24, 1844, page 200.5*

I lectured three times yesterday at the Museum, to good audiences. The brethren seemed to be encouraged. Brother Fitch is laboring at Julianna St. There is a good attendance and interest there. I had an interesting interview with him, and find him strong in the faith, and deeply interested in the blessed cause. The trying crisis is past, and

the cause is on the rise in this city. The calls for lectures in the vicinity, were never more pressing than now. The minister in charge of the Ebenezer station. Kensington. (Prot. Methodist,) has just come out on the doctrine in full. He has been *driven out*, and many have followed him. They have set up a meeting, and there is a considerable interest to hear on the subject. I gave them one lecture at 6 o'clock, on the Sabbath in the open square, to a large and deeply attentive audience. The word of the Lord is growing and multiplying in that vicinity.*HST July 24, 1844, page 200.6*

The brethren are preparing for a series of Campmeetings, on Brother Litch's return from the west.*HST July 24, 1844, page 200.7*

Philadelphia, July 15th, J. V. Himes.*HST July 24, 1844, page 200.8*

South Danvers. Ms. Br. N. Hervey writes, that he spent the Sabbath before the last in S. Danvers, preached three times to good audiences, administered the ordinance of the Lord's supper, and to two sisters, the daughters of Bro. Hill, the ordinance of baptism. They related what God had done for them, and the influence of this "blessed hope," in leading them to entire consecration to Christ. Several of those with whom they had associated in the pleasures of the world being present, they exhorted them without delay to prepare to meet the Savior at his coming. The audience were very attentive, as if they were hearing the last offers of mercy. Several friends were present from the neighboring towns.*HST July 24, 1844, page 200.9*

Conferences & Campmeetings

JVHe

THE CAMPAIGN

July 24—29, Rochester, N. Y. Campmeeting or Conference, as the brethren may appoint.*HST July 24, 1844, page 200.10*

July 30 to Aug. 1, Buffalo, N. Y. Conference.*HST July 24, 1844, page 200.11*

Aug. 3rd and 4th, Toronto, Canada West. Conference.*HST July 24, 1844, page 200.12*

Aug. 10 and 11, Cleaveland, Ohio. Conference.*HST July 24, 1844, page 200.13*

Aug. 18, and onward, Cincinnati, Ohio. Conference*HST July 24, 1844, page 200.14*

Remarks. We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.*HST July 24, 1844, page 200.15*

J. V. HIMES.*HST July 24, 1844, page 200.16*

Boston, June 22, 1844.*HST July 24, 1844, page 200.17*

A. Second Advent Campmeeting will he held, if time continue, and the Lord is willing, in Newington, eight miles south of Hartford, Ct. on land of Oliver Richards, commencing on Wednesday, Sept. 4, and continue one week, or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, with others, are invited to attend. Arrangements for board will be made upon the ground.*HST July 24, 1844, page 200.18*

Com.—W. D. Tuller, H. A. Parsons, A Belden, C. Baldwin, A. Mix, H. Munger, John Sutgliff, E Parker, E. L. H. Chamberlan., Wm. Rogers.*HST July 24, 1844, page 200.19*

A Second Advent Conference at Cooperstown, Otsego County, N Y, (64 miles west of Albany) will commence, if time continue, on Tuesday, July 30th, and continue over the succeeding Sabbath.*HST July 24, 1844, page 200.20*

Also—Second Advent Conference at Esperance, Schobarie county, N Y (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conference (evenings until Sunday,) in such adjoining places as may be deemed expedient.

The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lectures who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.*HST July 24, 1844, page 200.21*

There will be an Advent Campmeeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Br. T. M. Preble, and as many others as feel in duty bound, are invited to attend.*HST July 24, 1844, page 200.22*

Com.—Thos. W. Titus, E. G. Scott, A. Gague, S. Titus.*HST July 24, 1844, page 200.23*

Camp-meeting at Brooklyn, Conn. Aug. 20th. The ground selected lies on the farm of Mr. John Allen, about two miles east of Brooklyn village, and two and a half miles from Danielsonville Depot, on the Norwich and Worcester Railroad. Conveyance can be had to the camp ground from either of the above named places, and Mr. Allen will make preparation to accomodate all who may wish, with board, and horse keeping, on reasonable terms.*HST July 24, 1844, page 200.24*

Committee.—Thomas Huntington, Thomas Farnum, William Wheeler.*HST July 24, 1844, page 200.25*

The Midnight Cry will please copy.*HST July 24, 1844, page 200.26*

Brooklyn, Conn. July 17, 1844.*HST July 24, 1844, page 200.27*

Campmeeting will be held, if time continue, in Hillsbo o', N. H. on land of G. W. Barns, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday August 20th, and continue over the Sabbath, Brethren Shipman, Bennet and others, are invited to attend. The brethren who can, are requested to come with tents: and those who [original illegible] can

be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyances to the ground.*HST July 24, 1844, page 200.28*

Com.—F. Wheeler, G. W. Barns, N. Smith.*HST July 24, 1844, page 200.29*

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles cast of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. *The sole object of this meeting it to advance vital godliness in the soul*. Mid. Cry will please copy. H. MUNGER.*HST July 24, 1844, page 200.30*

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield. Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, house-keeping, etc on reasonable terms.*HST July 24, 1844, page 200.31*

Brethren are requested to attend, and bring their tents, provisions, etc.*HST July 24, 1844, page 200.32*

Advent Campmeeting at Cabot, Vt. near the Plains, on land of Thomas Lyford, on the old camp-ground formerly occupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Brn Bennet, Shipman and others will attend.*HST July 24, 1844, page 200.33*

Committee

JVHe

Cabot—Salmon Gerry, Isaac Kimball, Ezekiel Reed, A. Carpenter, James Walbridge, John Lund.*HST July 24, 1844, page 200.34*

Danville—Ebenezer Thompson, Asa Perkins.*HST July 24, 1844, page 200.35*

Peacham—L. Paine.—Wolcott, William C. Titus*HST July 24, 1844, page 200.36*

Sutton—Aaron R. Morse,—Walden, Merrill Foster, and Benj. Durill.*HST July 24, 1844, page 200.37*

Hardwick—Wm. Drew, Seratus Blodgett*HST July 24, 1844, page 200.38*

Woodbury—Stephen Chapman.*HST July 24, 1844, page 200.39*

Calais—Britton Wheelock.*HST July 24, 1844, page 200.40*

Marshfield, Leonard Wheeler, John Capron*HST July 24, 1844, page 200.41*

We hope the above committee will are that arrangements are made in each town to come with tents. We anticipate a glorious gathering of the saints. I. H. Shipman.*HST July 24, 1844, page 200.42*

A Camp-meeting will be held (Providence permitting) at Rossville, on ground formerly occupied by the Methodists, commencing Thursday, July 25th. Steamboat Mount Pleasant, leaves the foot of Barclay-street at 8 o'clock, A. M., and returning, leaves New Brunswick at 1, and Rossville at 3, P. M. Fare from the city, 12 1-2 Cents.*HST July 24, 1844, page 200.43*

Brethren Fitch, Storrs, Teall, Matthias, Curry, and others are to be present.*HST July 24, 1844, page 200.44*

Board provided on the ground, on reasonable terms.*HST July 24, 1844, page 200.45*

New-York, July 15th, 1844.*HST July 24, 1844, page 200.46*

There will be a two-days grove meeting, at Saratoga Spa. (the Lord willing) commencing Saturday, 10 o'clock, A. M. July 27th. The brethren in that Vicinity, and lecturers, are requested to come filled with the blessing of the gospel of Christ.*HST July 24, 1844, page 200.47*

In behalf of the brethren,*HST July 24, 1844, page 200.48*

George W. Peavey.*HST July 24, 1844, page 200.49*

Conference at Buffalo, N Y. (Providence permitting, to commence on Monday, July 20, at 10 o'clock A. M. It is expected, that Brn. Wm. Miller, J. V. Himes, J. Marsh, J. F. Barry, and Elon Galusha will be present. All the lecturers, who can make it convenient, are solicited in attend. Also, all the brethren and sisters in this vicinity. We hope to see a general gathering of the saints at that meeting, if time continues. J. J. Porter.*HST July 24, 1844, page 200.50*

There will be an Advent Conference at Orange Vt., to commence July 27th, and hold over the Sabbath. Ministers of the everlasting gospel, are earnestly requested to attend, filled with the Holy Ghost.*HST July 24, 1844, page 200.51*

Leonard F. Billings.*HST July 24, 1844, page 200.52*

Letters received to July 20, 1844

JVHe

N. Hervey; H. Munger; Polly Lee paid to end Vol. 7; pm Newark N. J.; pm Greenbury O; I. H. Shipman; J. J. Porter; F. R. Mayers; R. Matterson & C. Arnold by pm $1 each; pm Chesterville Me.; pm Sheepscot Bridge Me.; S. Nutt by pm $1; Miss S. Proctor by pm $3; E. Virgin by pm $4; A. P. Thompson by pm $2; J. S. St. John by pm $1; pm Albany N. Y.; D. M. Trickey; pm Champlain N. Y.; R. Crafts by pm $2; H. A. Parsons by pm $1, which pays to middle of 7 Vol.; W. B. Start with Box, Books sent; Willard Bowls by pm $1; pm Piffardiana N. Y.; pm Hope Me; E. C. Clemons; L. F Billings; pm Braintree Vt.; Capt. W. Tyler by pm $1; pm South Bradford N. H.; pm Dover N. H.; pm Bernardstown Ms.; pm Wayne Me; D. Kimball by pm $2; H. Mellus by pm $2; Mrs. Catlin by pm $1; E. B. McAllister by pm $1; C. C. Tucker by pm $2; J. E. Ainsworth $1; G. W. Peavey $2; pm Lincoln N. H. $1; A. Hale; J. Weston; R. Allen and Miss P. Goodale by pm 50c. each; J. M. Hale, C Clapp, and J. L. Atcherson by pm $1 each; E Jacobs; J. Pearson; C. C. Beckwith $3 books sent; R Porter; pm Oneco la; Daniel Prior by pm $1; pm Kent Ct.; pm East Marshfield Me.; J. V. Himes; E. C. Clemons; T. Huntington; T. Farnum and W. Wheeler; pm Havre de Grace Md.; S. F. Bradley by pm $1 which pays to No. 5 Vol. 8; Question Books not prohibited, the notice was premature; will send when out. Mary

Place by pm $1; Thomas Manhall and William Adams by pm $1 each.*HST July 24, 1844, page 200.53*

Notices.—The books ordered were sent to Bro. Peavey 26 June; Bro. Shipman's Books have been sent to N. Springfield Vt. per Express. Bro. Trickey has sent us $3 since 1 January. We have sent a Box of Books to Cincinnati Ohio, to the care of E. Jacobs.*HST July 24, 1844, page 200.54*

Will Brother E. C. Gordon furnish us with his place of residence?*HST July 24, 1844, page 200.55*

July 31, 1844

Vol. VII. No. 26. Boston, Whole No. 170

Joshua V. Himes

THE ADVENT HERALD,
AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO ME HIM!!!

NEW SERIES VOL. VII. NO. 26. Boston, Wednesday, July 31 1844. WHOLE NO. 170.*HST July 31, 1844, page 201.1*

THE ADVENT HERALD

JVHe

IS PUBLISHED EVERY WEDNESDAY BY
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AT NO. 14 DEVONSHIRE STREET, BOSTON.

J. V. Himes, S. Bliss, & A. Hale, Editors*HST July 31, 1844, page 201.2*

Terms.—One Dollar per Volume, of 26 Numbers. Five Dollars for 6 Copies, Ten Dollars for 13 Copies.*HST July 31, 1844, page 201.3*

All communications for the Advent Herald, or orders for Books or remittances, should be directed to "J. V. Himes, Boston, Mass," post paid.HST July 31, 1844, page 201.4

Post Masters are authorized by the Post Office Department to forward free of expense all orders for, or to discontinue publications, and also money to pay for the same.HST July 31, 1844, page 201.5

Subscribers' names with the State and Post Office should be distinctly given when money is forwarded. Where the Post Office is not given, we are liable to misdirect the paper, or credit to the wrong person, as there are often several of the same name, or several

Post Offices in the same town.*HST July 31, 1844, page 201.6*

Dow & Jackson, Printers.

THE TRIAL OF FAITH

JVHe

When temptations seize the soul,
When sin holds its dark control
O'er the heart, where all should be
Consecrated, Lord, to thee;*HST July 31, 1844, page 201.7*

O 'tis sweet to think that still
Thou wilt work thy sovereign will,
And that thou can'st ne'er forget
Those on whom thy love was set!*HST July 31, 1844, page 201.8*

Yet the promise, clear and bright,
Shines in characters of light—
"Ye are safe whom God foreknew;
There's reward in heaven for you.*HST July 31, 1844, page 201.9*

Though in heaviness you be
Sorely tried from infancy,
Yet ye shall be sanctified—
Ye for whom the Savior died!"*HST July 31, 1844, page 201.10*

Jesus! our Almighty Friend,
Bid these fiery trials end;
And our faith, refined like gold,
To thy praise let all behold!*HST July 31, 1844, page 201.11*

Purify each sinful heart;
Make us holy as thou art;
Visit us with thy full grace;
Join us to thy chosen race—*HST July 31, 1844, page 201.12*

That at thine appearing we
May be found approved of thee;
And receive that great reward,

E’en our soul’s salvation, Lord!*HST July 31, 1844, page 201.13*

The Pope and the Bible

JVHe

A new specimen of the “deceivableness” of Popery, has just been exibited. The Pope has issued a bull, in which he pretends an earnest desire to have the Bible known and understood by the people, but instead of taking measures for that object, he furnishes renewed and abundant evidence of his horror at the free circulation of the word of God.*HST July 31, 1844, page 201.14*

The extracts we give, though long, will be read with deep interest.*HST July 31, 1844, page 201.15*

The amount of the decree is this: Keep the people in blind subjection to our authority; but do not let them hear God’s voice in the only language they can understand, if you can prevent it. What a striking exhibition of that blasphemous power which exalts itself above all that is called God.—*Midnight Cry.**HST July 31, 1844, page 201.16*

Circular Letter from His Holiness the Pope—To all Patriarchs, Primates, Archbishops, and Bishops

JVHe

Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which the enemies of Catholicism are daily making to seduce the truly faithful, and deprive them of the holy instructions of the faith, the efforts of Bible societies are conspicuous, which labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidel; continue what St. Jerome formerly complained of—pretending to popularise the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition.*HST July 31, 1844, page 201.17*

They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even *the authority of the Church herself*. This is the reason why the Bible societies care not to calumniate her (the Church) and the august throne of St Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs even down to the most modern times, and in conjunction with their Catholic pastors, have taken to ground the people in the word of God, *whether written or delivered by tradition*.*HST July 31, 1844, page 201.18*

It is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics labored, at great expense, to disseminate. Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subject of lay societies and meetings of women, who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibition which subsequently appeared in France and Spain, during the sixteenth century with respect to the vulgar Bible. It became necessary subsequently to take even greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted nothing in order to seduce the faithful by their false interpretations and translation into the vernacular tongue, which the then novel invention of printing contributed more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the list of prohibited books that *the reading of the Holy Bible translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary* to confirm in the faith and piety. Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read but those which should be approved of by the Holy See *accompanied by notes*

derived from the writings of the Holy Fathers, or other learned and Catholic authors.*HST July 31, 1844, page 201.19*

Before the establishment of Bible classes was thought of, the decrees of the church, which we have quoted, were intended to guard the faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then our predecessor, Pius VII, of glorious memory, *observing the mackinations of these societies to increase under kis pontificate*, 16Pius VII., came into office just after 1798. Then the "two witnesses" became exalted, and "their enemies beheld them." did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of cardinals of the Holy Church, and at another by the two pontifical letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him, another of our holy predecessors, Leo XII, reproved the operations of the Bible societies, by his circulars addressed to all the Catholic pastors in the universe, under date May 5, 1824. Shortly afterwards, our immediate predecessor, Pius VIII, of happy memory, confirmed their condemnation by his circular letter of May 24, 1829.*HST July 31, 1844, page 201.20*

We have good cause, however, to rejoice, venerable brethren, inasmuch as supported by your piety, and confirmed by the letter of our several predecessor, which we have referred to, you have never neglected to caution the flock which has been entrusted to you against the insiduous manouvres of the Bible societies.*HST July 31, 1844, page 201.21*

The partisans of the Bible societies little doubted in their pride that they could at least bring over the unfaithful to the profession of Christianity by means of the sacred books translated into the vernacular tongue;—moreover they took care to disseminate them by innumerable copies and to distribute them everywhere, even amongst those who wanted them not. Some have been found, who giving another direction to their manouvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, in

America, at one of their meetings held on the 4th of June last year, have formed a new association, which will take the name of the Christian League. This society strains every nerve to introduce amongst them by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.*HST July 31, 1844, page 201.22*

Scarcely were we made aware of these facts, but we were profoundly grieved upon reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manouvres. Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League*, formed last year at New York: it together with every other society associated with it, or which may become so.*HST July 31, 1844, page 201.23*

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolical authority against the publication, distribution, reading and possession of the Holy Scriptures translated in the vulgar tongue.*HST July 31, 1844, page 202.1*

As for yourselves, my venerable brethren, you are enjoined to remove from the hands of the faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and see that they learn, *through your admonition and authority*, what passages are salutary, and what pernicious and mortal. Watch attentively over those who are appointed to expound

the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, *and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church*.*HST July 31, 1844, page 202.2*

Moreover, venerable brothers, we recommend the utmost watchfulness over the insiduous measures and attempts of the Christians League, to those who raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.*HST July 31, 1844, page 202.3*

Let us not doubt but your exertions, added to our own, will be *seconded by the civil authorities*, and especially by the most influential sovereigns of Italy, no less by reason of their favorable regard for the Catholic religion, than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themsselves, although they declare that they are far from wishing to excite disorder; but they notwithstanding, avow, that, once liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.*HST July 31, 1844, page 202.4*

Given at Rome from the basilic of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of our Pontificate. (Signed)*HST July 31, 1844, page 202.5*

Gregory xvii, S. P.*HST July 31, 1844, page 202.6*

Bible Societies.—A circular letter, under the date of May 8th, has been issued by the Pope to all Patriarchs, Primates, Archbishops

and Bishops, against Bible Societies, as institutions employed by "the enemies of Catholicism, under whatever denomination they may appear," "to seduce the truly faithful, and deprive them of the holy instructions of the faith." Those noble associations, which have accomplished so much for the extension of christian truth, are stated to "labor every where to disseminate the Books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infldels; continue what St. Jerome formely complained of —pretending to popularize the holy pages and render them intelligible without the aid of any interpreter, to persons of every condition, to the most loquacious woman, to light-headed old men, to the worldly caviller, to all, in short, and even by an absurdity, as great as unheard of, to the most hardened infidel." The chief thing complained of is the tendency of the distribution of the Bible, to favor "private interpretation," and break down the influence of "tradition;" and such particular stress is laid upon the fact that efforts have been made to circulate the Scriptures, in the language of the Pope, "not only in Italy, but even in our capital," that it is apparent no little alarm is felt in Rome as to the issue of these attempts. Other circumstances, indicating cause for apprehension, are also referred to, and then follows this remarkable passage, shewing, we think, that "the very centre of unity itself," is not insensible to the signs of the times.*HST July 31, 1844, page 202.7*

"Scarcely were we made aware of these facts but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manouvres. Although there be no reason to apprehend the destruction of St. Peter's See at any time, in which the Lord our God has placed the immovable foundation of his Church, yet we are bound to maintain its authority. The holy duties of our Apostolical ministry remind us of the awful account which the Sovereign Prince of shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perisheth through our fault."—*Ex. paper*.*HST July 31, 1844, page 202.8*

Worldly Honor

JVHe

The following extract we copy from “The Congregational Visitor.” The same principles which caused men to turn away from the Savior at his first advent, are now in operation to turn away the hearts of men from the Second Coming of Christ. “Worldly Honor,” fear of men, and love of reputation, are stumbling blocks in the way of multitudes:—*HST July 31, 1844, page 202.9*

If those chief rulers, of whom Inspiration predicates the startling fact, that “they loved the praises of men more than the praises of God,” had been inquired of individually for their reasons in withholding an open avowal of their belief in the Messiahship of Jesus, the true cause would have been the last to be assigned; and while it exerted a controling influence over their actions, its very existence might not have been suspected. Such is the deceitfulness of the human heart, that when interest has caused the adoption of a particular course, a perseverance therein is easily reconciled with the requirements of duty. In the present case, the penalty for such an avowal was expulsion from the synagogue,—an utter loss of influence with their fellows,—the contempt and withering hatred of the Pharisees. And might they not, for the present, conceal their belief, and thus retain their influence, until an opportunity presented, when they might effectually exert themselves to promote his cause? How could they advance the interests of his kingdom, when shunned and despised by their countrymen, with the brand of excision stamped upon their foreheads; while, concealing their convictions, they might hope for a season to arrive when they could aid the cause of their Master with all their energies, together with an entire reputation and an unbroken influence. Such may have been their reasoning; and plausible as it may appear to us, it may have been conclusive with them. But what would justify them in thus refusing an avowal, would do the same office for others, since all incurred the same hazard; and in consequence, the Savior might not have had the companionship even of the twelve. “Come out and be ye separate,” is the command of God; and when he requires obedience, no circumstances can possibly justify a refusal. He demands devotedness to himself, not treachery to his enemies. He sees the end from the beginning, and whatever he requires, we may rest assured, is the perfection of wisdom. Disobedience is

rebellion, and none the less so, because gilded over with a pious motive. Palliate it as you will, and it still impugns the wisdom of the Infinite; it endeavors, by the rush light of our feeble minds, to illumine the blazing glories of Omniscience; it places man above his Maker, blots humility from the Christian soul, and tears faith from his diadem. But this preference of human to divine praise, which was early developed in man's history, has been among the most distinguishing characteristics, through all succeeding ages. In one form and another, it has continued to manifest itself, and our race has groaned under its dreadful consequences. It has let loose the fury of the conquerer, and to entire generations has made earth a charnel-house, and life a "bridge of sighs." Man has given all his energies to the earnest chase, and found, in the moment of success, that he embraced an airy phantom. Such is the testimony of the past, and yet that syren voice has still a richer music for his ear than all the choirs of heaven.—In his foolish estimation, one word of mortal praise exceeds in worth a crown of glory, and his eye, turned to the earth, refuses to behold the beatific vision.*HST July 31, 1844, page 202.10*

Men receive Truth slowly: but Error promptly

JVHe

The author once conversed with an able statesman, and in the confidence of a private and social interview, inquired after the main prop of his unbelief. He answered that he had read a statement in a respectable print, which seemed to him strong indeed against the common faith. It was, that at a given spot in Europe, bones had been found under a rock, six hundred feet in depth. He said the Mosaic account allowed the world a youthful date but that to him it was utterly incredible that a sheet of rock could be formed and grow above these bones six hundred feet thick, within the space of five thousand years! After a class of facts connected with such subterranean discoveries, he did not seem to have inquired. It is a fact, that God's record speaks of the fountains of the great deep having been broken up. It is a fact, that if those waters were ever called to the surface, so as to cover our highest mountains, they retired again, for they are not there now. It is a fact, that the billows of a sinking ocean would be strong enough to carry bones, or more

massy bodies under the largest rocks, and into the deepest caverns of the earth; and the turmoil of the mighty deep, could sweep hills of clay and sand upon that which was once exposed. It is as hard to believe that bones remained undecayed during the growth of six hundred feet of rock above them, as it is to suppose that a rushing stream carried them far along into a rocky cave. If this learned man were asked to account for the forests which were found with an hundred feet of earth heaped over them, or how it is that all really learned chemists and geologists agree that the present surface of the earth is a young surface, he did not seem to have thought on such facts. If asked concerning extracts from Berosus the Chaldean, Nicolaus of Damascus, Manetho the Egyptian, or others, what they may have said of the ruins of a great ship in their day remaining on the mountains of Armenia, he did not appear to have read, or to have noticed points of this nature. Whether any ancient author mentioned the remains of this vessel as covered with pitch, which the natives used as a charm against disease, stating that a man once landed there, when the world was covered with water—why a village at the foot of mount Ararat should always have borne a name which signified *the city of the descent*, or of a thousand incidents of this nature, he seemed never to have enquired. He knew nothing of historic fragments of this kind; but that bones had been found deep under a rock, and that therefore the Bible was not to be obeyed, he seemed to conclude readily, and to remain confident. Dr. Nelson.*HST July 31, 1844, page 202.11*

Scoffers shall come

JVHe

"Knowing this, that there shall come in the last days scoffers, saying, Where is the promise of his coming?"*HST July 31, 1844, page 203.1*

2 Peter 3:3-5.*HST July 31, 1844, page 203.2*

In the preceding chapters, some objections often urged against revelation have been noticed. They are certainly characterized by imbecility. It is more than probable that the youthful reader is ready to exclaim,—"These are not my objections: my difficulties are of

another kind, and remain unanswered in all the productions I have ever read in favor of Christianity." And they are likely to remain unanswered, unless some author should be able to write a book as extensive as all the volumes contained in a well-filled library. There are many faces belonging to the inhabitants of the earth now alive, but no two of them are just the same. So it is with the unending difficulties and objections in the minds of those who lean towards error, rather than the light of the sacred volume. We might remind any one reader that we do not know what his particular objections are, therefore cannot answer, unless we should take up the millions of cavils on the surface of the ocean of darkness. If your difficulties could be known, they would resemble such as have been noticed and met by many authors. Some additional examples will be given, as we attempt fairly to hold up to view the general principle, or the cause of unbelief, viz—*wilful ignorance*. But before we proceed, it will be necessary to guard by preliminaries, against mistake.*HST July 31, 1844, page 203.3*

Many are ready to suppose that the wilfully ignorant have no desire for knowledge. This is a misunderstanding, against which we should be well guarded. The boy at college, who has passed off his weeks of study, in idleness and frivolous amusement, as the day of public examination approaches, he has a very strong desire to know as much as his classmates. He is still censured as *wilfully ignorant* The careless, loitering, and work-hating apprentice may have a desire for knowledge and skill in the business of his employer, yet his deficiencies are punished as wilful ignorance. Many unbelievers desire knowledge on the great subject, but they never undergo the labor of research. We suppose that of all the *scoffers* who were to come in the last days, and who were to be wilfully ignorant, there is scarcely one but would be willing to receive *historic* knowledge at least, provided an angel could just grasp it in his hand, and throw it into his brain, without any exertion on his part. But the toil of research he never encounters. He may snatch at some plausible objection to truth, as he hears it repeated; but to impartial investigation, he is an utter stranger. As for those who think they have investigated very laboriously, but who have not investigated at all, we will notice them in considering another part of this subject. The million of *scoffers* who *have* come, and who now live, are ignorant of [original illegible] *and Bible language*. To some, this may

sound strange, but it is not hard to prove. The matter may be easily tested. The scoffers live now; and you may approach and converse with them. During a ten year's search, you are not likely to find *one* exception to the general statement. There was one who tried this for eighteen years, to see if he could meet with any one who cast away the Bible, and who was at the same time acquainted with its contents, and with the ancient literature connected with the Bible. He found some who at first declared themselves acquainted with the subject, but really were not. After asking them, in an affectionate manner, a few questions, they generally confessed that their knowledge did not extend far. But this fact can be seen more clearly whilst looking at examples of *wilful ignorance* Dr. Nelson.*HST July 31, 1844, page 203.4*

Popery in the United States.—Dr. Guistiniani gives the following opinion of Popery in the United States. "America is the promised land, the land of Jesuits' operations.—To obtain the ascendency, they have no need of a *mercenary Swiss guard*, or the assistance of the mighty bayonets of the *Holy Alliance*, but a majority of votes, which can be easily obtained by an importation of Roman Catholics from Ireland, Bavaria and Austria. Rome viewed at a distance is a colossus; near at hand its grandeur diminishes, its charm is lost. But the Jesuits are every where the same—cunning, immoral, and sneaking intriguers—until they have obtained the ascendency. Rome feels her weakness at home; she knows herself to be a mere *political* institution, dressed in her garment of Christianity. She takes good care to uphold that holy *militia*, the Jesuits, in order to appear what she is not. It is a strife for existence. I am not a politician (says the doctor,) but knowing the active spirit of Jesuitism, and the indifference of the generality of Protestants, I have no doubt whatever, that in *ten* years the Jesuits will have a mighty influence over the ballot-box, and in *twenty*, they will direct according to their own pleasure. Now they fawn, in ten years they will menace, and in twenty command.*HST July 31, 1844, page 203.5*

Ministerial Scandal in France.—The following is extracted from the *Sentinelle de l' Armee*:—*HST July 31, 1844, page 203.6*

"Morals are nearly on a level with what they were under the *regime* of the *Oil de Bouf*, except that the vice is now less elegant, and

more hypocritical. In the same manner as during the period of La Pompadour and Dubarry, petticoat influence is particularly felt in military promotion. Certain Ministerial Cabinets are transformed into boudoirs. Certain favors are made the price of the most shameful complaisances, and there is no hesitation in telling a woman that if she wishes that her friend should be promoted, she must come herself, and alone, to remind the protector. We could add a long and curious chapter to the *Mysteries of Paris*, if we published all that has reached our personal knowledge."*HST July 31, 1844, page 203.7*

"The Bible says so."—We cannot begin too soon to communicate principles to the young, which shall govern their minds. Lasting impressions are made on them at a much earlier age than many persons suppose. It is remarkable, that the most important and sublime truths are, at the same time, the simplest. For instance, a very young child may be taught that there is a God; that we are made to do his will; that we are all sinners; that there is to be a judgment; that Christ died for sinners; and that those who love God shall be forever happy in heaven.*HST July 31, 1844, page 203.8*

Children should early be taught that the Bible is the great authority; and that when it speaks on any point, the question is settled for ever. They should be taught to go directly to the Scriptures, to find what is good and what is bad, what is true and what is false. Thus, with the blessing of God, they will acquire the habit of constantly giving up their own notions and inclinations, when they find a plain declaration of Scripture. I therefore think it a good sign, to bear a child often use the expression, *the Bible says so*.*HST July 31, 1844, page 203.9*

A Good Rebuke.—Abon Honnifah, chief of a Turkish sect, once received a blow in the face from a ruffian, and rebuked him in these terms, not unworthy of Christian imitation: "If I were vindictive, I should return you outrage for outrage; if I were an informer, I should accuse you before the caliph; but I prefer putting up a prayer to God, that in the day of judgment he will cause me to enter heaven with you."*HST July 31, 1844, page 203.10*

The following inquiries are extracted from the London Patriot:*HST*

July 31, 1844, page 203.11

Ecclesiastical Titles.—Could you not get some good Churchman to tell us the broad general meaning of that passage in *Matthew 23:9*, "Call no man your father upon the earth; for one is your Father, which is in heaven?"*HST July 31, 1844, page 203.12*

We should like very much to know whether it has not a very strong bearing upon the titles "The Right Reverend Father in God, Lord Bishop of ---," and "The Most Reverend Father in God, Lord Archbishop of ---." We cannot suppose that our Lord Jesus Christ was speaking of natural paternity; if not it must have been of some spiritual paternity—if not spiritual paternity, then either of actual—as Paul, when he says, "My little children," etc.—or of official. The actual being clearly exempt, it seems inevitable that our Lord must have uttered these words expressly of the very title in hand—the official title.*HST July 31, 1844, page 203.13*

Then we want to know whether we, expressly calling ourselves a Christian nation in all our acts, and actually constituted a nation by our common consent on this point, are not bound by this distinct command of our Lord Jesus Christ's?*HST July 31, 1844, page 203.14*

And whether the non-protestation of those who consent to the forbidden thing, bind dissentients also to consent? or, on the contrary, is an additional reason for our being loud in our protest?*HST July 31, 1844, page 203.15*

A Meteor.—The Post of June 24th says:—"About ten o'clock last evening, a splendid meteor was visible from most parts of the city. It resembled a ball of fire, about twice the size of a man's head, and passed over nearly the whole arch of the heavens, rising a few degrees above the horizon to the south-west, and moving a little north of east, until it seemed to be lost behind the hills of Long Island. For more than ten seconds, the appearance of the phenomenon was exceedingly beautiful, and excited a general expression of wonder and admiration from all the spectators."*HST July 31, 1844, page 203.16*

There are too many who reverse both the principles and the

practice of the apostles; they become all things to all men, not to serve others but themselves; and they try all things only to hold fast that which is bad.*HST July 31, 1844, page 203.17*

Jews.—It is said that the total number of Jews throughout the world, is estimated at 3,163,700, and it is said that this number have never materially varied from the time of David downwards.*HST July 31, 1844, page 203.18*

ADVENT HERALD & REPORTER

No Authorcode

"The Lord is at Hand."

BOSTON, JULY 31, 1844.

THE CLOSE OF THE VOLUME

JVHe

With this No. we close the present volume of the Advent Herald—the next paper being the commencement of Vol. 8. We wish to be grateful to God, and also to the patrons of the cause who have contributed, by their prayers and means to the arduous work in which we are engaged, for all the past favor we have received; and we are much encouraged by the steadfast adherence which the Bible Adventists manifest to the great principles for which we contend. In the passing by of the published time, we had reason to expect that many who were weak in the faith would return again to the flesh-pots they had left; but we have cause of thankfulness, that while so few have forsaken the Advent hope, so many have been led to see and embrace, even at this late hour, the faith which was once delivered to the saints.*HST July 31, 1844, page 204.1*

We have also been gratified that when we have reached that period of time when it was supposed by the enemy that an Advent paper would be no longer needed, our friends are more than ever determined to sustain and patronize those periodicals which are devoted to the Second Advent question; and, instead of that

indifference which has been predicted, our subscription list has received a continual addition of new subscribers during the entire volume. We shall, therefore, if the Lord will, enter upon the next volume with renewed confidence that God will own and bless our endeavors to extend the knowledge of the evidence of Christ's immediate appearing. To do this effectually, we need the constant, the earnest, the effectual prayers of the righteous man, which availeth much. We also need the little sums which may be due us from those subscribers who are in arrears, that we may be prompt in paying our printers, paper-makers, etc. and thus be honest in the sight of all men, and conform to the admonition of the apostle, to "owe no man anything."*HST July 31, 1844, page 204.2*

"Your Interpretation."

JVHe

Often, in presenting the scriptural evidence of the Advent near, in the language of the Scriptures, to those who believe in an opposite theory, when we inquire of them what they can do with such plain and positive assertions against the position they occupy; they reply, "it proves your views if your interpretation of those Scriptures is correct."*HST July 31, 1844, page 204.3*

Now we protest that we do not interpret those Scriptures at all, that we let them speak for themselves, in the usual acceptation of the English language. Riddles, enigmas, parables, figures of speech, etc. etc., need an interpretation; but positive commands, plain declarations, and definite predictions, need no such interpretations. To depart from the literal acceptation of those positive Scriptures, is to launch out on a sea of conjecture, and to substitute fancy for the word of God. Taking the Bible in its literal acceptation, no one would attempt to prove a temporal millennium. That, and all kindred questions look for their support only to a spiritual and etherial interpretation of positive texts. Nothing can be more positive than that the Man of Sin is to be destroyed by the brightness of Christ's coming; that the tares and wheat, explained by Christ to be the wicked and righteous, are to grow together till the harvest, which he has assured us is the end of the world; or that the horn of papacy is to prevail against the saints until the Ancient of Days shall come,

judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. And shall such positive predictions be set aside for a fancied interpretation? No. Neither should their force be obviated by the plea, that their literal signification is only “your interpretation.”*HST July 31, 1844, page 204.4*

NEW WORKS

JVHe

“The German Rebuke of American Neology; a discourse by Prof. Gaussen, of Geneva, to the theological students at the opening of the course in October last, entitled, ‘Popery, an argument for the Truth, by the fulfilment of Scripture Prophecies.” Translated for, and first published in this country in the New York Observer. With a Preface, Notes, and Diagrams. Price 6 cts*HST July 31, 1844, page 204.5*

This is considered a very important discourse by those who are interested in the prophetic Scriptures—and it is spoken of with respect by our opponents. It is another evidence that our views respecting the pre-millennial Advent, which are so despised by the church, are the same with the good and learned of other lands.*HST July 31, 1844, page 204.6*

“Duty of Prayer and Watchfulness in the Prospect of the Lord’s coming.” By Rev. James Haldane Stewart, M. A. Incumbent of St. Bride’s, Liverpool, Eng.*HST July 31, 1844, page 204.7*

We have selected, for No. 45 of the Second Advent Library, this discourse from a new English work, containing twelve sermons on the “Second Coming” of Christ. They were delivered in London by twelve clergymen of the Church of England, in the year 1843. We have selected this as being eminently practical, and suited to the present time. We hope it may have an extensive circulation, as it will tend to dissipate worldly-mindedness and scepticism, so rife among the professed people of God at the present time. Price 6 cents.*HST July 31, 1844, page 204.8*

Articles of Faith very commonly received

JVHe

1. “The secret things belong unto the Lord our God,”—the prophecies are among the secret things, therefore they are the Lord’s, and we should have nothing to do with them.*HST July 31, 1844, page 204.9*

2. God’s Spirit will not show us things to come as has been vainly promised.*HST July 31, 1844, page 204.10*

3. Notwithstanding the prophecies are not to be understood, we have abundant proof from the prophetical Scriptures, that the Jews will be restored to Palestine, and gathered into the church, and that there will be a millennium—a golden age in which the subjects of the kingdom of heaven will reign on the earth undisturbed by the presence of their King.*HST July 31, 1844, page 204.11*

4. Although we will not allow that the Spirit shows us things to come, yet, we maintain that we have the witness of the Spirit that these things are so.*HST July 31, 1844, page 204.12*

5. God cannot vindicate his character and be just, if he “makes a short work upon the earth, cutting it short in righteousness,” by setting up his Everlasting Kingdom, immediately on the ruins of worldly dominions.*HST July 31, 1844, page 204.13*

6. We must pray, Thy spiritual kingdom come—for if the real literal kingdom of God should come, it would be destructive to the wicked, and indeed all the works of Satan.*HST July 31, 1844, page 204.14*

7. The world is rapidly getting better, and was never convalescing so fast as at present—consequently we know the Lord will not come to judgement in the midst of our great improvements, and many inventions.*HST July 31, 1844, page 204.15*

8. In regard to the speedy Advent, we feel to pray, “That be far from thee, Lord!” We are trying the experiment of setting up thy kingdom spiritually, without thy presence, and we pray thee Lord not to come until we get our Babal built up to heaven? Let us make us a name

lest we be scattered—let us reign on the earth after the manner which we have marked out for ourselves.*HST July 31, 1844, page 204.16*

Why men receive this faith

JVHe

"For it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow unto it. And *many people* shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the Lord of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. *Isaiah 2*." From the connection of these passages we learn that the many people who prophecy these things, "are soothsayers like the Philistines, and please themselves with the children of strangers," being "replenished from the east," for of the very time of which they predict such great prosperity to the church, Paul exhorts, "Thus know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away." For these would loudly join in the cry, The secret things belong to God, forgetting that "those that are revealed belong unto us," and that His holy word is a revelation, and not a hidden mystery—forgetting that we should search the Scriptures, and if we search prayerfully and diligently, and will do the will of God, we shall know of the doctrine whether it be of God or whether it be of man. *God thus deals with his children*. The Lord said, when about to destroy the cities, Shall I hide from Abraham the thing that I do? Why should Abraham know it? we naturally inquire—he was at a distance from the scene of the coming destruction and he would not be injured by it, neither could

he avert it, why was it necessary for God to inform him? Because he was the friend of God—the father of the faithful, and because God hides nought of his dealings with men from his servants the prophets. It is believed that God has some children in every age who are willing to sacrifice all for him, who have Abraham's faith, and to them will the Lord show things to come. Not that necessarily there is a direct revelation from heaven aside from the written word, but the things of the kingdom are made plain to the meek, the trusting, and the tractable children of Abraham. To those that have a willing and obedient heart, and who are ready to take God at his word, that word will be known. They have not "cunningly devised fables" to follow, but "a *sure word of prophecy*, whereunto they do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in their hearts. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."*HST July 31, 1844, page 204.17*

Thus we see that vain is the faith of those who suppose that the prophecies are among the secret unrevealed things of God, and the Lord is dishonored by those that advocate and adopt like faith.*HST July 31, 1844, page 204.18*

e. c. c.

Thoughts in Harmony Grove,—

JVHe

A Place for Burying the Dead in Danvers, MS

Brother Hervey, after writing that he visited this place a short time since, says:—*HST July 31, 1844, page 204.19*

"One would infer from reading the words engravened on several of the monuments which mark the place of the departed, that the surviving friends were believers in the personal Advent of Christ, the resurrection of the body, and the consummation of all things. The place suggested many profitable reflections. Many lie there who once mingled in the busy crowd, and will remain till the

heavens be no more. To a believer in the blessed hope, the tomb is more sacred than sad. It has its attractions. Jesus has lain there —*HST July 31, 1844, page 204.20*

“The grave of all his saints he blest,
And softened every bed.”*HST July 31, 1844, page 204.21*

And as he arose, so will all his followers. The promise of Christ is to this effect,—“Thy dead men shall live, together with, or *like* my dead body they shall arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and *the earth shall cast out her dead*. The triumph of the grave is certainly limited as to its subject. “If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you.” As I lingered around in “Harmony Grove,” how soon, thought I will the voice of the Archangel be heard and those who have fallen asleep in Christ rise first! There was a tomb opened ready to receive its victim. But perhaps the sexton may be performing his office in laying away the cold image of some departed Christian, and even, before it is enclosed in the tomb, “in a moment, in the twinkling of an eye,” be reanimated by the voice of God and “come forth,” and the weeping mourners, if in Christ, be suddenly changed, and together rise, “to meet the Savior in the air.” The question if the subtle and philosophizing Greeks, “How are the dead raised up, and with what body do they come?” formed no place in my reflections. God’s word declares the great fact of *the resurrection*. It was engraven on one of the monuments, viz:—“As we have borne the image of the earthly, we shall also bear the image of the heavenly.” We left this place, believing that “Death will soon be swallowed up in victory.” We know what it has done, what it is now doing, what it will do, until, as “the last enemy,” it will be destroyed, and this mortal put on immortality, and there be *no more sickness—no more death*. We shall then, dear brother, cease from our labors on earth—our toils will be ended—our pens laid aside for the hopes of glory, our voices engaged in the song of Moses and the Lamb. This Hope should nerve us up to occupy until the Lord shall come, for the good of souls. May the Lord grant us an abundant entrance into the everlasting kingdom. Yours in the blessed hope,*HST July 31, 1844, page 204.22*

N. Hervey.*HST July 31, 1844, page 205.1*

Milton, July 9th, 1844.*HST July 31, 1844, page 205.2*

Br. R. Montague writes:—"The subject of our Savior's Advent is no less interesting to me now than it was a year ago, and the enjoyment I have felt when contemplating that glorious event, has exceeded what I ever felt before. I believe it to be very near, and if I ever enjoyed what the Christian enjoys, it has been the year past. And sometimes I have thought if I should behold the Savior coming in the clouds of heaven, attended with a retinue of angels, I should rejoice, and would praise him for coming so soon, to deliver his saints, from this sin cursed earth; but I will wait patiently until the glorious morn shall dawn, for he that shall come will come and will not tarry, and then all the saints will rise in their Savior's image. But what shall the sinner do, who dreads even to think of that day, when all that are in their graves shall hear the trump of God? And though the event will be glorious to the saint, it will be awful and confounding to the sinner. My joy has been mingled with sorrow when reflecting upon the condition of the multitude that will be unprepared for such an event. O that all would be wise and seek the salvation of their souls before it shall be too late, before the judge shall come in his wrath and sware, ye that despise my promise sent, shall have no portion there.*HST July 31, 1844, page 205.3*

Bernardston, June 18, 1844.

Barre Vt. Bro. L. F. Billings writes:—"The past winter and spring I have been laboring in this vicinity. In most of the towns between this and Claremont, N. H. there has been a glorious work. My brother, A. M. B., and Bro. Bennett have labored through this part of the country. Lectures have been given—conferences have been held—and there are a tried people in this northern country, who are looking for the blessed hope. Br. Himes' visit has had a glorious effect. Last winter I gave a course of lectures in Orange; there was only one brother there who obtained the Methodist house; and though there was great opposition, yet it was borne down by God's truth, which prevailed. On visiting the place I find the brethren anxious to have a Conference, and the people generally want to

hear again, for, say they, 'there is no life in any other preaching.'*HST July 31, 1844, page 205.4*

Brimfield, Mass. Br. J. E. Ainsworth writes:—"There is a blessed little band in Brimfield, who love the appearing of the Lord Jesus Christ. Although we have no stated preaching, yet we feel it good to meet every Sabbath, and spend it in exhortation, prayer and praise. We hope our brethren in the adjoining towns, as often as they can, will meet with us; and we hope no Advent lecturer, who may come near this place, will go by without giving us a call."*HST July 31, 1844, page 205.5*

Liberty, Me. July 13. A Bro. writes:—"It may be interesting to you to know that Br. A. Stinson and wife of the Free-will Baptist connection have lately embraced the Advent views. Bro. S. has been a respectable minister of that denomination for several years, and highly esteemed as such by the denomination. This brother will do much to forward the cause in this vicinity. He is a regular graduate of Bangor Theological Seminary.*HST July 31, 1844, page 205.6*

The Church—its Theory and practice

JVHe

theory

Therefore I say unto you, take no thought what ye shall eat, or what ye shall drink.—*Jesus*.*HST July 31, 1844, page 205.7*

practice

Will you attend the Tea Party?—The ladies connected with the Congregational Society in Grafton, under the pastorial care of Rev. E. B. Wilson, will hold a Tea Party at the Town Hall, on Wednesday, the 22nd inst., the proceeds of which will be applied to replenish the Library belonging to the Sabbath School.*HST July 31, 1844, page 205.8*

Refreshments will be served at 6 o'clock P. M. The Grafton Band will be in attendance, and every effort used to make the meeting

interesting and instructive.*HST July 31, 1844, page 205.9*

For particulars, all are hereby invited to be present and participate in the enjoyments of the occasion, thereby encouraging the ladies in their enterprise. Tickets, 12 1-2 cts., to be had at the door.*HST July 31, 1844, page 205.10*

Per order of the Com. of Arrangements.*HST July 31, 1844, page 205.11*

Grafton, May 15th, 1844.*HST July 31, 1844, page 205.12*

Church Feasting.—The Ladies of the First Baptist Church would respectfully announce that they design giving a Tea Party at College Hall next Monday evening, April 8th, for the special benefit of said Church. A distinguished gentleman of the Bar will address the company, and professional musicians will contribute to the entertainment of the evening. Tickets may be had at the door. —*Cincinnati Daily Commercial*.*HST July 31, 1844, page 205.13*

Medford Breakfast and Fair.—There will be a Breakfast and sale of Useful and Fancy Articles by the Ladies of the Rev. Mr. Stetson's Society in Medford, on Wednesday, June 12, at the Medford House.*HST July 31, 1844, page 205.14*

Breakfast at 6 o'clock. Tickets for the Breakfast, 25 cents; for the sale 12 1-2 cents.*HST July 31, 1844, page 205.15*

In the hall of the sale will be found tables of refreshments, cake, lemonade, ices, etc., etc.*HST July 31, 1844, page 205.16*

"All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues."—Jesus. *Boston Investigator*.*HST July 31, 1844, page 205.17*

Remarks.—Such is the manner in which the infidels of the Boston Investigator compliment Jesus, by making his words to condemn the sensuality of his professed followers, or rather perhaps, I ought to say, condemn the sensual professed followers of Christ. The

infidel is at least to be regarded as consistent with his principles, when he sets at nought the precepts of Jesus; but those who are clamorous for evangelical piety and yet trample on the plainest precepts of the Messiah, ought not to complain of even infidels, if their hypocrisy is pointed at, in the eye of the world.—*Gen. of Christianity*.*HST July 31, 1844, page 205.18*

Enter into thy Closet.—The retirement of private devotion is strongly inculcated in the expression, “Enter into thy closet.” Retire from company. Go by thyself. Be alone. The word closet means any retired place, at home or abroad, where we may escape from the observation of others, and be undisturbed by them; not that the closet itself possesses any sanctity, or will work in the way of a charm. You are not to so into your closet on that account; but you retire from the notice of others to avoid ostentation on the one hand, and distraction on the other. “Shut the door.” Keep out the world, and prevent every intrusion: thou hast a great business to transact with thy God, and let not the nearest friend or relative interfere with thy intercourse with him. The privacy of prayer, is what is here enforced. Poor persons, who have but one apartment, can enter into the spirit of this direction by praying wherever they can be retired. Isaac’s closet was a field. “He went out to meditate in the field at even tide.” David’s closet was his bed-chamber. “Commune with your own heart upon your bed and be still.” Our Lord’s closet was a mountain. “When he had sent the multitude away, he went up into the mountain apart to pray, and when the evening had come, he was there alone.” Peter’s closet was the house-top. “Peter went upon the house-top to pray, about the sixth hour.”—Hezekiah’s closet was turning “his face towards the wall, and praying to the Lord.”*HST July 31, 1844, page 205.19*

Churchquakes.—We read and hear of earthquakes, but this seems to be a day of churchquakes. The Presbyterian church divided a few years since, and there is more prospect of still further subdivisions than union, in that branch. The Episcopal church is undergoing a mighty agitation on one subject, the Methodists have nearly or quite divided on another, and the Baptists, having no central government, and showing their union only by their co-operation in voluntary societies for the promotion of specified objects, talk of dividing even in those societies. What all this

portends we cannot foretell. Certain it is that we are fallen on critical times, and perhaps even the beginning of the end doth not yet appear. We live in the railroad age—more than that, in the lightning age, steam has become altogether too slow for the transmission of intelligence, too sluggish to use as a figure. We are sweeping rapidly past the roots of mighty mountains, on whose dim and distant tops, our forefathers long and anxiously gazed. Crises, which we had placed far in the future, are hurried upon us, and we find ourselves in positions in, which we had, in our dreamy imaginations, wondered how our posterity would act. The rapid progress in the arts has ceased to excite our astonishment, yet these are but the index, the type, the forerunners of the progress that must succeed in the religious world. History shows that this has been the case hitherto, reason and revelation both assure us that it will be so hereafter. New elements of unknown power, are rapidly coming to the light, and they must be computed by those who would calculate the future. This much only can now be foretold, and in this communities and individuals may both find consolation, the church will triumph in the end, and, the Lord knoweth those that are his. —*Cross and Journal*.*HST July 31, 1844, page 205.20*

Thus they dream on. Ed.*HST July 31, 1844, page 205.21*

True Papacy.—Maria Joaquino, a Christian lady at Funchal, island of Madeira, has been condemned to be burnt by the papal authorities on that island, for “maintaining conversations and arguments condemned by the church.” This sentence was passed May 2, ‘44.*HST July 31, 1844, page 205.22*

Disguised Papacy.—The papal bishops and priests in the United States, are prating about the blessings of religious liberty, establishing schools and colleges, and talking kindly and pleasantly about their “Protestant brethren.”—*Cross and Journal*.*HST July 31, 1844, page 205.23*

He who writes against the abuses of the age in which he lives, must depend on the generosity of the few for his bread, and the malice of the many for his fame.*HST July 31, 1844, page 205.24*

A Solemn Question

JVHe

"*Who may abide the day of his coming? and who shall stand when he appeareth?"—Malachi 3:2.HST July 31, 1844, page 206.1*

To bring this tremendous question home with power to our hearts, let us for a moment imagine that the event which must be near at hand, is now arrived. Let us suppose it to have overtaken us now, just as we are, for in some such way it will come—sudden, short, terrific—"As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." "Behold, I come as a thief in the night." Suppose, then, that the blast of the archangel's trumpet were this moment to ring in our ears—suppose that the kindling heavens, the falling stars, the sights and sounds of terror broke at this moment upon our astonished senses—that all bespoke that Time had run its course and "the end of all things was at hand:"—how would this dreadful summons find us? How would it find us at this moment—this night! Oh! think of the hundreds and of the thousands at this moment, and on this day of holy rest, to be found in the haunts of guilt and shame! Think of the thousands, on this Sabbath of the Lord, engaged in sinful pleasure, or immersed in secular employment; "doing their own ways, and finding their own pleasure;" marking the sacred day with deeper turpitude than any other of the seven. What would be the effect on them, did this dread announcement grate upon the ears? Oh, what pangs, what terrors, what wailings, and blackness of despair would it cause! "Every heart would melt; all hands would be feeble; every spirit would faint: all knees would be weak as water." Where then would be the wisdom of the wise, the ranks of the mighty, the gold of the rich? The knell, the last knell, which told of dissolving Nature, would herald in their everlasting doom. Then would they call upon the rocks to fall upon them, and hills to cover them. And the cry, the exceeding bitter cry, "Too late! too late!" would break from despairing myriads. Ah! with what weepings and wailings would they then think of time mis-spent, opportunities neglected: goodness, mercy, longsuffering, love vast as eternity, abused and slighted; while conscience, quickened into agony, would ring the fearful words in their ears, "Because I called, and ye refused, I stretched out my hand, and no man regarded, but ye set at naught my counsel, and would have none of my reproof, I

also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind."*HST July 31, 1844, page 206.2*

Where, then, O thou profane, scoffing, and hardened sinner—desecrating the Sabbath, des-despising the word of the Lord, breaking the everlasting covenant, forsaking the assemblies of his pepole, insulting thy God and injuring thy neighbor, oppressing perhaps, the being confided to thee by God, setting an example of what is vicious and profane to thy children—where wilt thou appear? "Can thy hands be strong or can thy heart endure?" Alas! the sound will be like the hissing of the fiery serpent, and the lightning of his wrath will blast thy soul. O false and hypocritical man! like the whited and gilded sepulchre outside, while the inside is full of loathsomeness; using religion as a pretext; concealing under the mask of it pride and malice, and impurity—where wilt thou appear? Alas! it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for thee. When thou rememberest the light against which thou hast sinned, the convictions thou hast stifled, thou wilt envy the doom of the lowest, the basest in human eyes. So with the formalists, so with the worldly-minded, the indifferent hard-hearted, all who have "lived without God and Christ" in the world: all who are unwashed in his blood, unsanctified by his Spirit, and not interested in the covenant. These shall not "abide the day of his coming." These shall not stand when he appeareth."*HST July 31, 1844, page 206.3*

But the question still remains to be answered, "Who may abide the day of his coming?" And it is not, blessed be God! a dark impenetrable secret, left for that day to divulge. We know (for it is revealed) that there are those who will hail his second advent with joy. The thunders may roll; but they will have no terrors for them. "The earth may be moved, and the mountains carried into the middle of the sea;" but they will fear not. (O what a glorious contrast! The calm, imperturbable spirit of holy and humble confidence, amidst "the tremblings of heart" of others!) And who are they? They who know and love him as their Saviour now, will never feel terror before him as their Judge. O ye who now believe on him with the Christian's appropriating faith, know this! Your persuasion, firm and unshaken, is that he will not desert you. "Neither death, nor

life, nor things present, nor things to come shall separate you." And what inspires this confidence? Any thing in yourselves? Oh not so, but the stability of his word, the inviolability of his covenant engagements, the unchangeableness of his love. What have you found him here? A Savior ever as good as his word. He said, and he fulfilled it—yea, and all he has promised he will fulfil. He said, "Him that cometh to me I will in no wise cast out." You went in tears, and in shame and self-reproach, and "he received you graciously, loved you freely," forgave you, and remembered your iniquities no more. You found there was virtue in his atonement to lull your fears to rest; to speak peace to your troubled conscience. And what is now the basis of your confidence in the view of judgment? It is the assurance that his word shall never fail, that his love is unchangeable, that "his faithfulneess is to all generations." This is what props and supports you. The ground of it is not any thing in yourself, it is wholly in him. It is not the child that supports itself on the mother's bosom: it is the mother that supports the child. And so "it is the everlasting arm beneath you, which holds you up." The word on which you have ventured, he will never break. The hope he has himself inspired he will never disapoint. The rock on which you have built, will never fail. It has not failed hitherto, and it will not fail in the last judgment. No! and we believe, did he at this moment "come in the clouds of heaven" to judge the world, that the assurance you now feel "that he will never leave you nor forsake you, unworthy as you are, (yet grieving over that unworthiness daily, and striving to love him more, and serve him better,) that this assurance would keep you tranquil amidst the solemnities and terrors of the scene, and that a calm confidence would soon be exchanged for a holy joy, as the thrilling words greeted your ears —"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,"—*Prof. Churchman.*HST July 31, 1844, page 206.4

Confirming the Covenant

JVHe

Dear Bro. Southard:—I propose to say a few words, through the columns of the Cry, concerning the week of the confirmation of the covenant. When I have presented my views, with the reasons for

them, let them be tested by the word of the Lord, and if then found to be unsound, let them be condemned and rejected, *but not before*. The angel Gabriel says in *Daniel 9:27*, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease," etc. The pronoun "he" in this passage, refers to the Messiah, spoken of in *verses 25 and 26*. It is declared, then, that the Messiah shall confirm the covenant with many for one week. The question now arises, What is it to confirm the covenant? I answer, it is to *establish the Gospel*. In proving this, it will be necessary, first to inquire what is meant by the term "covenant." It must be either the Jewish law or the gospel, as fully appears from *Galatians 4:22-26*, "For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Here we have the old covenant and the new—the law and the gospel. One is by Moses, the other by Christ. One relates to mount Sinai, the other to mount Sion. See *Hebrews 12:18-24*. Now which of these did Messiah come to confirm? Certainly not the former, as is abundantly proved by the testimony of Paul in *Romans 6:14*. "For ye are not under the law, but under grace." And in *Romans 10:4*, "For Christ is the end of the law for righteousness to every one that believeth." Also in *Galatians 3:24, 25*, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." It must therefore be the Gospel, which Messiah confirmed. But how was it confirmed? I answer to *confirm* a thing is to *establish* it on a *firm foundation*. And what is the foundation of the faith and hope of the gospel, on which the church of God is built? It is *Jesus and the resurrection*. See. *Ephesians 2:20*. How was the gospel established on this foundation? By *testimony*, and that testimony accompanied by *miracles*. *John 5:31, 86*. "If I bear witness of myself, my witness is not true," i. e. not valid. "But I have greater witness than that of John for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the

Father hath sent me." It was necessary that this testimony of Christ concerning himself, should be accompanied, not only by the testimony of the Father (see *John 5:37*, and *8:17, 18*.) but also that it should be confirmed by publicly-wrought mighty works, or miracles. But this kind of proof was not confined to the *personal* ministry of Christ, as appears fully evidant from *Hebrews 2:3, 4*, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard him. God also bearing witness both with signs and divers miracles, and gifts of the Holy Ghost, according to his own will." The apostles of Christ had a special work assigned them, to which they were chosen, and for which they were duly qualified, viz., to testify to the fact of his resurrection. It was not to them a matter of *faith* that Christ had risen from the dead, but a *matter of fact*. By their testimony to this glorious fact, and the miracles which they wrought in confirmation of the truth of this testimony, they were co-workers with God and with Christ, in laying the immovable foundation, on which rests the faith and hope of all God's children. The work of confirming the covenant, therefore, by testimony accompanied by miracles, was not confined to our Lord's personal ministry, but was performed first by him, and then by his apostles, while he, by the miraculous gifts of the Holy Spirit wrought with them. In further proof that they were *special witnesses*, both of the mighty works of Christ and of his resurrection, let us take first his own declaration in *Luke 24:46-48*, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are witnesses of these things." And then the testimony of Peter, *Acts 1:21, 28*. "Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be *with us a witness of his resurrection*." Again, in *chap. 2:32*, "This Jesus hath God raised up, whereof *we all are witnesses*." And also in *chapter 3:15*, "And killed the Prince of life, whom God had raised from the dead, whereof *we are witnesses*." Again, in *chapter 5:30-41*, "And we are *witnesses* of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day and showed him openly: not

to all the people, but onto *witnesses* chosen before God, even *to us* who did eat and drink with him after he rose from the dead. Paul also declares in *1 Corinthians 15:8*, "And last of all he was *seen* of me also, as one born out of due time." From the connection between this verse and the 9th, we see clearly that the apostles were qualified to their apostolic work, by having been eye-witnesses to the fundamental fact of the resurrection of Christ. Therefore, when the last of these witnesses was thus qualified, and had commenced his testimony, accompanied by those miraculous proofs which were indispensably necessary, the Gospel as a divine system was established on its true foundation. In other words, the *covenant was confirmed*. More of the same subject in my next. Thine in the hope. S. S. Snow. Worcester, Mass., June 29.—*Mid. Cry*.*HST July 31, 1844, page 206.5*

Conference & Campmeetings

JVHe

A Second Advent Conference at Esperance, Schobarie county, N Y (26 miles west of Albany) will commence if time continues, on Tuesday, August 6th, to continue over the succeeding Sabbath. It is hoped these conferences will result in extensive usefulness; to this end lectures will be given during the Conferences (evenings until Sunday,) in such adjoining places as may be deemed expedient. The Advent friends in the vicinity of these Conferences, as well as the undersigned, particularly request the attendance and labors of those Advent lectures who may find it their duty to be present. And all other friends of the Advent cause, and indeed all who are willing to give heed to the sure word of prophecy on the subject of the coming and kingdom of our Lord Jesus Christ, are respectfully invited to attend.*HST July 31, 1844, page 207.1*

Camp-meeting at Brooklyn Conn. Aug. 20th. The ground selected ties on the farm of Mr. John Allen, about two miles east of Brooklyn village, and two and a half miles from Danielsonville Depot, on the Norwich and Worcester Railroad. Conveyance can be had to the camp ground from either of the above named places, and Mr. Allen will make preparation to accomodate all who may wish, with board, and horse keeping, on reasonable terms.*HST July 31, 1844, page*

207.2

Committee.—Thomas Huntington, Thomas Farnum, William Wheeler.*HST July 31, 1844, page 207.3*

The Midnight Cry will please copy.*HST July 31, 1844, page 207.4*

Brooklyn, Conn. July 17, 1844.*HST July 31, 1844, page 207.5*

A Campmeeting will be held, if time continue, in Hillsboro', N. H. on hand of G. W. Barns, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennet, and others, are invited to attend. The brethren who can, are requested to come with tents: and those who wish, can be accommodated with provision for themselves and horses on reasonable terms; those who come by stage to the Upper Village, three miles distant, will find conveyance to the ground.*HST July 31, 1844, page 207.6*

Com.—F. Wheeler, G. W. Barns, N. Smith.*HST July 31, 1844, page 207.7*

There will be a Second Advent Campmeeting in Manchester Ct. on ground formerly occupied for that purpose, 9 miles cast of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. *The sole object of this meeting is to advance vital godliness in the soul. Mid. Cry will please copy.* H. MUNGER.*HST July 31, 1844, page 207.8*

This meeting is to be on Cheney Place, so called; and is 25 miles from Springfield, Br. M. informs us that a committee of 11 have been appointed, who have made arrangements for board, horse-keeping, etc on reasonable terms.*HST July 31, 1844, page 207.9*

Brethren are requested to attend, and bring their tents, provisions, etc.*HST July 31, 1844, page 207.10*

There will be an Advent Campmeeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents

prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Brn. Miller, Litch, Storrs, Preble, and as many others as can, are invited to attend. The meeting will be held in N. E. part of Gill, on the farm of Mr. Nelson Burrow, Who will provide board, horse-keeping, etc. Mid. Cry please copy.*HST July 31, 1844, page 207.11*

DARTMOUTH, MASS.—A Second Advent campmeeting will be held, if time continue, in a grove of Mr. David Wilson, in Dartmouth, Ms, about one & half miles west of the Providence and Taunton Rail Road, Passengers stopping at the Head of the river Depot, 3 miles north of N. Bedford, to commence Aug. 26, at 2 P. M. Br. Cole is engaged with others to be there. Come, brethren and friends, with your tents, and reasonable boarding and lodging will be furnished on the ground, about five miles north of New Bedford.*HST July 31, 1844, page 207.12*

David Wilson.
Brightman Collins,
Joseph Bates.*HST July 31, 1844, page 207.13*

EATON CORNER, N. H.—There will be an Advent campmeeting at Eaton Corner, N. H. to commence Friday, Aug 9, and continue over the Sabbath. Churchill, Harvey, and other ministering brethren, will be in attendance. All our brethren and friends of other towns are invited to attend. T. Sanborn.*HST July 31, 1844, page 207.14*

Advent Campmeeting at Cabot, Vt. near the Plains, on land of Thomas Lyford, on the old camp-gronnd formerly occupied by the Methodists, two miles north of the village, to commence Tuesday, Aug. 20, and hold over the Sabbath. Brn Bennet, Shipman and others will attend.*HST July 31, 1844, page 207.15*

Committee.*HST July 31, 1844, page 207.16*

Cabot—[original illegible] Gerry, [original illegible] Kimball, Ezekiel Reed, [original illegible] Carpenter, James Walbridge, John Lund.*HST July 31, 1844, page 207.17*

Danville—Ebenezer Thompson, Asa Perkins*HST July 31, 1844, page 207.18*

[original illegible]—L. Paine.—Wolcott, William C. Titus*HST July 31, 1844, page 207.19*

Sutton—Aaron R. Morse,—Walden, Merrill Foster, and Benj. Durill.*HST July 31, 1844, page 207.20*

Hardwick—Wm. Drew, Seralus Blodgett*HST July 31, 1844, page 207.21*

Woodbury—Stephen Champman.*HST July 31, 1844, page 207.22*

Calais—Britton Wheelock.*HST July 31, 1844, page 207.23*

Marshfield, Leonard Wheeler, John Capron*HST July 31, 1844, page 207.24*

We hope the above committee will see that arrangements are made in each town to come with tents. We anticipate a glorious gathering of the saints. I. H. Shipman.*HST July 31, 1844, page 207.25*

EXETER, N. H.—If the Lord will, a campmeeting will be held on the ground occupied last year, two miles east from Exeter, on the Boston and Maine Rail Road, via Dover. It is appointed to commence Monday the 12th of August, at 2 P M, to continue till Saturday noon. The time will be short, and it will be necessary for the tents to be erected on the Saturday previous, or early on Monday morning. The fare on the Boston and Maine Rail Road will be reduced for camp-meeting passengers to half the usual price from Boston and South Berwick and all intermediate places, to the camp-ground. Tickets to be procured at the R. R. offices. Friends on the Eastern road can obtain tickets to the junction and S. Berwick at half the usual price, of Br. John Pearson of Portland, and Br. Gorham Greely, of Saco, Me. The following brethren are appointed a committee for their respective towns, viz.*HST July 31, 1844, page 207.26*

Exeter—G. T. Stacy and C Haley; Portland—J. Pearson; Portsmouth, G. Pierce and R. Walker; Dover, O. Wyatt; Boston, P. Dickenson and S. Nichols; Lowell, J. P. Hendee, M. M. George, and Dea. Downing; Newburyport, Br. Moody; Pittsfield, E. C. Drew.*HST July 31, 1844, page 207.27*

It is to be hoped there will be a general attendance at this meeting; the object of which is to present the scriptural evidence of the neatness of the Advent of our Lord and King.*HST July 31, 1844, page 207.28*

LIBERTY ME.—There will be an Advent Conference at the Liberty Tabernacle, commencing on the 16th of Aug. at 10 o'clock in the forenoon, to continue over the Sabbath. It is earnestly desired that some Advent Lecturers from the west will visit us at that time. Will Br. Churchill and Harvey attend? W. B. START, Com. of Cor*HST July 31, 1844, page 207.29*

CHAMPLAIN, N. Y.—An Advent Campmeeting will be held, the Lord willing, in Champlain, Clinton co. N Y. about one mile south of the Landing on the farm of Judge Taylor, to commence Sept. 10, and continue over the Sabbath. We expect, brother Miller and Shipman will remember their pledge, and attend without fail. We earnestly solicit lecturing brethren, who can consistently attend, to come and help us. A waggon will be furnished to convey the baggage of our friends to the ground, who may come by the boat*HST July 31, 1844, page 207.30*

For the committee, E. S. LOOMIS.*HST July 31, 1844, page 207.31*

CLAREMONT, N. H—The saints of God will hold a Conference, i time continue, in Claremont, N. H. to commence Saturday, Aug. 3, at 1 o'clock P. M., to continue over the Sabbath. Brethren Cole, Shipman, Bennet, Eastman, and other ministering brethren, are expected to attend. We invite all who love our Lord I Jesus, his appearing and kingdom, to join with us in our heavenly setting together. The Cry will please copy, if in season. A. M. BILLINGS.*HST July 31, 1844, page 207.32*

FITCHBURG, MASS—The Lord will, an Advent camp meeting wi be held in Fitchburg, Aug. 28, on ground owned by Luther Gibson, near the Free Will Baptist meetinghouse, three miles from the village, on the new road toward Ashley; brethren in the ministry, and all who love the appearing of Christ, are invited to come with tents and provisions to continue one week. Provision for entertainment in the house, and for horse-keeping, will be made on reasonable terms. Brethren in the neighboring towns are requested to meet on

the ground selected for our meeting, the 1st Wednesday in August, at 10 o'clock A. M. in order to clear the ground, and make other necessary arrangements for the meeting.*HST July 31, 1844, page 207.33*

For the committee. S. HEATH.

Letters received to July 27, 1844

JVHe

James Hard, by P. M. $1, paid in No. 196 Vol. 8; B H Cushman by pm $1 to 153 v 7; H Childs by pm $2 19, v 8; L Childs $1 196 v 8 ($2 for Cry;) N Grant $1 191 v 8; S Bradford by pm $1 195 v 8; G Godfrey by pm $1 191 v 8; Eld A V, Baldwin by pm $1 195 v 8; J Silkworth by pm $1 191 v 8; S Van Kleek by pm &1 194 v 8; L Baker by pm $1 170 v 7; J Woods $1 196 v 8; do. $1 196 v 8; M Cutter $1 196 v 8; E D Hartwell $l 196 v 8; A Woods or L G Whiting $1 218 v 9; I S Wright $1, 195 v 8; Samuel Haly by pm $1 141 v 6; Abijah Thayer by pm $2 175 v 8; A P Lynde by pm $1 195 v 8; E B Stevens $2 144 v 6; J P Hall by pm $1 178 v 8; D Mister by pm $1 144 v 6; S Everett by pm $1 170 v 7; S D Howard by pm $1 195 v 8; Miss M A Kinney by pm $1 195 v 8; E Jones by pm $2 196 v 8; A Pierce by pm $1 170 v 7; A Beals by pm $1 170 v 7; Mrs Warren by pm $1 196 v 8; C Thompson by pm $2 170 v 7; L Mills by J V Himes $1 195 v 8; Thos Sayles by do. $1 195 v 8; Wm J Oakley $1 by do. 195 v 8; O Lewis by do. $1 203 v 9; R Curtis by pm $1 170 v 7; J P Hall by pm $1 165 v 7; R Nelson by pm $1 120 v 5; J G Morse by pm $1 218 v 9; N H Stowe by pm $1 194 v 8; D Barnes by pm $1 155 v 7; W & J C Breed & Co by pm $1; 170 v 7; D Goodnough by pm $2 170 v 7; M Baringe by J Litch $1 184 v 8; Luther Jones by N Y office $2 208 v 9; C Happish by do. $1 139 v 7; D Brown by do. $1 170 v 7; B F Perry by do. $1 196 v 8; L Bolles Jr by pm $2 157 v 7; J Gates by pm $2 144 v 6; J Corwin by pm $3 144 v 6; Mary A Alger by pm $1 192 v 8; L Brown by pm $1 170 v 7; Rev S Oaks by pm $1 196 v 8; Sarah Rogers by pm 50c 182 v 8; N Crosby by pm $1 144 v 6.*HST July 31, 1844, page 207.34*

E S Loomis; I H. Shipman; S H Brown; E C Clemons 2 [origina illegible] Perham; J Burgess by pm $1 for Mid Cry; pm Winchester

N H; pm Kingsbury [original illegible] Woode himself & others $10; M M George $15; pm E Washington N H 25c, books sent to C Stow; C Stow; pm Reading Ms; pm Bristol Ct: F Robinson; pm Lewiston N Y; M H Thayer, Rev J Carleton; pm New Fairfield Ct; pm East Chester N H; pm Barre Vt $6; S Heath; M F Master papers sent; Calvin Snow $1; J. Weston; A M Billings; A A Partridge by pm $1; E Sproul; N Hervey; T W. Titus; E G Scott; A Gague and S Titus; T Cole; A D Howe; J V Himes order filled and sent; pm Warner N H; W B Start; pm N Eastham Ms. *HST July 31, 1844, page 207.35*

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